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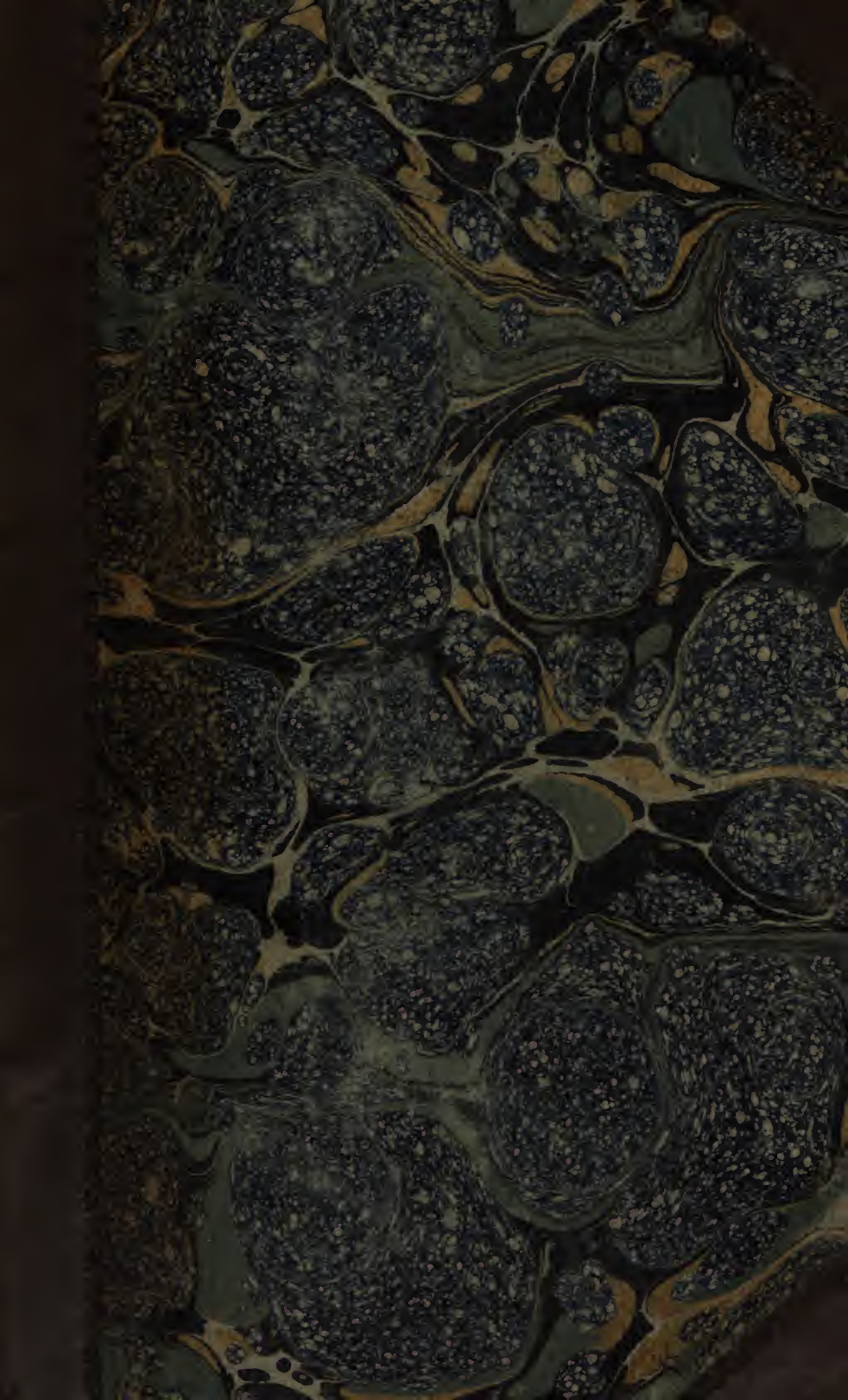
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Dec 3977 1/2  
1862













THE  
**Eclectic Review,**

VOL. II. PART II.

*FROM JULY TO DECEMBER, 1806, INCLUSIVE.*

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Φιλοσοφίαι δι' ου την Στωικὴν λέγω, οὐδὲ την Πλατωνικὴν, ἢ την Ἐπικουρείου  
τι καὶ Ἀριστοτελικὴν· ἀλλ' ὅσα κερταί παρ' ἑκάστη των αἱρεσῶν τούτων καλῶς  
δικαιοσύνη μετὰ εὐσεβούς ἐπιστήμης ἐκδιδασκοντα, τούτο συμπαι το ΕΚΛΕΚΤΙΚΟΝ  
Φιλοσοφίαι φημι. ' CLEM. ALEX. *Strom. Lib. i.*

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1806.



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## PREFACE.

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**T**O unite the interests of Religion, Morality, and Literature, giving to each its respective importance, in a candid discussion of the merits of living authors, was the sole object for which the ECLECTIC REVIEW was established. That, in some of our most popular works of criticism, learning has been, and still is employed, in maintaining sentiments derogatory to the credit of those principles, on which the welfare of mankind depends, cannot be denied. Nor is the aspect which, in some instances, it has been made to assume, less inviting, than its employment has been unsatisfactory. Instead of the placid and benignant mien which best becomes her, Literature, in the garb of Criticism, has taken upon her a deportment, haughty, insolent, and churlish. Her truest votaries, especially, if their talents have been consecrated to the service of religion, as it is revealed in the Bible, have been repulsed with the most ignominious and misapplied severity. Minuteness and captiousness of remark have been ostentatiously displayed for extent and accuracy of investigation, and the best feelings of the ingenuous mind sacrificed to views, at once sordid and selfish.

If these remarks appear to partake of the severity

which has been condemned, it is hoped that, at least, their justice cannot be impeached; and that, an honest warmth of feeling, in a good cause, may be manifested without culpability. Had not the supporters of the *ECLECTIC REVIEW* perceived that the great engine of the press, as far as related to periodical productions, was, with a few honourable exceptions, engaged on the side of a sophistical philosophy, exerting itself in sapping the foundation of religious and moral principles in their beloved country, their humble labours would never have been obtruded on public attention. Can it be denied that, on these important topics, the most *revolutionary* doctrines were, (would that it could not be added, and still are!) sedulously disseminated? Has Sophistry, under the name of liberal inquiry, ceased from her endeavours to shew that, it is a very limited homage which the man, accustomed to weigh the reason and fitness of things, ought to pay to what is commonly received as a revelation from God? Has she recalled her insinuations that Paul and Peter are to be regarded, merely, as the chroniclers of the notions and expressions of their half-civilized countrymen, to which little authority is to be affixed in this age of philosophical and literary refinement? It would only be necessary to take a slight review of recent periodical publications, to prove that these remarks are not unmerited. Instances of the most inveterate dislike to principles, resting for their authority on the scriptures, might be multiplied.

Nor is this malignant sophistry confined to those subjects of pure revelation, which faith rather than reason is required to acknowledge. It extends itself over the plainest



## PREFACE.

obligations of morality, whether they regard man in relation to his maker, or to his fellow mortals. With these philosophers, the *will* of God appears to have little weight in determining the basis of morals, and his commands in adjusting the nature and extent of their requisitions. The high duties which the chief inhabitant of the world owes to his creator, preserver, and redeemer (if this last term is at all admissible) are merged in the claims which his equals have upon him, and these again are put upon so fickle a tenure, that they are liable to be subverted at the beck of some one of the phantoms conjured up by modern sophists, the nature of which it is impossible to define.

In a very recent and conspicuous instance, in which flagrant delinquency called forth, from our literary tribunals, a studied severity of censure, it was observable in some, that the rebuke was accompanied with admissions, which clearly shewed that the indignation was not levelled at the *moral* evil of the crime, but against its probable effects upon society. From such religion, and such morality, every one that truly fears his God, loves his neighbour, and wishes well to his country, will earnestly pray that we may be effectually defended.

In speaking of the manner in which the conductors of the ECLECTIC REVIEW have executed the task which they have undertaken, it becomes them to be diffident. As they trust that they have right views of the importance of the object, it is impossible that they should not be aware of its difficulties. To say that they have honestly kept their principles in sight, is not, they are sensible, all that can justly be required of them. They

are conscious of defects, but hope that these are such as candour will readily overlook, and such as they are qualified to avoid, in the prosecution of their labours. Their endeavours are unremitted, to render the publication worthy of that patronage, which they are happy here to acknowledge, by the merit of its execution, as well as the purity of its design. They flatter themselves that each succeeding year will witness their progress in every qualification, that may give effect and permanence to their conscientious efforts, to leave the religious and moral state of their country better than they found it.

If the conductors of the *ECLECTIC REVIEW* may be allowed to glance at the obligations of others, while they recognize their own, they would observe that this is not a time for supineness and indifference. The enemies of sound principles will be active, if their friends are not. The field of public sentiment cannot be left waste: if good seed be not sown, tares certainly will. It is therefore a necessary and incumbent duty, of all who rank themselves on the side of pure Christianity and its attendant moral virtues, cautiously to estimate the tendency of those literary productions, which they countenance and support. Such a discrimination, conscientiously exercised by each individual who feels its importance, would do more to dismay error; and give the ascendancy to truth, than a myriad of learned disquisitions and moral harangues.

*Nōstra quæ afferimus talia sunt. De nobis ipsis silemus. De re autem quæ agitur, petimus ut homines eam non opinionem sed opus esse cogitent; ac pro certo habeant non sectæ nos alicujus aut placiti, sed utilitatis et amplitudinis humanæ fundamenta moliri. Baco Verul.*

# THE ECLECTIC REVIEW,

For JULY, 1806.

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Art. I. *The Works of Sallust*; to which are prefixed two Essays on the Life, Literary Character, and Writings of the Historian; with Notes Historical, Biographical and Critical. By Henry Steuart, L. L. D. F. R. S. and F. A. S. Edin. 2 Vols. Royal 4to. pp. lxiii. 544. 760. Price 4l. 12s. Boards. C. & R. Baldwin, 1806.

THE Luxury of books once signified a delicious repast of the mind on letters and philosophy: at present it seems to mean magnificence of paper, prints, type, and binding; and this meaning, unfortunately, is of considerable importance. For it not only shews a corrupt and effeminate taste creeping into literature itself; but renders the price of books inconvenient to the only persons that will read them. The growing fashion is not elegant, but meretricious. What would the Sosti say, the two brothers, the original venders of SALLUST, who lived at the sign of Janus and Vertumnus in the Forum at Rome, could they see their historian, as man-millenered by Dr. Steuart.

On perusing these two 'bulky volumes,' the first observation that must strike every reader, and struck the editor himself, is the conspicuous disproportion of translated to original matter. The two *Epistles to Cæsar*, (called, however, in the edition of Ascensius, 1523, *Orationes*,) do not appear till the end of the first volume; and we see nothing of the Catilinarian conspiracy or Jugurthine war, till we have proceeded into the second. The work therefore resembles a large mushroom, whose head overwhelms its body.

The motto from Cicero informs us, that, like C. Lucilius, our translator 'writes neither for the very illiterate, nor for men of consummate learning: because the former would understand nothing, and the latter perhaps more than himself.' But this is taking a much lower rank than every body else will assign him. More than once in the preface he adopts the same tone of humility, as (in page x) 'should the riper scholar complain of trite and common-place matter occupying a considerable portion of the notes; I can only say, that it is not designed for his use: although it may perhaps tend to assist his recollection.' But, as the celebrated Montaigne remarks, 'what oppo-

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sites are found in the same man, and how contradictory often are we to ourselves !' For elsewhere we meet with symptoms of vanity not less unequivocal ; as in the following, among other passages. ' He whose taste has been formed on the great models of antiquity, may be trusted for candour,' by implication, in this work. And again ; ' perhaps this may be the last time that the true principles of translation, as they are now understood' (and no doubt as here exhibited) ' will need to be defended by formal discussion.'

A fine head of Sallust, from a marble bust, in the Farnese palace at Rome, adorns the title page. But, alas ! there is no name to the figure ; only tradition affirms it to be his. That kind of evidence has been lately resisted in the instance of the tomb of Alexander, (E. R. Vol. I. 581.) though supported by corroborating circumstances. Besides, we strongly suspect, that no resemblance will be found between the bust, and the coins and medals of Sallust. That a *copy* of this bust has been taken, and *the name put on that copy*, though there is none in the original, is a kind of *forgery* ; instead of legitimate proof, that the marble is a genuine likeness. The doctrine of Lavater, on the other hand, would seem to prove for whom the effigy was designed, because it is that of libidinous violence, and merciless rapacity ; a mixture of penetration most acute, and of contemplation most corrupt ; exactly as *Le Clerc*, *Horace*, *Aulus Gellius*, *Varro*, *Suetonius*, *Ausonius*, *Dio* and *Lactantius*, have described him. The last mentioned writer says, ' Quod quidem non fugit hominem nequam Sallustium, qui ait : sed omnis nostra vis in animo et corpore sita est : animi imperio, corporis servitio magis utimur. Rectè, si ita vixisset, ut locutus est. Servivit enim fœdissimis voluptatibus, suamque ipse sententiam vitæ pravitate dissolvit.'

The long-winded preface gives a general outline of the two volumes ; and contains a great deal too much about translation, and about Mr. Murphy and others, from whom reciprocal compliments might be acceptable. It apprizes us also, that the author means to wash an Æthiop white : that is, to vindicate the character of his client against the aspersions of *Le Clerc* and his numerous authorities. The praise of Murphy as a technical translator, in one page, seems to be *contradicted* in the next : (see pages 28, 29.) and though there is no little merit in Ballantyne the printer, yet the vaunted diligence and accuracy in correcting the press (at least in this volume) is entirely groundless.

For, beside the errata specified at the end of the work, *mei* should be *mihi*, (page 22 of the preface) *bn ishment* should be banishment, *nollui* should be *nolui*, and *aut* should be *ut* (page 93 of the notes on *Essay the first*) *carries* should be *caries* (*Essay*

67) *Sophocleo* should be *Sophoclea*; we have observed a considerable number beside, in each volume, which it is not our province to enumerate.

Under the article of the map of Africa (of the northernmost part of Africa, for that is all which the map exhibits) our author observes, 'That the Carthaginian Admiral Hanno penetrated, in this route, considerably to the Southward, is fully ascertained. There is little less doubt concerning the reality of the expedition of Eudoxus, and of the Phœnicians employed by Necho, King of Egypt, both of *whom circumnavigated* (doubled) the Cape of Good Hope,' (p. 34 preface.) Now it seems utterly improbable that either Eudoxus, or the Phœnicians ever could weather that Cape. With ancient vessels and ancient seamen this appears to be impracticable. Especially, as the ancients confined their voyages to *coasting*; in which case they must have been dashed in pieces, on rocks and shoals, without number. IL CABO DOS TORMENTOS, the Cape of storms, was the name which Bartholomew Diaz, the first discoverer, Anno 1486, gave to the Cape, but his master, John II. King of Portugal, with a reference to the HOPED FOR access by this way to the East Indies, re-named it IL CABO DEL BUENO ESPERANZA. Robertson concurs in this opinion; and Mr. Gossellin says, that though, in his *Geographie des Grecs analysee*, he affirmed, that Africa had been circumnavigated by the ancients, yet a more minute investigation of the subject had convinced him of the impossibility of making such an opinion correspond with the knowledge they possessed. Dr. Vincent has with equal modesty and good sense refuted the report which Herodotus had heard, but which it is evident *he did not believe*. For his words are Melpomene 42. και ἔλεγον, ἡμοὶ μὲν οὐ πίσα, ἀλλὰ δε δὴ τῶ, ὡς περιπλανήεις τὴν Λιβύην, τὸν Ἥλιον ἑσχόν ἐς τὰ δεξιά.\* We are confirmed in this opinion by what he says immediately afterwards: 'in the next place (the Carthaginians are my authors) Sataspes, who was sent to circumnavigate Africa, could not accomplish it, being deterred in the attempt, by the length of the voyage, and the want of inhabitants along the shore'; (probably to instruct him and to furnish provisions;) 'and though he was afterwards compelled by Xerxes to repeat the attempt, and returned affirming that he had passed the promontory of Africa: yet so incredible was his whole story, that Xerxes told him, he did not speak the truth, and ordered him to be put to death.' Melp. Ptolemy, who was doubtless well ac-

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\* And they reported, *what indeed to me is incredible*, howsoever it may appear to any one else, that they sailed round Africa, and had the sun on their right hand.

acquainted with Herodotus, not only believes the voyage was never performed by the Phœnicians, at the command of Necho, but pronounces it impossible. Vo-sius and Strabo are equally *positive* on the same side. Can we suppose the Phœnicians so superior to the Greeks in the art of navigation, as to have no dread of passing the greatest Promontory in the world, when Nearchus and his officers shuddered at Mussendon, and durst not attempt Ras-el-had ?\* Whatever superiority in science may be attributed to the former above Greeks, Romans, and Arabians, they were apparently inferior in courage ; and whatever degree of skill we assign them, the smallest bark might have been conducted by the knowledge of a Portuguese pilot in greater safety, than the largest vessel ever fitted out of Egypt ; yet it is well known that the efforts of a century were requisite for the Portuguese to accomplish the circumnavigation from Europe. See Dr. Vincent's Voyage of Nearchus, and Periplus of the Erythræan Sea, and Clarke's Progress of Maritime Discovery. Sect. ii. page 88, 89, &c.

Another plate exhibits a topographical view of the celebrated attack made by Jugurtha on Metellus. But as our author cannot discover the situation of the river Muthul, we conceive his delineation of the scene of action and of the nature of this battle to be mere fancy. And how this alledged delincation proves and illustrates the connexion between the principles of antient and modern tactics, and enables us to perceive, in those of the Legion and the Phalanx, the origin of our principles and movements, as we have lately borrowed them from Prussia and Austria, is, we believe, beyond the apprehension of South-British acuteness.

Classical learning, we are told, is in a deep decline ; and to restore it to vigorous health our translator recommends to our two Universities and great Schools, the disuse of *Verse-Exercises*, (the Scotch, indeed, know very little about *quantity* any more than the Germans) and the admission of translations. But we think the prescription will scarcely be followed ; and that it is somewhat assuming in the *Doctor* to write one ; especially as the same regimen, which now obtains in our Colleges and great Schools, is that which for ages has produced the greatest literary health, vigour and beauty, that the world ever witnessed. ' Were this book to come into fashion ' it is arrogantly said, ' an emulation might be excited among scholars, to translate the writings, and compose the lives, of the principal ancient authors on a similar plan '—we sigh and cry, *Diis aliter visum sit !* For then all human patience must be exhausted ; disgusting and

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\* On the coast of Arabia.

wanton prolixity would be the *ton*, and *learning's self* enormously swoln must die of a dropsy.

We cannot here omit to notice a very common error, that prevails concerning emulation. This aspiring spirit is generally reputed a great virtue, and the foundation of most other virtues and accomplishments. Hence we find it spoken of Cyrus and others as an eminent praise that they were φιλοτιμοὶ καὶ φιλοδοξοί. But the only just standard of Ethics, the Holy Scriptures, condemns this pernicious opinion, and with manifest reason classes it under the works of the flesh. It is to this corrupt principle we owe the present calamities of Europe. Let us be as ambitious as we can of doing well in the highest possible degree, but not with an envious or malicious delight in outstripping others; nor from so pitiful and degrading a motive as the love of fame. Every one must see that when we relieve the needy in order *to be seen and admired*, our alms are charity no longer. The same may be said of every virtue whatever; that the regard to praise mars its simplicity, destroys its value, and converts, what otherwise would be excellent, into folly and vice.

Essay the first, on the Life and Writings of Sallust, is a lucid arrangement of curious detail, minute, elegant, and in some parts highly captivating. Here we not only see the man finely delineated, but are prodigiously delighted with going round his house and gardens, both at Tibur and on the Quirinal hill. The reader is brought to the very spot, beholds the exact and measured site of the mansions, the prospect they command, their baths, statues, and furniture; he breathes the sweet purity of Elysian breezes, and pauses to admire the beauty and magnificence which every where surround him. He will not allow himself to consider what enabled the princely owner thus to purchase, build, and plant; but abandons himself to the præcepts Anio and Tiburni Lucus, and gazes enraptured on the loveliest scenes, that art and nature ever united to embellish.

We acknowledge that we have felt no little satisfaction in the moral use which our author makes of the vices of Sallust:—that their strength and number must be partly attributed to the sad condition of the Pagan world. The light of that sublime and pure religion, which has been so fully dispensed to us, never visited the most cultivated ages of Greece and Rome. The best and wisest of their philosophers continually bewildered themselves in the maze of metaphysics, in airy subtilities, in visions of abstract and useless speculation; and Ethics, though studied as a science, were scarcely regarded as a rule of manners, and had little influence beyond the schools.

His crimes may impress, on youth and inexperience, the necessity of a much nobler principle to the practice of duty, than any

that the most splendid theories of virtue can furnish. The scholar may stimulate his diligence by the example of a writer, who, in possession of every object that was capable of fostering indolence, or ministering to sensuality, could yet rise to eminence in intellectual pursuits. And all may learn the importance of habituating the mind to the denial of present gratification, for the attainment of some distant and transcendental good. It is thus that our author may be said to furnish a practical illustration of his own favorite precept, to render the lower propensities subservient to the higher faculties of our nature, and to maintain that ascendancy, their claim to which he so eloquently vindicates. With this object of ambition continually before our eyes, and with talents far less splendid than those of Sallust, we can scarcely fail of success in any laudable pursuit, although we may not like him transmit our names to distant ages. *O! si sic omnia!*

For we find Dr. S. sometimes denying, and always palliating, the vices of his client; and traducing Cicero, Livy, all the contemporary writers, and most of the later biographers, who presumed to speak a word to his discredit. The resentment expressed towards Le Clerc is perfect virulence: and it seems that the severity with which he was treated by Bentley and Bergman, was (*mirabile dictu*) a judgement of God upon him, to pacify the *manes* of the Roman, and to punish the injury done to his reputation! M. Meisner, the learned Bohemian Professor, the worthy president De Brosses, Le Fevre, Dacier, and we know not who besides, come under the translator's lash, for describing Sallust as he was. Indeed, we can account it nothing but absolute effrontery, to depreciate so many venerable names, both ancient and recent, for daring to utter any thing to the dishonour of this darling author. But our indignation is excited, when we perceive such strange apologies as these for the want of virtue and the consummation of vice.—That he was born in such evil days as made his crimes scarcely avoidable: that there were many Sallusts, and therefore that the bad one might not be this Crispus: that there was internal evidence to vindicate him from the charge of groveling sensuality—namely that great intellectual culture must have secured him from great intellectual abasement; \*(as if sense and virtue were identical:) that expulsion from the senate for immorality was no proof of our good gentleman's propensity to

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\* We remember that Cicero, as Counsel for Cælius, uses the same argument; but then Solomon, above all, must have been uniformly pure, and Bacon's sun must have been exempted from a spot. Rev.

vice : that his adulterous connexion with Fausta was only an *unlucky intrigue* : that most of the criminations brought against him were the Blunders of Scholiasts, or the License of Rhetoricians : that he was, though a finished, yet a *rational, voluptuary* : that the malversations in his proconsulate, of which the Numidians complained so loudly and so justly, and for which they commenced a prosecution against him—quashed as it was by the influence of Cæsar, and that influence, it is said, the purchase of Sallust's money—were things of no great account, but matters of course, what every body did, but Fabricius : (unfortunate Verres ! to be condemned so long before a suitable advocate was born !) that the infamous conduct of the Historian, when Tribune on Milo's trial, was creditable to his firmness and ability—with a long &c. of the same kind. It seems, indeed, that if the biographer could exculpate his hero, he cared not for incurring the suspicion of being dissolute and unprincipled himself. We really redden at the unfounded and abominable insinuation, that Cicero, who was inimical to Clodius for his master's sake, was secretly concerned with Milo in the assassination : when it is clear from the undisputed statement in his oration, and the account which Asconius gives of the affair, that neither Clodius nor Milo had, when they set out, the least idea of mischief to each other : but that at first it was a mere accidental scuffle among the servants, where at length the masters interfered, and one of them was killed. So foul, so false, so wanton a suggestion, as this against Cicero, merits the severest rebuke. The share too, which our Roman author had, when Quæstor, in procuring so nefariously the banishment of Cicero, for conduct eminently necessary and meritorious, is another stain on his moral character. Omitting therefore what Lenæus and the declaimers say of him, omitting what is implied in the erection of a temple and a circus to the honour of Venus, and omitting various other allegations, we are surprized to hear that against those who defame him, posterity will do him justice. And who can believe that a few moral sentences were put into the Catilinarian and Jugurthine wars, by way of *atonement* for his licentiousness, at the very time when he was rolling in every luxurious and libidinous excess ? So much for the Life of Sallust, which, with these and some other exceptions, we pronounce a luminous composition, and the work of no common master.

We strongly suspect that the two political discourses, ascribed to Sallust, belong to a different and much later hand, and that, besides the fragments, the only writings of his which have reached our day, are the Conspiracy and Jugurtha ; which seem (as our author expresses it) 'like the remains of those noble amphitheatres, with which they are coeval. Both are calculated to impress us with a high idea of the people that could relish, and

the hand that could produce them : while the mouldering arch, and broken column attest, at once, the beauty of either work, and the cruel ravages committed by time.' How ' the mouldering arch and broken column attest the beauty of Sallust's compositions,' &c., and what was the *singular* merit of the Romans in *relishing* these productions of genius and art, we really cannot conjecture.

That Sallust studied and imitated Thucydides, we grant ; but not that the pupil surpassed his master. Cicero remarks that the seventh book of, we venture to call him, the PROSE-PINDAR, was the finest piece of history he ever read : although, in another place, he denies him any rank among orators. The reason of which is obvious : conciseness was the characteristic of both Thucydides and Sallust, as amplification was the peculiar merit of Cicero. Neither did the Greek historian pretend to publish *orations*, only a *history* interspersed with short and frequent speeches. Demosthenes is said to have copied all Thucydides no less than eight times. Longinus (sect. xiv.) proposes him as the model of true grandeur and sublimity in writing history. Plutarch describes him as a most pathetic writer, combining the greatest energy and variety that ever existed. Sallust frequently translates his political maxims, and copies him exactly in the conciseness and laboured energy of his phrase ; and for that reason is, like him, frequently obscure\*.

Before we quit this subject we must note one or two inauspicious tokens of a perfect translator : as where Dr. S. *twice* speaks of *Slaves put to the question* : it should certainly be *to the torture*. And, 'Rome, by this stroke, instead of *being asserted to freedom*,' may be good *Latin*, but certainly is not *English*.

There are also some reprehensible confusions of metaphor in the work under consideration ; and egregious is the mistake where (page xxiv. of the Essay) Marius is said to espouse the part of the nobility, and Sylla that of the people : the truth is directly the reverse. The account of Cicero in delivering his oration pro Milone is unauthorized declamation, and unworthy of an historian. We release our readers for the present with two quotations : the one is a fine specimen of exculpation. 'As the tenor of his life was at a considerable variance with his precepts and philosophy, so we must candidly class him among those pleasing teachers, who, while they discourse like angels, often act like men.' The other is, the approbation of that foolish and empty object of the Roman historian ;—'Drawing a conclusion from the shortness of life, and the actual extent of our

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\* Vide Smith's translation of Thucydides, page 38.

faculties, he steadily looked forward to that pleasing existence—(where? in Plato's purgatory, or in Elysium? No! **THERE** is some existence, some intelligence; but) in the honest fame, and the applause of posterity, which he hoped to find beyond the grave.

Poor Crispus, and is this thy happiness? is it thus that thou art distinguished from the beasts that perish? No! Bucephalus will be remembered as long, and will excite feelings of attachment which Sallust never merited. If the historian could witness our admiration of his talents, he would find that it heightened our execration of that depravity which wasted and perverted them.—Unsubstantial and ridiculous glory! that our remembrance will descend to posterity!—an absurd fantastic object, which philosophers and warriors in all ages have pursued, when they either knew not, or despised, the hope of a better futurity: and which they have commonly taken care to ensure, like the Ephesian incendiary, by memorable crimes.

How deeply are we indebted to that divine revelation which enlightens our mind, and directs our conduct; which affords a rational and dignified object for exertion, and which secures our way to glory, through the path of happiness and virtue!

*(To be concluded in our next Number.)*

Art. II. *Letters from France*, written in the Years 1803, and 1804, including a particular Account of Verdun, and the Situation of the British Captives in that city. By James Forbes, F.R.S. &c. 2. vols. royal 8vo. pp. 432—435. price 1l. 1s. White, 1806.

**I**N the discharge of our professional duty, we are frequently compelled to exercise our prerogative of censure; and after the perusal of an absurd, useless, or tiresome book, it is not surprising if our remarks display a little acerbity, as well as disapprobation. Sincerely do we wish that those who never read, and can hardly spell, would not attempt to write; and that the press might be left vacant for those who can awaken our sympathy, or extend our information. The work before us has had the happy effect of smoothing our wrinkles, and of disposing us to communicate to our readers some portion of the entertainment which it has afforded to us.

The motives which determined Mr. Forbes to visit the continent were 'of the most powerful nature; parental affection, and parental duty.'

'My daughter,' he writes, 'my only child, is now, as you well know, arrived at that age when education requires the last polish, and when accompanied by the never-ceasing vigilance of parental care, can it be



obtained in any way so pleasing and effectual, as by visiting those parts of Europe to which our views are directed? . . . It is our first object, therefore, to see the principal towns of Holland, and from thence shape our course through Flanders to Paris: we propose, however, to make but a short stay in that city; and it is my present intention to reach, in the early part of summer, the sublime and beautiful regions of Switzerland, where nature clothes her alpine heights with such majestic grandeur, and fills her romantic vales with all the charms of secluded beauty . . . When we have enjoyed the vintage on the charming borders of the lake of Geneva, we propose to cross the Alps, and enter Italy, at the close of autumn. A progress through Turin, Genoa, Florence, and some of the northern cities, will conduct us to Rome, which we shall make our winter residence, and avail ourselves of the numerous advantages which it so transcendently affords. The vernal months that succeed, may be dedicated to the picturesque and classic scenery of Tivoli, Frascati, and Albano. I have also projected a journey to Naples, and a voyage to Sicily.'

Such is the outline which Mr. Forbes has given of his intended tour, and we sincerely lament, that the wanton and vindictive malice of an unfeeling dèspot, should have prevented the execution of his well arranged plan.

On the 27th of April 1803, our travellers embarked from Harwich for Helvoetsluys, and on the 29th at noon first 'saw the flat coast of Holland . . . the sand banks, unrelieved by trees or verdure, now and then presented an hamlet, a church, or land-mark tower; but no other variety regaled our sight, until we approached the broad expanse, where the river Maese disembogues itself into the sea.'

We regret that we are unable to extract largely from Mr. F's. well written descriptions of Dutch scenery, and his animated praises of the neatness and industry of the laborious and phlegmatic Hollander. But we must pass rapidly through this part of his tour, that we may afford greater space to details more interesting, at the present moment, to the English reader.

From Helvoet, Mr. F. and his family proceeded by the *Trekschuyt* to Rotterdam, and by the same conveyance from Rotterdam to Delft, and the Hague. He takes the opportunity of that easy and even luxurious mode of travelling, to give his correspondent a general abstract of the present state of Holland, for which he acknowledges himself "indebted to a statistical account" recently published at Paris. The result of his statements appears to be, that the Batavian Republic contains 1425 square leagues, and 1,881,881 inhabitants; the estimate of Pinkerton is much higher, viz. 10,000 square miles, and 2,758,632 inhabitants.

At Leyden, Mr. Forbes visited the University, but was miserably disappointed in the expectations which he had formed of its 'cabinets of natural history' and its 'botanical departments.'

From his account of Haerlem, we extract a description, borrowed by Mr. F. 'from a modern traveller,' of its celebrated organ.

'It was made by Christopher Muller, of Haerlem, and erected in 1738: It consists of eight thousand pipes, the largest thirty eight feet long, and sixteen inches in diameter; there are sixty-eight stops, of which the most wonderful is the *vox humana*, so exactly imitative of the human voice, both in the bass, tenor, and treble, that it was sometime before I could persuade myself that I was not imposed upon by real voices: there are other pipes, which are equally wonderful in the notes of different birds, and the effect of the kettle-drum stop is not easily to be conceived.

'Haerlem has given birth to several eminent painters, particularly Bergham, Wouermans, Ostade, and Ruysdael, all of them very celebrated artists. Hals also, though he was born at Malines, in Flanders, having fixed his residence in this place, its inhabitants are proud of owning him for a citizen; and the celebrity of this painter proved the means of attracting Vandyke hither on his way to England, where he had been invited by Charles the First. Wishing to be unknown on his arrival, Vandyke employed a stratagem to seduce Hals from an alehouse, where it was his custom to pass away much of his time in low company, and spend all the money his profession enabled him to realize. A pressing invitation from a stranger of distinction, who wished to have his portrait finished at one sitting, was accordingly sent to him; but it was with difficulty that he could be prevailed upon to quit his much loved liquor and company. At length he complied with the message, and was introduced to Vandyke; who suffered no expression to escape him that might lead to a discovery. Hals commenced his business, and worked in his best manner: the stranger also appeared to be greatly delighted, and declared how much he should like to possess a talent which produced such beautiful effects, and did not appear to him to be of very difficult attainment: he then took the pencil, and began to sketch a subject. His mode of proceeding soon made Hals entertain doubts as to the quality of his guest, and he exhibited, as he felt, the utmost astonishment, when he beheld a most masterly sketch of himself, finished by the hand of his distinguished visitor: he suddenly exclaimed, 'You are Vandyke!—for no other man could have produced such a portrait.'—As he pronounced these words, he threw himself on that great painter's neck, and remained for some time absorbed in speechless wonder and delight.'

Mr. F. notices, as other travellers have done, the *rasp-houses*, *speelhouses*, &c. and describes the promiscuous dancing assemblies.

The 12th letter is principally devoted to an account of the singular village of Broek, which has already appeared so frequently in books of travels, that we need not here repeat it. The quietness and seclusion of this place, are not less extraordinary than its cleanliness; for in their walk through the whole village, Mr. Forbes and his party encountered only, 'one old woman, two men, and a boy.' The inhabitants 'appear to blend in one system, the tenets of the Calvinists, Moravians, and Qua-

kers,' and, 'though they are members of the established Dutch church, they profess a devotion and retirement which they think more conformable to primitive Christianity.'

At Zeist, near Utrecht, Mr. F. visited a considerable establishment of Moravians, and has given an interesting sketch of their history and general economy; the candour of this statement, and indeed the serious tenour of the whole work demands our warm commendation.

'They look up, 'he observes,' with humble hope and joy to our blessed Saviour, as to the LAMB who was slain for our redemption, and who made by his sacrifice a complete propitiation for the sins of fallen man: they admit of justification only in him, and allow of no other plea for salvation than that of divine grace, through faith in a crucified Redeemer. The style of their hymns, and other writings, is extremely figurative: this circumstance, together with misinterpretation of their Agapæ, or love-feasts, has sometimes caused them to be treated with undeserved contempt and ridicule.'

As nothing of any peculiar interest occurred till Mr. Forbes and his family arrived at Paris, we shall merely indicate their route from Utrecht, through Gorcum, Breda, Antwerp, Mechlin, Brussels, Mons, Valenciennes, Cambray, Peronne, to Paris, where, on reaching the Hotel de la Rochefoucault, May 24, 1803, they received the distressing intelligence that hostilities had recommenced, and that every Englishman within the territory of France had been declared prisoners of war. On the following morning, Mr. Forbes appeared before General Junot, from whom he obtained permission to remain at Paris; he 'was also informed that he might go where he pleased in the capital and its environs, and might spend the day at St. Germain, or Versailles, provided he returned every night to sleep in Paris.'

'No intelligent, liberal Frenchman,' observes Mr. F. 'endeavours to justify this act of the First Consul; but, on the contrary, all who have the courage to avow their sentiments, consider our detention as one of the most abominable violations of the law of nations ever committed in a civilized country. They ascribe this cruel breach of hospitality to the hasty orders of capricious despotism, issued in a moment of passion; but to us, the consequence of his capricious and irritable nature may be lasting and terrible.'

Of the temporary relaxation of their captivity, Mr. F. and his companions availed themselves to the utmost; and visited all that was interesting in and near Paris. We could with pleasure extract from his description of the Louvre, but our readers are, most probably, well acquainted with the purposes to which it is now devoted; and detailed descriptions of its inestimable contents have been so long, and so frequently, before the public, that we pass on to other particulars.

At Versailles, Mr. Forbes seems to have been more delighted with the exquisitely simple and picturesque beauties of the little Trianon, "the favorite retreat of the unfortunate Marie Antoinette," than with all the magnificence of the regal mansion. In his next letter, he gives a striking and spirited description, from the pen of a Frenchman, of the change produced in France by the revolution. At the hospital of invalids, the national pride of our countryman was highly gratified at discovering among more than 1800 standards, only 'two British flags, and a tattered ship's ensign, which however are placed in the most conspicuous situation.'

The names of de l'Epee and Sicard, the benevolent instructors of the deaf and dumb, must be familiar and grateful to our readers; with the latter, and his favourite pupil, Massieu Mr. Forbes had the good fortune to be acquainted, and he had the pleasure of assisting at a rural fête in honour of the Abbé at the forest of St. Germain; M. Jauffret, a name well known to the lovers of natural history, presided at the entertainment; he is a very amiable man, and makes frequent botanical excursions, with youth of both sexes, in the environs of Paris.—Mr. F. describes the interesting occupations of the day, and among other particulars relative to Massieu, records the following conversation, which was interchanged on paper, and which we translate literally from the French:

*Ques.* What is Eternity? *Ans.* That day which has no yesterday, nor tomorrow.—*Q.* What is God? *A.* The Sun of Eternity. *Q.* What is Gratitude? *A.* The Memory of the Heart.—*Q.* What is a Revolution? *A.* A tree whose root is upwards, and whose top is downwards.—*Q.* What is virtue? *A.* Moral Strength.—*Q.* What is Reason? *A.* The Maturity of the Mind.

Mr. Forbes has also introduced in this chapter the affecting letter of Massieu to the National Assembly, in 1792, when his tutor was arrested for conscientiously declining to take the civic oath; together with some interesting extracts from Sicard's narrative of his wonderful preservation, amidst the carnage of the Abbaye, when his companions in misfortune were slaughtered before his eyes, and the bayonet was already lifted to plunge into his breast. He yet lives for the honour of France, and the felicity of his pupils.

The following description, at once sneering and savage, of the celebrated Strasbourg goose, the favourite morceau of the French Epicures, is copied by Mr. F. from the Manual of gluttons.

'This goose has obtained a distinguished name amongst the winged tribe, and certainly deserves the grateful acknowledgment of all true lovers of the table, for the superior excellence of its liver, with which at Strasbourg are manufactured those admirable *pâtés* that form the

greatest luxury of an *entremet*. To procure those livers of a sufficient size, the animal must for a time become a living sacrifice. Crammed with food, deprived of all liquid, and nailed by the feet to a board fixed immediately before a large fire, it must be allowed the poor goose does not lead a very pleasant life. The punishment, indeed, would be intolerable, if the animal was not cheered in its sufferings by the consoling idea of its intended destiny; the prospect of this enables it to brave with fortitude the fiery trial; and when she considers that her liver, grown much larger than the rest of her body, larded with truffles, encrusted in a scientific paste, through the medium of M. Corcellet, will spread around the glory of her name, she calmly submits to her fate, and sheds not a single tear.

How is man degraded below the very brutes which he sacrifices, when he makes his happiness consist in sensual gratifications!

The 'museum of French monuments' appears, from Mr. Forbes' account, to be eminently calculated to excite the interest of the traveller. M. Lenoir, 'its founder and administrator,' has collected within the precincts of the ci-devant Convent of the Petits Augustins, an immense number of monuments, which with unceasing assiduity and at considerable expense, he succeeded in rescuing from the revolutionary Vandals. He has arranged them by centuries, in separate chambers, and "the cloisters and adjoining gardens are decorated with tombs, vases, sarcophagi, statues, cinerary urns, and other fragments, which, produce a striking effect among the overshadowing yews, cypresses, and weeping-willows.'

We pass over the particulars of a six weeks journey to Tours, and a variety of anecdotes and descriptions, that we may come at once to the most unpleasant part of our author's residence abroad—his exile from Paris. On the 7th of December, 1803, he 'received an order, in the usual form, to depart in three days for Verdun;' he succeeded, however, in obtaining an extension of the time, and did not reach Verdun until the 17th.

'We certainly might have been,' observes Mr. F. 'in a more uncomfortable situation, but still, it is rather trying to a British spirit to be compelled to appear every morning at the general appel of the English, and at nine in the evening, when the great bell of the cathedral tolls, to be compelled to repair to our lodgings, or be sent to prison. A walk without the gates is at present prohibited; at the same time the promenades within the walls are pleasanter than most of those which I have seen in fortified places. The town stands on very unequal ground; the citadel, cathedral, and episcopal palace, are on the summit of a lofty hill, in the vicinity of shady walks, and fine prospects; particularly from the gardens of the episcopal residence, and the adjacent parade. The Bishop's palace, now inhabited by the sous-prefet, and many of the best houses, are situated on the summit of the hill near the cathedral; on its acclivity, and immediately surrounding it, is the rest of the town, which consists of several streets, with many good houses, and well fur-

nished shops; particularly those selling liquors and confectionary, for which Verdun is famous. The convent and nunneries, formerly amounting to eighteen, are all suppressed; and the parish churches reduced from twenty to three. The lower part of Verdun, where we reside, is pleasingly diversified with wood and water, fields and gardens. The Meuse flows here through verdant meadows with great rapidity; and in its principal stream, and different branches, forms several noisy cascades over the artificial precipices from which it rushes into the town. Here the ramparts are shaded by large trees, and the walks through the meadows planted with osiers, willows, and alders, the scene very unlike the interior of a fortress, and bearing a great resemblance to Dhirboy, in the East Indies, where I so long resided among the peaceful Brahmins. Such is the place of our captivity;

of which Mr. Forbes has given us two pleasing sketches.

General Wirion, the commandant, is represented in the most amiable light; his politeness and humanity softened the harshness, and relieved the despondency of confinement; but he was frequently compelled, by mandates from his unfeeling master, to adopt measures from which his own feelings must have revolted. Domiciliary visits, frequent and alarming reports, sudden and unaccountable removals of several prisoners to the dreary dungeons of Bitche, incessantly harassed the minds of our unfortunate countrymen. We pass over many interesting particulars, among which is a statistical account of modern France, to notice the application of Sir Joseph Banks, and the influence of the National Institute, by whose interference Mr. Forbes was at length liberated from Verdun; after a detention of six months, he left that place on the 19th of June, 1804, and on the 21st reached Paris.

As Mr. Forbes felt it necessary to state such qualifications to the National Institute as might entitle him to the name of a *savant*, we gladly embrace the opportunity of introducing him to many of his countrymen in his own words.

'I left England before I had attained my 16th year, and with some knowledge of drawing, and an ardent desire to explore foreign countries, I travelled for a space of nearly twenty years in different parts of Asia, Africa, and America; endeavouring to investigate the manners and customs of the inhabitants, to study the natural history, and delineate the principal places, and picturesque scenes in the various regions I visited. To these I added the costume of the natives, together with coloured drawings of the beasts, birds, fish, insects, fruit, flowers, and vegetables, produced in such infinite variety in those distant climes. During this period I resided a long time among the Brahmins in Hindostan, at a considerable distance from the European settlements: where I had an opportunity of observing the modes of life, and the peculiar tenets of that singular people.

'Twenty years are now elapsed since I returned from thence to my native country, when, not having visited the continent of Europe, I left England a few years ago in order to view the classical scenes of Italy,

the romantic regions of Switzerland; and the extensive tracts of Germany; but on account of the late war, I could not then enter France.

My drawings, and the descriptions of them, which were made during these travels, fill upwards of *fifty-two thousand pages*, and are contained in one hundred and fifty folio volumes, all the work of my own hands; and these labours obtained me the honour of being elected a member of the Royal and Antiquarian Societies of London. My friends have insisted upon my making the public acquainted with my researches, and, previous to my leaving England, I had devoted some time to a selection of the most interesting parts, which I was preparing for the press. In that state they now await my return, when I hope to complete the arduous undertaking.

In this wish we cordially unite, and do not wonder that such a statement had its effect upon the National Institute.

We have already devoted so many pages to this pleasing work, that we cannot accompany Mr. F. in his route through Normandy and Morlaix; we can only observe, that he sailed from this port in a Danish merchantman on the 26th of July, 1804, and on the next day landed at Dartmouth.

My sensations on this occasion no language can describe; but most sensibly did I feel the truth of Mr. Sheridan's assertion, that Buonaparte is an instrument employed by Providence to attach the English more and more to their constitution and liberty; and that whoever treads on British ground, after leaving France, feels as if he had escaped from a dungeon, and was restored to light and to freedom.

The Appendix contains some letters from Verdun, addressed to Mr. Forbes since his liberation; one of which records a singular triumph of honour in an Irish Gentleman, who refused to accept liberty for himself, his sister, and his mother, when he found that it was offered through the influence of the infamous O'Connor.

We take leave of these elegant and entertaining volumes, with our thanks to Mr. F. for the pleasure he has afforded us, and our hearty congratulations on his return to a land of peace and security.

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Art. III. *A Treatise on the Process employed by Nature in suppressing the Hemorrhage from divided and punctuated Arteries; and on the Use of the Ligature*; concluding with Observations on Secondary Hemorrhage: the Whole deduced from an extensive Series of Experiments, and illustrated by Fifteen Plates. By J. F. D. Jones, M. D. Member of the Royal College of Surgeons of London 8vo. pp. 237. Price 10s. 6d. Philips, London; Guthrie and Tait, Edinburgh. 1805.

THE examination of many works on medicine and surgery, would be inconsistent with our plan; but some treatises on the healing art contain such positions as can hardly be too much investigated, and such practical rules as cannot be too generally

known. Of this kind is the work now before us, and we hope that we shall render essential service to our readers in general by examining its contents. The subjects discussed in this performance,

“ Whether we consider them in reference to the patient, or the surgeon, are inferior to none in the interest which they ought to excite. The brave, the unfortunate, and the diseased, are those who plead for that aid which is to rescue them from instant danger. The surgeon never suffers greater anxiety, than when he is called upon to suppress a violent hemorrhage; and on no occasion is the reputation of his art so much at stake. There are only two modes by which we are enabled to obtain any knowledge on these subjects: first, by patient observations made on the human body; and secondly, by direct experiments on brutes. War, accidents, and disease, have never been wanting, and yet the records of our profession afford us but few and detached observations on the suppression of hemorrhage, if we contrast the knowledge we possess with the importance of the subject.” pp. 7, 8.

The frequent occurrence of wounds, and the dangerous consequences which the slightest might occasion, must render it obvious, that no opportunity should be lost of spreading, as widely as possible, such information as may furnish the most rational means of relief. Independently of the great benefits which must result to professional men, from a fair and sensible investigation of a subject involved in a considerable degree of obscurity, it is highly desirable to rescue the public from the influence of error, and from the propensity to employ inefficacious nostrums. Cases often occur in which life may depend on immediate and judicious exertions, and a useless remedy, that loses a few minutes, is a fatal aggravation of the mischief.

The first attempt to point out the means which the constitution of our frame employs for the suppression of hemorrhage, was that of Mons. Petit, in 1731. This ingenious surgeon was of opinion, that hemorrhage, from a divided artery, is stopped by the formation of a coagulum, or clot of blood, partly within, and partly without the vessel. He therefore was led to recommend compression, that the clot might not be removed by the impulse of the blood. In 1736, Mons. Morand, who did not deny that the coagulum had some effect in restraining hemorrhage, contended, that the most essential changes which took place, were in the artery itself; the circular fibres corrugating, and thereby shortening, the longitudinal fibres, by which a thickening of the artery, and, in the end, an obliteration of the cavity, he supposed, took place. M. Morand, as appears even from the terms he employed, had no very accurate ideas of the structure and action of the arteries: his doctrine was, however, soon after adopted by Mr. Sharpe, in the second edition of his *Operations of Surgery*. To this opinion succeeded that of Mons. Pouteau, who, attributing



little or no effect to the clot of blood, or to the retraction of the artery, conceived that the flow of blood becomes impeded, principally by the tumefaction of the cellular membrane, at the circumference of the cut extremity of the artery. Our countrymen, Kirkland, White, Gooch, and Aikin, have adopted the opinion, that the stoppage of the hemorrhage depends on the contraction of the arteries, and not on the formation of a coagulum. Mr. Kirkland made several ingenious experiments, from whence it appeared, that a perpendicular pressure, for a few minutes, upon the end of the vessel, would effectually suppress a hemorrhage from a considerable artery; the pulsation at the extremity becoming less and soon ceasing, the artery collapsing, and gradually closing itself, up to the nearest lateral branches, through which the blood then passes. The last opinion which has been delivered, is that of Mr. J. Bell, who supposes that the spontaneous stopping of hemorrhage proceeds, neither from the retraction of the artery, the construction of its fibres, nor the formation of a clot, but from the injection with blood of the cellular substance, which surrounds the artery.

Thus far had the experiments and observations of preceding anatomists and surgeons advanced our knowledge on this subject. But nothing had appeared to illustrate and reconcile contradictory appearances, or to determine which theory was erected on the firmest foundation. Every one had been most influenced by those phenomena which had occurred in his own experiments; and hence an unjustifiable propensity had been indulged in, to assign the whole effect produced to one circumstance alone. Aware of this, and convinced that a connected series of experiments and of observations could alone furnish satisfactory information on this interesting subject, the ingenious author of this treatise instituted a course of experiments, from the first series of which, nineteen in number, made on arteries which were *completely divided*, he deduces the following interesting observations.

“These experiments,” he says, “shew that the blood, the action and even the structure of arteries, their sheath, and the cellular substance connecting them with it—in short, that all the parts concerned in or affected by hemorrhage, contribute to arrest its fatal progress, by operating, in the case of a divided artery of moderate size, in the following manner.

“An impetuous flow of blood, a sudden and forcible retraction of the artery within its sheath, and a slight contraction of its extremity, are the immediate and almost simultaneous effects of its division. The natural impulse, however, with which the blood is driven on, in some measure counteracts the retraction, and resists the contraction of the artery. The blood is effused into the cellular substance between the artery and its sheath, and passing through that canal of the sheath which had been formed by the retraction of the artery, flows freely externally, or is extravasated into the surrounding cellular membrane, in proportion to the open or confined state of the external wound. The retracting artery leaves the

internal surface of the sheath uneven by lacerating or stretching the cellular fibres that connected them. These fibres entangle the blood as it flows, and thus the foundation is laid for the formation of a coagulum at the mouth of the artery, and which appears to be completed by the blood, as it passes through this canal of the sheath, gradually adhering and coagulating around its internal surface, till it completely fills it up from the circumference to the centre.

"A certain degree of obstruction to the hemorrhage, which results from the effusion of blood into the surrounding cellular membrane, and between the artery and its sheath, but particularly the diminished force and velocity of the circulation, occasioned by the hemorrhage, and the speedy coagulation of the blood, which is a well known consequence of such diminished action of the vascular system, most essentially contribute to the accomplishment of this important and desirable effect.

"A coagulum then, formed at the mouth of the artery, and within its sheath, and which I have distinguished in the experiments by the name of the external coagulum, presents the first complete barrier to the effusion of blood. This coagulum, viewed externally, appears like a continuation of the artery, but on cutting open the artery, its termination can be distinctly seen with the coagulum completely shutting up its mouth, and inclosed in its sheath.

"The mouth of the artery being no longer pervious, nor a collateral branch very near it, the blood just within it is at rest, coagulates, and forms, in general, a slender conical coagulum, which neither fills up the canal of the artery, nor adheres to its sides, except by a small portion of the circumference of its base, which lies near the extremity of the vessel. This coagulum is distinct from the former, and I have called it the internal coagulum.

"In the mean time the cut extremity of the artery inflames, and the vasa vasorum pour out lymph, which is prevented from escaping by the external coagulum. This lymph fills up the extremity of the artery, is situated between the internal and external coagula of blood, is somewhat intermingled with them, or adheres to them, and is firmly united all round to the internal coat of the artery.

"The permanent suppression of the hemorrhage chiefly depends on this coagulum of lymph; but while it is forming within, the extremity of the artery is farther secured by a gradual contraction which it undergoes, and by an effusion of lymph between its tunics, and into the cellular membrane surrounding it; in consequence of which these parts become thickened, and so completely incorporated with each other, that it is impossible to distinguish one from the other: thus, not only is the canal of the artery obliterated, but its extremity also is completely effaced, and blended with the surrounding parts." pp. 53—56.

The more particular elucidation of these observations, and the remarks on their accordance or disagreement with the observations of preceding writers, we are reluctantly prevented from introducing here; we shall therefore proceed to notice Dr. Jones's farther labours.

Sixteen experiments are related, which were made to ascertain the means which nature employs for suppressing the hemorrhage

from *punctured or partially divided* arteries. From these it appears, that the hemorrhage was at first stopped in these cases, by a thick lamina of coagulated blood; which, though somewhat thicker at the wounded part, was continuous with the blood lying between the artery and its sheath; and that the arteries being wounded, only to a moderate extent, are capable of re-uniting and healing so completely, that after a certain time the cicatrix is not discoverable on either the internal or the external surface. In this part of the work, Dr. Jones offers some very useful suggestions respecting the formation of aneurisins, and the treatment of a wounded artery; concluding, however, that in every case in which it can be done, it is best to tie the artery above and below the wounded part, and to divide it completely between the ligatures, agreeable to the practice which was recommended by Celsus.

The author proceeds in the next place to examine the immediate effects produced by a ligature on an artery. His inquiries on this point were very much aided by the information he obtained from Mr. J. Thomson, of Edinburgh, that in every instance in which a ligature is applied around an artery, without including the surrounding parts, the internal coat of the artery is torn by it: a fact indeed which was first noticed by Mons. Dessault.

The structure of the arteries explains on what this curious circumstance depends. Whilst the internal and middle coats are so weak, in their circular direction, as to be very easily torn by any force applied in that direction, the external coat possesses a considerable degree of uniform density. Hence if an artery be surrounded by a tight ligature, its middle and internal coats will be as completely divided by it as they can by a knife, whilst the external coat remains entire.

Six very important experiments are here related, from which it appears that a single ligature or more being applied round an artery, even the carotid, sufficiently tight to cut the internal and middle coats, and then directly removed, an effusion of lymph takes place, not only externally, but within the artery, to fill up and obstruct it in such a manner, as must effectually accomplish the obliteration of its canal to the first collateral branches, above and below the obstructed part. If, as Dr. Jones observes, it be possible to produce obstruction in the canal of an artery in the human subject, in the above-mentioned manner, may it not be advantageously employed in the cure of aneurism? in as much as nothing more need be done to prevent the immediate union of the external wound.

In the observations which follow on the process of adhesion, and the changes which an artery finally undergoes, in consequence of the application of ligature, as well as those on the im proper form and application of the ligature, as tending to produce

secondary hemorrhage, much useful information is to be found which our limits will not permit us to notice.

We cannot conclude without expressing our opinion, that the author of the present work has prosecuted an arduous and most useful inquiry, with great industry and success. His experiments and observations furnish information, which at all times must be acceptable. But at the present period, when thousands of our fellow-men, of our countrymen, may fall in the hour of battle, he, who eagerly directs his attention to counteract effectually the most frequent cause of death in these lamentable situations, renders a service to suffering humanity, which deserves our grateful acknowledgements.

Art. IV. *Select Sermons*; translated from the original French of Louis Bourdaloue. 8vo. pp. 355. Price 6s. Conder. 1806.

"NO one ever possessed in a more eminent degree than Bourdaloue, all the great characteristics of genuine eloquence. He united the simplicity of Christian preaching, with majesty and sublimity . . . strength with sweetness, vehemence with unction, freedom with precision, the most energetic ardour with the purest and clearest views . . . Nothing escaped the vivacity and extent of his imagination. What fire and animation in his delivery! . . . he bore down all before him; he captivated, he mastered the feelings of his hearers; conviction was irresistible, and libertinism itself yielded to his sway!"

We do not recollect ever to have been more completely at fault, than on accidentally meeting with this singular effusion, the composition, we believe, of a celebrated French female, the Marchioness de Lambert. We could not for some time persuade ourselves that the praise had been seriously designed; so ingeniously has the writer contrived to attribute to Bourdaloue, almost every excellence which he did not possess. Our estimate of his merits and defects has not been formed lightly nor hastily, and we do not hesitate to give it as our decided opinion, that he has neither sublimity nor sweetness, unction nor imagination; he is sometimes, although but rarely, vehement; and so far is he from attaining the mastery of the feelings, that we question if a single instance of genuine pathos can be produced from the whole of his works. The following extract from Laharpe, so completely expresses our own ideas on this subject, that we adopt it nearly without reserve. After noticing the gross and indecent buffoonery, which degraded the eloquence of the pulpit in France, during the two centuries immediately preceding the age of Louis XIV. he thus proceeds:

"Bourdaloue held out to his contemporaries an example suited to the gravity of the sacred ministry . . . he was the first who constantly

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supported in the pulpit, the eloquence of reason . . . he laid aside the affected display of miscellaneous quotations, and quaint conceits. Deeply imbued with the spirit of the Gospel, and versed in the Holy Scriptures, his subjects are solidly treated, judiciously and methodically arranged, and vigorously pursued. His reasoning is conclusive . . . and his inferences satisfactory and instructive: but he has few of the great requisites of the orator, elocution, sentiment, animation. He is an excellent theologian, an expert catechist, rather than a powerful preacher. While he forces conviction on the mind, he is deficient in that precious unction which can alone render conviction efficacious."

To this judicious estimate of the talents of Bourdaloue, we add, in the words of his present translator, that in his writings, "active and social duties are clearly delineated, and zealously enforced, nor is any argument used to seduce them into indolent retirement, who are usefully employed in public life: and the performance of ceremonial religion, or the cultivation of abstract feelings, to the neglect of moral obligations, and influential piety, is ever condemned as hypocrisy or self-delusion."

The volume, under review, contains an interesting and well-translated selection from the sermons of this eminent preacher. The subjects are—*True and False Piety; The Love and Fear of Truth; The Afflictions of the Righteous, and the Prosperity of the Wicked; Prayer; The Recompense of the Saints; Love to our Neighbour; The Forgiveness of Injuries; Providence; The Fear of Death; The Prayer of Jesus Christ in the Garden; The Last Judgment.*

Of these we are disposed to prefer the 1st, 5th, and 9th. From the 1st, we shall extract that part of the exordium which contains the arrangement of the discourse.

"As the most brilliant gold is not always the most free from alloy, so the most splendid piety is not always the most solid and pure. Can we desire a more striking exemplification of this truth, than in the Scribes and Pharisees? Their actions apparently so holy, were not only worthless in the sight of God, but they were actions which he expressly condemned. What were the causes of this condemnation? Three great imperfections we may discover in them, and which I shall endeavour to expose in the three heads of this discourse. In short, what was the piety of the Pharisees? It was hypocritical, false, and vicious; first, in its subject; secondly, in its aim; thirdly, in its form. False in its subject, because it affected the most scrupulous severity in things of a trivial nature, whilst it neglected the most important duties; false in its aim, because all its exertions were selfish, and arose from worldly considerations. Lastly, false in its form, because it was merely external, and consisted in outward performances; for these reasons it was so strongly opposed, and so frequently reprobated by the Son of God. If we, my brethren, are desirous, by sincere and genuine piety, to ensure our salvation, and render ourselves acceptable to God, let us learn to correct, in the practice of our religion, these three defects; that is to say, let our piety be perfect; let our piety be disinterested; and let our piety be internal; perfect, that

it may comprehend every thing which enters into the service of God, whether of more or less importance; disinterested, that it may have a view to God and his Kingdom, without considering what we might expect to receive from the world; internal, that it may influence and dwell in the heart. Unless by these distinguishing marks, we prove ourselves superior to the Pharisees: unless our piety be more extensive, and actuated by a nobler aim than theirs, and unless it be deeply rooted in our hearts, we must not flatter ourselves that we shall ever find favour with God: *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.*"

The *recompense of the saints* is a subject of peculiar delicacy and difficulty, but, with some allowance perhaps for the creed of Bourdaloue, we think it treated with singular felicity in the 5th sermon. After describing the promised reward as *certain, abundant, and eternal*, he goes on with an animation which faintly reminds the reader of the unrivalled eloquence of Massillon.

"The reward of the righteous alone passeth not away; for the righteous will live for ever, and their recompense is in God, who cannot change. The reward of the righteous alone is immutable and invulnerable; for it consists in the happiness they receive from seeing, loving, and possessing God: they will see him, they will love him, they will possess him to all eternity. As the sufferings of the damned will arise from their being deprived of God, and eternally feeling the loss of God, the beatitude of the saints, on the contrary, will arise from the certainty that they shall never lose their God, that they shall be for ever united to him. Such is the reward of them who devote themselves to the service of the Almighty. A kingdom is prepared for them, an eternal kingdom, in which there will be no succession, no vicissitude: a crown awaits them; a crown endowed with a privilege conferred on no earthly crown, that of being perpetual: they will reign like God; they will reign for ever: this eternity of power is the recompense of them who suffer, and who humble themselves for the sake of their God. They will be filled with joy; with joy which will never terminate; with joy which will never be disturbed nor interrupted; a joy which will endure as long as God himself. This eternity of happiness is the recompense of them who are lowly in heart, who renounce themselves, and by their humility become great in the sight of God, of whose glory they will be partakers; they will enjoy glory which will never be diminished nor obscured; which will be ever new, which will receive augmented lustre from the lapse of ages; an eternity of glory!"

In the 9th sermon, among other powerful motives for the consolation and triumph of the Christian, in the prospect of death, he urges

"The contemplation of our dying Saviour; of Jesus Christ, who, though immortal in his nature, became, as we are taught by St. Paul, a partaker of flesh and blood, for the purpose of subjecting himself to mortality, and thereby removing the bitterness of death; *that he by the grace*

*of God should taste death for every man, and deliver them who, through fear of death, were all their life-time subject to bondage.* Yet to you, feeble and timid Christian, death still appears full of bitterness. Jesus Christ tasted death for you; and you, although you have the benefit of his example, think it hard to taste it for him. After all his care to sweeten the cup, you reject it, as if it were filled with wormwood and gall. It was the felicity of the Apostle Paul to behold death destroyed, swallowed up in the triumph of Jesus Christ. *Death is swallowed up in victory.* He defies death in the language of insult; without presumption, he exults, *O Death, where is thy sting! O Grave, where is thy victory!* But we are not animated by the Apostle's language, we share not his joy and triumph; death is still victorious over our weakness; in our apprehension it retains the same power, the same sting, so that the efficacy of the cross, and of the death of the Redeemer, appears to us almost destroyed. It is the peculiar privilege of Christians, who are united to their Saviour with well-founded assurance, to die without feeling the sting of death; but we renounce this privilege, and from a pusillanimity unworthy of our faith, not only feel, but anticipate, and give additional sharpness to that sting."

We cannot dismiss this volume without congratulating the translator, a female, as we understand, on the able execution of her task.

**Art. V.** *Observations on English Architecture, Military, Ecclesiastical, and Civil, compared with similar Buildings on the Continent: including a Critical Itinerary of Oxford and Cambridge; also Historical Notices of stained Glass, ornamental Gardening, &c.; with Chronological Tables and Dimensions of Cathedral and Conventual Churches.* By the Rev. James Dallaway, M.B. F. S. A. Royal 8vo. pp. 340, price 12s. Taylor, London, 1806.

**T**HIS is a work of considerable learning and labour, the result of much investigation and continued research. We are sorry that, with such toil and such ample materials, it is not more inviting to general readers; but is rather a collection of valuable matter, than an elegant and pleasing composition.

Mr. Dallaway divides his work into eleven sections. In his first section he investigates the term 'Gothic,' and the derivation of Gothic Architecture, of which he notices the descent, and some of the peculiarities, in reference to Ecclesiastical Structures. His second section describes the era 'of the Florid Gothic' its characteristics, especially, as manifested in certain parts. These principles he illustrates in a third section, by an account of the Benedictine Abbey, now the Cathedral, at Gloucester. After Religious Edifices he adverts to Military Architecture, Castles and Forts, before the Conquest; to similar constructions under the Normans; to the military principles of defence introduced from the Levant, by King Edward I.; and

this brings him to the period when castles gave way to mansions, and the necessity of personal defence was no longer visible in the residences of our nobility. He then institutes somewhat very like a comparison, though he protests to the contrary, between the two Universities, in regard to their public buildings; it is evident that Oxford is his favorite. This is followed by an investigation of Domestic Architecture from the days of Inigo Jones, to the present period; and, as the demense is, according to modern principles, part of the dwelling, Mr. D. next considers English Ornamental Gardening, and the art of composing Pleasure Grounds. The history of the manner of Painting on Glass, much of which has appeared in Horace Walpole, is given in the eleventh section; and the work concludes with a list of our principal churches and cathedrals, in the order of their dates, marking their founders' dimensions, &c. Other lists of a similar kind occur in the work, as well in the notes as in the text.

Mr. Dallaway in his title page professes to compare buildings of various descriptions in England, with those of their respective classes on the Continent; we therefore cannot complain that he makes frequent excursions for this purpose; yet these transitions deprive the work of that uniformity, which is desirable in a history of so important a branch of art, no where better understood, or practised, than in our country.

Readers to whom the subject is new, will find another difficulty in the perusal of this book; the author cites from buildings abroad, many examples that are necessary to illustrate his remarks, but which, of course, those who cannot recollect, cannot compare. Nevertheless, connoisseurs, familiar with this study, who have seen the foreign, or distant subject referred to, or who in their extensive collections of prints can examine at leisure the various structures, and their respective peculiarities, may derive much satisfaction from this gentleman's labours. Mr. D. has chiefly confined his observations to England; he might have included Scotland, if not Ireland, also, with advantage; instead of vouchsafing them only a cursory notice.

John Knox, in Scotland, heedlessly counselled the Partisans of reformation, to 'pull down the Rookeries, and then the Rooks would fly away:' to this phrensy in the cause of godliness, is owing the demolition of many most elegant and venerable structures, which had been erected with wonderful skill, and at a vast expence.

Nothing could have been more easy, and one might have supposed more natural, than to convert buildings already erected for religious worship, to a use analogous with their original intention, and similar in its object, though distinct in its mode. But the very stones of such edifices were abhorred, by those



who had seen the slowly moving procession glide along the lengthened ailes, and sweeping among the clustered pillars fill the choir, amidst the splendour of glimmering tapers, fumes of incense, peals of music, and the pomp of magnificent vestments. Ceremonies so superstitious, especially as associated with the cruelties of persecution, indelibly defiled these sanctuaries, in the opinion of the victorious party; and like the leprosy in the house, according to the Mosaic regulations, could only be cured by absolute dilapidation.

A cause no less powerful, though much less to be regretted, in the ruin of our domestic Edifices, was the national change of manners and modes of life. In the days of Elizabeth, and of James, a nobleman was no longer that proud baron, who considered himself as condescending when he acknowledged the King as his superior, and whose embattled habitation frowned over the adjacent domain, demonstrating at once the apprehension and confidence of its master; but he now valued himself on associating, with a long recorded descent, the refined and embellished manners of later generations. In proportion as internal warfare subsided, and personal security prevailed, the mansion arose instead of the castle; and the illustrious inhabitant no longer trusted for protection to the strength of his own walls, but to the efficacy of the general establishment of the state.

The same causes operating more extensively produced that interesting description of buildings which, to the inexpressible honour and happiness of Britain, decorates every county, and town; comprizing not only the gentleman's house, but the capital tradesman's villa, and the substantial farmer's abode. These are the glories of our isle; our *decus et tutamen*; our strength and dignity. The middle classes of people are the nerves and sinews of our realm; and nothing gives greater pleasure to a reflecting mind, than to see them so comfortably and respectably accommodated, that every convenience of life contributes to bind them the more closely to their native land.

We read a little and but little, of Cottages in ancient times; but history still more rarely mentions the intermediate rank of residences, between these humble sheds and lordly fortifications; or, if a few huts huddled together attempt to constitute a town, it infallibly adjoins the Castle-yard; and is no further removed from seignorial protection, than consists with the convenience of flight, on the alarm of danger. Cottages might then be forsaken with little loss to the owner, and less profit to the invader, or if destroyed the damage might be compensated; but how incalculable would be the loss, and how irreparable the mischief, if those innumerable buildings, which class between the extremes

of affluence and of penury in the present day, were abandoned by their inhabitants and destroyed by the enemy!

Such is the general history of British architecture. That it branched out into various styles, to meet the almost innumerable requests of its employers, that it conformed to the peculiar tastes of its professors, as well as of its patrons, and that it was influenced by proposed improvements, and systems recommended by novelty, admits of no contradiction. Foreign importations commanded respect, if not submission; and Britain received its Architecture as well as its Religion from the east. Whether we have always done wisely in adopting extensively the principles of foreigners, we shall not determine. To prohibit the skilful of whatever country from exercising their art among us, is to exclude improvements not originating with ourselves. Nevertheless, what may be perfectly suitable to foreign parts, may be very ill adapted to us; and to suppose that we should appropriate only the excellent, and reject only the inapplicable, is to compliment our countrymen, for a correctness of discrimination, which no doubt, they *may* attain in time, but at what period of time we shall not venture to predict.

Mr. D. has taken pains to recover the names of those Architects, whose skill we admire in the remains of their labours. These he finds, for the most part, among the ecclesiastics of the times. Cardinal Wolsey was an Architect, as well as a Statesman; and Archbishops, Bishops, and Abbots, employed themselves in designing and constructing their Halls, their Colleges, and their Cathedrals. Few, indeed, comparatively, of the antient Architects are known to us; as only a few of the most eminent of modern days are likely to be known to posterity. Every work, therefore which investigates this art and commemorates its practitioners, confers an obligation, not only on those who peruse it immediately, but on those who may hereafter wish for information, which, without such assistance, it must be impossible to procure. Such is the nature and merit of this performance.

As specimens of the author's style and researches, we shall offer a few extracts, arranged nearly in chronological order, referring those who wish for fuller information to the work itself, in which they will find a collection of scientific *memoranda*, which we do not recollect to have seen comprized in any other single volume,

Mr. D. characterizes Saxon Architecture in the following manner.

'Our Saxon progenitors, from their intercourse with Rome upon ecclesiastical concerns, adopted, with however rude an imitation, the Roman plan of churches. We have likewise a fair presumption, that

many temples and palaces of the Romans remained, at that period, at least undemolished in Britain.

The western front of their churches had a portico or ambulatory, and the eastern was semicircular, and resembled the tribune in Roman basilicæ. The principal door-case was formed by pilasters with sculptured capitals; and the head of the round arch contained bas-reliefs, and was encircled by mouldings of great variety, imitated, with imperfect success, from many then existing at Rome, and not without great probability, in England. These mouldings may be more particularly specified and classed, as the indented, the zig-zig like the Etruscan scroll — the small squares, some alternately deeper than others — and the flourished, with small beads, usually on the capitals of pilasters. The latest device which became common just before the Saxon style was abandoned, was a carving round the heads of arches, like trellis placed in broad lozenges, and considerably projecting.' pp. 14, 15.

'The Saxon large churches were divided into three tiers or stories, consisting of the arcade, galleries, and windows. Such was the solidity of the walls and bulkiness of the pillars, that buttresses were neither necessary nor in usage.' p. 17.

'After the Norman conquest, that style, called by the monks '*Opus Romanum*,' because an imitation of the debased architecture of Italy, was still continued in England. The extent and dimensions of churches were greatly increased, the ornamental carvings on the circular arches and the capitals of pillars and pilasters became more frequent and elaborately finished. Of the more remarkable specimens of what is confounded under the general term of Saxon architecture, the true æra will be found to be immediately subsequent to the Saxons themselves, and to have extended not more than a century and a half below the Norman conquest. The two churches at Caen in Normandy, built by William and his queen, are the archetypes of many now remaining in England; but the most magnificent work of this kind was the nave of old St. Paul's, London. The vaults were void of tracery, and the towers without pinnacles, but ornamented with arcades, in tiers, of small intersected arches, on the outside walls.

The Norman æra may be stated to be from 1066 to 1154, that is, from the Conquest to the death of Stephen.' pp. 17, 18.

'The principal discrimination between the Saxon and the Norman, appears to be that of much larger dimensions, in every part; plain, but more lofty vaulting; circular pillars of greater diameter; round arches and capitals having ornamental carvings much more elaborate and various, adapted to them; but a total absence of pediments or pinnacles, which are decidedly peculiar to the pointed or Gothic style.' p. 19.

'In the reign of Henry III. this beautiful architecture had gained its perfect completion. Salisbury and Ely cathedrals, and Westminster abbey, have been generally adduced as the most perfect examples.'

The following scale not only affords a comparative view of the dimensions of our national cathedrals, but also manifests the labour and attention of the author.

## A Scale of the CATHEDRALS in ENGLAND, comparing the Dimensions of their several internal Parts.

Total Internal Length.	Transsept. Internal Breadth.	Choirs.—	L.	B.	H.	Naves & Aisles.	L.	B.	H.	Spires and Towers.
London..... 631	London..... 297	London.....	163	91	88	London.....	335	91	102	London..... 534
Old St. Paul's 500	Old St. Paul's 248	Old St. Paul's	165	42	88	Old St. Paul's	200	107	88	Old St. Paul's cupola 356
Winchester... 545	Lincoln..... 227	Notwich.....	165			Ely.....	327	73	70	Salisbury..... 367
Ely..... 517	York..... 232	Rochester...	156			York.....	264	109	99	Notwich..... 317
Canterbury... 514	Salisbury... 210	Westminster..	152	—	101	Lincoln.....	—	83	83	Ely..... 270
York..... 498	Peterborough. 203	Canterbury...	150	74	80	Winchester...	247	86	78	Lincoln, west..... 270
Lincoln..... 498	Notwich..... 191	Gloucester...	140	—	86	Salisbury....	246	76	84	Chichester..... 267
Westminster.. 489	Westminster.. 189	Salisbury....	140	—	84	Peterborough	231	78	78	Litchfield..... 258 W. 183
Peterborough. 480	Winchester... 186	Carlisle.....	137	71		Notwich.....	230	71		Peterborough... 186
Salisbury.... 452	Ely..... 178	Winchester...	138	—	78	Canterbury...	214	74	80	Rochester..... 156
Durham..... 420	Durham..... 176	Peterborough.	138	—	78	Litchfield...	213	67		Oxford..... 144
Gloucester... 420	Canterbury... 134	York.....	131	—	99	Worcester...	212	78		
Chichester... 401	Gloucester... 144	Exeter.....	131	—	69	Chichester...	205	91	61	
Notwich..... 411	Hereford... 140	Worcester...	131	—	74	Wells.....	205	91	61	TOWERS.
Litchfield... 411	Exeter..... 140	Durham.....	117	33	71	Gloucester...	174	84	67	Lincoln..... 560
Worcester... 410	Wells..... 133	Litchfield...	110		67	Exeter.....	173	74	69	Canterbury... 235
Exeter..... 390	Chichester... 131	Wells.....	106		67	Rochester...	150	65		York..... 234
Well..... 371	Worcester... 130	Hereford...	105	—	64	Hereford...	134	68	68	Gloucester... 225
Hereford, anc. 370	Bristol..... 128	Ely.....	101	73	70	Bath.....	136	72	78	Durham..... 214
Chester..... 348	Bath..... 126	Bristol.....	100			Bristol.....	130	96	101	Ely..... 210
Rochester... 306	Rochester... 122	Chichester...	100			Oxford.....	100	75	73	Worcester... 196
Carlisle..... 213	Oxford..... 102	Chichester...	100			Westminster..	74	54	41	Ely louvre..... 170
Bath..... 210	Litchfield... 88	Oxford.....	80	—	37½	Chester.....	73	73	73	Bath..... 162
Bristol..... 175						Carlisle.....	71	71	71	Wells..... 160
Oxford..... 154										Peterborough louvre 130
										Exeter..... 130
										Chichester..... 127
										Bristol..... 127

Proceeding to Edifices calculated for common life, and to meet the exigences of the times, Mr. D. observes, that,

' In the construction of a castle, no ordinary skill was required, The subsistence and comfort of those who were enclosed within it, were not less to be provided for by the architect than mere defence, or the devices by which the assailants might be misled or defeated. Most of the keeps, of which an account is now offered, had four distinct stories, and the walls were not unfrequently from twelve to twenty feet thick, at the base. In the souterrain of vaulted stone, the military engines and stores were deposited. In the thickness of the walls were placed winding staircases, the well for water, the vast oven, enclosed galleries and chimnies, with an aperture open to the sky, and communicating with the dungeon, in which the prisoners were confined, and to whom it gave all the light and air they could receive. There was likewise a kind of flue, for conveying sound to every part, not more than eight inches in diameter. The state apartment occupied the whole third story, and the staircases leading to it were made much more commodiously than the others, some of which were even large enough to admit military engines. Adjoining to the great chamber was an oratory.' p. 89.

As to Domestic Architecture, properly so called, ' Chaucer in his descriptive poem of the ' Assemblie of Ladies,' gives his idea of its perfection, in his imaginary palace of ' pleasaunt regarde.'

' The chamberis and parlors of a sorte,  
With bay windows goodlie as may be thought,  
The galleries right wele y wrought,  
As for dauncing and otherwise disporte.' v. 162.

Without doubt, this is a true picture of many of the houses of the nobility and gentry in the reign of Edward III., when the growing fashion of large entertainments required spacious apartments.' p. 104.

Speaking of later times, our author remarks, that,

' Inigo Jones will be ever considered as the father of classical architecture in England, and after the many innovations of his immediate predecessors, the most successful designer, to whom the superior convenience and elegance of modern English houses are to be attributed.' p. 201.

' The domestic architecture both of France and Germany, even in the mansions of the higher nobility, is inferior to our own. Most of the German palaces which I have seen, are very large, very white, and very ugly. The Germans have but one idea of magnificence, which is magnitude; where they have attempted ornament in architecture, it is a mere curling up of small and discordant parts multiplied to absolute confusion, and more capricious than the worst examples of Borromini. Such may be observed in every capital of the German states, and it is not uncandid to include those of Schonbrun and Belvidere, near Vienna, in this remark. Candour must allow, that some of the palaces and public buildings at Paris are more magnificent than those in England.' p. 220.

'England possesses a decided advantage over every nation in Europe, with respect to the environs of noblemen's houses in the country. The forests and parks in Germany and Italy are left in their natural state, excepting that avenues are made for the high roads. We are not prepared, as in England, for the sight of an inhabited castle or palace, by a display of superior cultivation or characteristic accompaniments.' p. 235.

'If we take a comparative view, it will be found that gardens in France or Germany are seldom equal in point of extent to the pleasure-grounds in England. They are in general contiguous to palaces, and are crowded with statutory, or rather images. These, of very coarse and disproportionate workmanship, are placed in rows in the avenues, which cross each other at right angles; and the trees are clipped into various shapes, with the bark painted white. Such is the garden of the elector at Wirtzburg; and there are others in Germany upon a similar plan.

The royal gardens in France are scarcely less artificial, but they abound in the best works of their sculptors; and though there may be found many marble and bronze statues and groups of great merit as to their execution, a classical foppery may be said to pervade the whole, and no scenes can be farther removed from nature.' p. 242.

'The pride of Italy is the frequency of broad shade afforded by porticos or lofty clipped hedges. The umbrageous pines and chesnuts are usually excluded from the ornamented garden, and abound only in the forest. Their perfectly harmonizing landscapes are found only in imagination and on canvas; for the art of reducing a district of country to the rules of picturesque beauty, practised in England, is unknown to them. A few years ago, prince Borghese patronized Jacob Moor, who was the boast of the British nation, and then studying at Rome as a landscape-painter. He not only felt the beauties of Claude Lorraine, but rivalled them. Under Moor's direction, the prince determined to remodel the ground adjoining to his incomparable villa on the Pincian hill. The gardens of the Medici and Albani villas, and those called Boboli, near the grand duke's palace at Florence, are laid out in a stiff taste, with walls of evergreens, straight alleys, marble fountains, and crowds of statues. Yet I am inclined to think, that this style, now obsolete in England, is best adapted to Italy; where a constant and strong sun would soon destroy velvet lawns, and the broad shade in a street of clipped trees or covert walks is more coincident with the idea of local luxury.' p. 245—251.

'When at Rome I visited the gardens of the Prince Borghese on the Pincian hill, (then recently laid out by Jacob Moor in the English taste) accompanied by a virtuoso, who, after coldly listening to my praises, replied 'Oh, ma non c'è ombra!—Milizia, an Italian critic, has done justice to the English style: 'In Inghilterra il buon gusto de' giardini è commune; ivi la sola natura modestamente ornata e non imbellata, vi spiga i suoi ornamenti e le sue beneficenze per render i giardini asili d'un piacere dolce e sereno.'—*Mem. degli Architetti*, t. ii. p. 206.—pp. 250, 251.

We were rather surprised at meeting with the following as-

assertions in Mr. D.'s work, because it could hardly be unknown to him, that Sir W. Hamilton mentions a pane of glass, extant in the window of a Roman villa at Portici, when giving an account to the Society of Antiquaries, of the antiquities discovered in that city: it may be seen in the *Archæologia*.

'We know positively of no instance of the use of glass among the Greeks. Those fragments the Romans have left us are much more numerous than valuable, in their urns, lachrymatories, and other small vessels. Pliny speaks of coloured glasses made to imitate precious stones, and gems, but that the white was the more rare. There is no instance of plain superficial glass used for mirrors or windows; which latter were sometimes composed of thin laminæ of alabaster, or leaves of mica. Some small pieces of thick green glass have been found among ruins; but that circumstance does not prove them ever to have been applied as windows; none of which, with glass, have been discovered at Herculæum. Pitiscus speaks only of alabaster of selenite, as adopted by the Romans to admit the light, and exclude the air, at the same time.' p. 254.

Staining of glass is an elegant and curious art.

'The materials for which (says Mr. D. describing this process.) are prepared in crucibles, and are all taken from the mineral kingdom. Cobalt makes blue. The different shades of red, brown, and chesnut-colour, are made with calx of iron in different degrees of preparation. Crimson is procured from calx of copper when immersed in water, and green from copper dissolved in vegetable acids, or from other acids precipitated with alkali. Crimson and bright red are made from calx of gold; one grain of gold will colour four hundred particles of glass of the same weight. Calx of silver makes yellow, which is likewise effected by calx of lead united with antimony. Violet colour and purple are procured from manganese. The menstruum is said to be the essential oil of bean-flowers; and when the glass so prepared receives the design of the artist from the cartoons with its shades and demitints, the whole is again placed in the furnace; the tints are thus incorporated with the whole mass, and become immoveable.' pp. 257, 258.

We wish Mr. D. in his next edition would revise the construction of the following passage, which seems to infer a much closer connexion between Paris and London, than is altogether agreeable to the feelings of an Englishman. 'The dance of Maccabre (Holbein's Dance of Death) was painted on the walls of the cloisters of the Innocents, at Paris, and in those of Old St. Paul's Cathedral, London, which were double, one placed above the other.' p. 36.

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Art. VI. *An Inquiry into the State of the Nation at the Commencement of the present Administration*. 4th Edition. pp. 216. Price 5s. Longman, Hurst, Rees, and Orme, and Ridgway, London. 1806.

**T**HE lively interest which this publication has excited, and the high rank and political connexion ascribed to its author, na-

turally led us to expect a work characterized by extensive information and deep sagacity. Such have, doubtless, been also the expectations of many of our readers, and, therefore, without detaining them by preliminary observations, we shall immediately lay before them a faithful analysis of its contents, from which they may judge how far the opinion which we shall give of its merits and tendency is consistent with truth and candour.

In a short introduction, the author laments that the state of the nation has not, for several years, been discussed in parliament, and fears that the change of ministry has precluded such an inquiry there. With a view, therefore, of assisting the public in examining the question out of doors, his statement is drawn up. "It is," he adds, "a very humble attempt at providing a substitute for the information respecting the state of their affairs, which the people would have received from the deliberations of their representatives, had the formation of the new ministry been so long delayed as to have given time for an inquiry into the state of the nation."

He arranges the disquisition under three general heads: as it refers to the state of our *foreign relations*, our *domestic economy*, and our *colonial affairs*; although it is to the first of these only that the discussion actually extends.

Under the subdivision of *consequences of the late continental alliance*, he begins with noticing the assurance of ministers in 1803, that they would solicit the mediation of Russia towards an amicable adjustment of our differences with France; and asserts that, so far from our intercourse with that country having any such tendency, its object was nothing more than the formation of a fresh coalition against France, which was obstinately persisted in, till the treaty of concert of April 1805 was concluded. After making this assertion, the ground of a serious charge against this country, for insincerity in our answers to the pacific proposals of the French government in 1805, he proceeds to place the impolicy and folly of our conduct in a strong point of light, by contending that the league had no consistent or definite object in view. Implacable hostility to France, was, in his opinion, the uniformly actuating motive of all our endeavours; and to attack her, and try the issue, the only fixed point of concert. In this accusation we cannot think our author very successful; for no sooner has he made it, than he gives an enumeration of the purposes for which the allies avow that the league was formed. These are stated to be "*the independence of Holland, of Switzerland, the re-establishment of the King of Sardinia in Piedmont, the future security of the Kingdom of Naples, the evacuation of Italy by the French forces, the evacuation of Hanover, and the establishment of an order of things in Europe, which may effectually guarantee its security and independence.*"



He endeavours, it is true, to represent these objects in so absurd a point of light, as to deprive them altogether of the importance attached to them in the opinion of the coalition, and thus imagines that his assertion is confirmed, that they had no precise object in view. But supposing that the coalition had not formed a sufficiently distinct idea of the purposes they wished to accomplish, we are still of opinion that he has greatly underrated their value, and the apparent probability of attaining them. It will not, moreover, surprize us to see the conduct of the present administration, in various instances, demonstrate the fallacy, as well as the unfairness of many vehement assertions on similar topics.

The author proceeds to shew, that it was bad policy to urge the commencement of hostilities, under the pretence of resenting the recent seizure of Genoa by the French, and contends that it was not only ill-concerted, but ill-timed; that it was our business "to curb the sudden resentment of Austria and Russia, until it could be displayed with effect; and to retard the moment of their attack upon France until their mutual relations were cemented, and their resources were ripe for so dreadful a contest." (p. 26.) He appears here to have lost sight of a very important argument on the other side of the question, viz. that perpetual aggrandizement on the part of France, and consequent diminution of strength on the part of those whose interest the allies were to protect, must have eventually led to the defeat of any coalition, unless speedily formed and put in motion.

Our author thinks it unwise also, that the negotiation for the alliance was begun with Russia and Sweden, as principals, instead of Austria.

"Her resources were to bear the shock of the war, or her existence was staked upon its issue; yet we do not apply to Austria, but to Russia, or rather *we first apply to Austria*, we find she is not ready or not willing to begin the war for her own interests; and therefore we go to Sweden and Russia, who happen at the time to be in an ill humour with France. This was surely not the best way of securing the cordial union of Austria." p. 27.

This is certainly loose writing, whether the assertion be true or false; but where momentous conclusions are intended to be derived from such a statement, it merits more serious reprehension.

He next adverts to the prospect held out that Prussia would join the coalition, and endeavours to prove, not only that there was no foundation for such hope, but that there was greater reason to conclude she would unite with France. In the whole of the argument we discover a very decided tone of opinion, without a proper statement of the circumstances, upon which only a correct opinion could be formed. This important defect is attempted

to be supplied, it is true, by extracts from official papers, yet these seem selected rather to support our author's own particular views, than fairly to elucidate the subject of inquiry.

On a material occurrence, the violation of Anspach, we find something very much like a contradiction; he says, "the accidental circumstance of the violation of Anspach, which no one could have foreseen, first determined Prussia not to attack the members of the league." (p. 44.) But in another part of the pamphlet, p. 123, he mentions as one of two grievous errors of the Austrians, their "expecting the enemy would respect the Prussian neutrality."

Here again he finds cause for censure, and deems it wonderful that no attempt should have been made by England to avail herself of this happy revolution in the sentiments of Prussia.

"Not indeed," he adds, "for the vain purpose of inducing Prussia to join the league, which the very day before she had been prepared to oppose, but in order to use her new enmity towards France as a means of regaining the ground which the allies had lost by their rashness, and of submitting the whole dispute to Prussian mediation before it went further, at a time when France would have listened to whatever came from Berlin; while the forces of Austria were not irreparably injured, and the armies of Russia were still unimpaired." p. 47.

It hardly need be stated, that Lord Harrowby was actually deputed on a mission to Berlin at this critical juncture, and was unfortunately delayed at Harwich, by contrary winds, for a very unusual time. What was the precise object of his Lordship's mission we do not pretend to say; but we admire that sagacity which declares what it ought to have been. We are astonished at the ingenuity which discovers that a power, incensed by violent aggression, would be a fit mediator between the aggressor, and other powers with whom he was at open war; and that this aggressor, after victory had crowned his injustice, would tamely admit the impartial interference of a power which he had dared to insult before.

It is doubtful indeed whether Prussia was so ill-disposed to the confederacy as our author would presume; for it would seem that some sort of treaty actually existed between Russia and Prussia, although he decries the authority of M. Gentz, who assures us of the fact; and at the same time says, "it is inconsistent with the plan of his inquiry, to cite any authorities which are not official." (p. 49.)

Whether this assertion be official or not, we conceive that the well-known character of this statesman, might have led our author to suspect the possibility of his being rightly informed, and at least should have softened those reproaches, which perhaps might prove to be unfounded.

The conduct of the allies passes next under his examination,

and in this part of the inquiry we cannot give him credit for much candour. The same unvaried tone of complaint is still kept up; and arguments are made to echo to events that are already determined, so as to appear specious and imposing to the superficial reader. In short, he discovers nothing in the whole machinery "but weakness and confusion, a total want of strength in the materials, of skill in the arrangement of the parts, of harmony in their movements." (p. 59.)

In proceeding to develop the errors which presided over the formation and operations of the league, England comes in for her full share of blame. The conduct of the campaign is in many respects justly censured, but in such terms of asperity, and with such apparent triumph in the failure of our allies, as we think cannot be justified by any circumstances. Thus

"Can we wonder," he says, "that our affairs have been ruined amidst the waste of our resources, and the squander of our opportunities, when we have been inconsistent only in impolicy, lavish of every thing but vigour, and strenuous in pursuing all varieties of plan, all sorts of system, except those which border upon prudence and wisdom." p. 92.

And again,

"It was not enough, then, that our fatal activity accomplished at last the subjugation of the continent; that our allies were, by our exertions, brought to utter discomfiture; we must hold them up to contempt after the struggle is over, by divulging secrets which the most limited discretion would have respected." p. 96.

He takes occasion to contrast this conduct with that of William the Third, on whose sagacity and penetration he unnecessarily dilates through eight pages of his pamphlet. Having fully explained, as he states, to what causes England and Europe owe the misfortunes which have lately happened, he next proceeds to take a view of the extent of those misfortunes under the second division, intitled, *Consequences of our late foreign policy*. The triumphs of France, and the losses of the allies, are here made the topic of that high toned and even exulting declamation, which would have been natural in the mouth of a French orator, but which we should have thought our author's *patriotisme* would have prevented him from employing on such a subject.

"We must not deceive ourselves," says our author, "the house of Austria is completely humbled; she must receive the law not from Vienna, but from Paris; she has sacrificed much; but more she must be prepared to surrender if required, rather than run the last of risks, that of a new war. Whatever the sacrifice demanded may be, she must make it,—whether treasure, or alliances, or dignities, or territory; or, what is worst of all, principles, if the enemy require her to join him in attacking Prussia, or turning against Russia, or sharing the plunder of Germany, or dividing and pillaging the Turk; she cannot now balance. *Agitur de*

*imperio*. France has Italy and the Tyrol; the people of Austria are crushed; the French are exalted and exulting." p. 125.

"The only hope is gone," continues he in another page, "which Holland, and Switzerland, and Italy, had of once more knowing independence. Henceforth the object of these unhappy states must be not to oppose France, but to moderate, if possible, the violence of her oppressions, they have England to thank for this reverse of prospects, and it is probably the last favour they will receive at her hands." p. 127.

Nor is this the most reprehensible part of the statement. A feeling of a stronger kind, more nearly approaching to indignation, takes possession of our breast, when we read the exaggerated statement of the facilities for invading our country, afforded by the issue of the continental war. "The chances of the attempt being made, and the probability of its success are multiplied"—"never was a country worse calculated for being the scene of military operations."—Before the coalition, "every year that the attempt was delayed increased the enemies risk," but now his successes, his reputation, his tranquillity, and our dejection, our ignorance of war, our supineness, &c. &c. all conspire to make us his prey whenever he chooses to take it. As if our national feeling had not been sufficiently wounded, the following figure concludes the statement of our ignominious situation.

"We might, for example," says he, "have stated the loss of character and influence which has attended so plain an exposure of our incapacity for continental affairs; the contempt into which our assistance has fallen with every ally, reduced as it now has been to the mere payment of money; the pains we have taken to make them under-rate even those supplies which they were willing to receive, by pressing our gold upon all the world, and running from door to door to beg it might be accepted; and, above all, the odium which we have incurred with the less enlightened part of the continent, with the people in every foreign state, in whose eyes we have appeared only as instigators of war, and as corrupters of their rulers for their destruction. From the effect of these impressions our name will not soon recover, and we may rest assured that the continent is at last heartily sick of our interference, and prepared to join with the enemy in his plan of excluding us from any voice in its affairs. But it was the less necessary to enter upon such topics, *that* [because] they are naturally suggested by the previous discussions, and *that* [because] they tend in no way to modify the picture formerly drawn of our affairs; for it is our misfortune that we look around in vain for any circumstances which may soften its features, while it is impossible to imagine any addition which can aggravate them." p. 138.

This last assurance is the only favourable circumstance in our situation, and certainly relieves our ministers from any need of deliberation, or fear of responsibility.

It is indeed with difficulty that we can persuade ourselves that we are reading the work of an Englishman; such declamation might grace the columns of the *Moniteur*; but it does no credit

to the pages of a British pamphlet. Let us also ask how it happens that our (noble ?) author entirely overlooks the battle of Trafalgar, in this part of his disquisition on the state of the nation ? The glory of the victor of Austerlitz, quite eclipses the achievements of our lamented Nelson, so that they are not once thought of ! and yet, in the eye of an enlightened politician, they will *a little* affect the question of invasion ! Partizans may call this *oversight* what they will ; we cannot call it either truth or patriotism.

Under the third subdivision of this subject, viz. the state of foreign affairs, independent of the late coalition, we meet with the same round of censure on our conduct towards Spain, who the author contends, but without proof, might with better management have been converted into an ally. The Dutch, he informs us, never wished for our interference, they even dreaded the idea of making any effort to throw off the French yoke, and reflected on our interpositions in their affairs, as on so many injuries to their prosperity. Any inclination on the part of Switzerland to regain her liberties, even though the Swiss were united as one man, he considers as altogether desperate. An intolerable augmentation of their burthens would be the only consequence.

“ The Cisalpine and the petty States of Germany, are, if possible, still more dependant on France. Their disposition to revolt unhappily signifies nothing. For a long course of years they must submit in silence, however well inclined to rebel ; and the worst service that the well wishers of European independence could render them, would be to stir up any premature attempt at effecting their deliverance.” p. 157.

The subject of our conduct towards neutral nations, in their commercial intercourse with belligerent powers, next comes under review : and, as if England, we should have said the late administration, were fated to do every thing amiss, it is here also severely censured. The endeavour to restrict the French colonial trade in neutral bottoms, is represented to be futile and impolitic. “ The total gain of England upon these prohibitory operations, is the causing Frenchmen to drink their coffee some sours a pound dearer, which is a most pitiful advantage to us ; and creating inconvenience to America, which is no advantage at all ! !” And should it have the effect of more essentially distressing the enemy, should it even go so far as to ruin their colonies, then he reprobates “ the cruelty of a plan which would expose to ruin and massacre individuals, whose misfortunes would have little influence on the policy of France.” How is it possible to please such an *inquirer* as our author ?—His arguments are not less curious than his censures ; “ for,” says he, “ we should not interfere with this neutral trade, because it transfers a large portion of commercial wealth, and a capacity of acquiring mari-

time power, to nations naturally allied to us by blood, by the relations of political interest, and by the intercourse of trade !”

To such a succession of evils; arising from every kind of misconduct, have the *new administration* fallen heirs—“a succession made up of all the dangers and difficulties, which a long course of mismanagement and misfortune has accumulated upon the country !” p. 204.

At length dismissing the late administration with unmingled reprobation, he pangyrizes the present for what he presumes they are about to accomplish.

We doubt not but the abstract which we have given will have made apparent to our readers, what is evident to ourselves; that this work has been composed under the influence of a strong bias in favour of the one, and no little prejudice against the other. The partialities of attachment are admissible in political discussion, but that they should notoriously infringe the limits of justice and candour, is not to be tolerated, especially in one whose talents indicate that he ranks above the herd of servile writers. Indiscriminate censure can rarely be applicable to the measures of any body of men, who have not evidently abandoned all regard to moral principle; and it is not, we presume, on moral considerations, that the inquirer professes to raise the reputation of his friends upon the ruin of that of their predecessors. From warmth of feeling, or from inadvertency, he has overlooked a principle usually recognized in human affairs; that the issue of plans does not correspond, with a mechanical certainty, to the best devised measures of those who frame them. For this suggestion we expect that we shall receive the author's acknowledgements, when he resumes his ‘*Inquiry*,’ at the close of his party's administration.

It may even be doubted, whether they will feel *inclined* to take that advice which he so confidently gives, in concluding his disquisition, as the imperious dictate of our present situation and circumstances. *Peace* is indisputably a blessing of incalculable value; and we hope, with the writer, that our ministers, “with all their efforts to carry on a vigorous war, will keep in mind, how peculiarly the great end of all warfare is desirable at the present crisis;” nevertheless, we trust that it is not yet necessary to receive it as a boon from the hands of our enemy, upon whatever terms he may please to grant it. If the present inquiry may be supposed to have any influence upon that momentous question, either at home or abroad, we should conclude, that from the very humiliating picture which it draws of our capability to resist the power of France in protracted war, it would augment, rather than diminish, the difficulties of administration, in making such a peace as their duty requires. Of the talents and patriot-

tism of our present ministers, we entertain an exalted opinion; but we cannot place, in any human wisdom or influence whatever, that dependence, of which the providence of God is the only legitimate object. Nor can we admit the justice of transferring to them, or to any other administration, the whole culpability of those evils which it hath pleased the moral Governor of the world to inflict upon us, as the righteous recompense of our national crimes. Such imputations befit not the *Christian* politician; and as our author does not decline to quote scripture, we conclude that he does not renounce this distinction. It would give us great satisfaction to see some able writer discuss the subject of the connexion which subsists between public guilt and public calamity, and with a bold and discriminating hand apply the deductions which scripture and experience furnish, to the moral character and condition of society among us. Such an "Inquiry into the State of the Nation" we should hail with pleasure, as it would direct our attention to the radical cause of our misfortunes, while it would not tend to split us into discordant parties, by assigning them to the misconduct of this or that political administration.

May the great Ruler of nations conduct our beloved country through the perils of our present situation, and bring us to observe and acknowledge his hand in the dispensation of his justice or of his bounty!

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Art. VII. *A Defence of the Christian Doctrines of the Society of Friends, against the Charge of Socinianism; and its Church Discipline vindicated, in Answer to a Writer who stiles himself Verax: in the Course of which the principal Doctrines of Christianity are set forth, and some Objections obviated. To which is prefixed, a Letter to John Evans, the Author of 'A Sketch of the Denominations of the Christian World.'* By John Bevans, Jun. 8vo. pp. 279. Price 5s. 6d. Phillips and Fardon, Johnson, &c. London. 1805.

FROM the followers of Cerinthus, to the disciples of George Fox, there are very few sects to which the rational Christians have not claimed some affinity. Even heathen philosophers, deluded Mussulmen, corrupt and reprobate Jews have been associated to their cause. They have laboured to identify with themselves the Puritans of the 17th century, that the cause of liberty might seem connected with the prosperity of their opinions; and the slightest grounds have been thought sufficient to support an insinuation, that our greatest men in mathematical and metaphysical research ranked under the banners of Socinianism. In our own time, they have endeavoured to persuade the 'Friends' that their original doctrines were Unitarian, that the majority of their number now maintains the same opi-

nions, that in asserting the doctrine of the Trinity they do a very inconsistent, intemperate, unaccountable thing ;---and, in a very recent case, they have resolved to shut their eyes against all contravening proof, and at least would appear to persuade themselves, that Penn and Barclay were disciples of Socinus and Servetus.

This opinion was maintained, a year or two ago, in some pamphlets which the world at large either never knew, or has forgotten. Another work better known, which assumed the same tone, was Mr. Evans's "*Sketch of the Denominations*," &c. To this gentleman our author addressed two letters, to afford him the opportunity of correcting his mistakes in subsequent editions. From the reception these letters met with, Mr. B. "discovered that impartiality was not to be expected from the author of the '*Sketch*.'" The last of these letters is inserted in the volume before us, and contains a general view of the questions, which are discussed at length in the body of the work ; and from this letter we make the following extracts, which will satisfy our readers whether the early '*Friends*' held Socinian principles.

"The following paragraph in page 151 of the *Sketch* appears more likely to mislead the reader, than to give information : 'And no writer of acknowledged reputation amongst them has admitted any distinction of persons in the Deity.' It is true that they have uniformly objected to the school terms, persons, subsistences, or substances, as applied to the Deity ; but if from thence the reader was to conclude they disbelieved in the Scriptural doctrine of the Trinity, he would fall into an error, as the following extract from William Penn's '*Key to the Quakers' Religion and Perversions of it*' may serve to prove.

'Perversion 9. The Quakers deny the Trinity.

'Principles. Nothing less : they believe in the holy Three or the Trinity of Father, Word, and Spirit, according to the Scriptures, and that these three are truly and properly one : of one nature as well as will, but they are very tender of quitting Scripture terms and phrases for school-mens,' such as distinct and separate persons and subsistences, &c. are, from whence people are apt to entertain gross ideas and notions of the Father, Son, and Holy Ghost, and they judge that a curious enquiry into these high and divine revelations, and other speculative subjects, though never so great truths in themselves, tend little to godliness, and less to peace.'

"Richard Claridge, who was contemporary with William Penn, and who therefore must be supposed to be in possession of his real sentiments ; upon his *Sandy Foundation Shaken*, writes as follows :—

'That which William Penn refuted was not the doctrine of the holy Trinity, as it is declared in the Scriptures of Truth ; but the notion of three distinct separate persons, as the title page plainly shows : for W. P. sincerely owned and doth own the Scripture Trinity, Father, Son, and Holy Ghost. *Mat. xxviii. 19, 1 Tim. ii. 5, &c.* And whatever the holy Scriptures testify concerning him, we unfeignedly believe : but the invented phrases of three distinct and separate persons, we use not, because they are unscriptural, and because they that do use them, as they are forced to acknowledge they are no Scripture phrases, so neither are they



agreed about the explication of them, but have contradicted and written one against another; and darken and expose the mystery itself through their cloudy and incoherent interpretations. And as we distinguish between a Scripture Trinity, Father, Son, and Holy Ghost, which we unfeignedly believe, and that humanly devised Trinity of three distinct and separate persons, which we receive not, because the holy Scriptures make no mention of it; so we distinguish between the Scripture redemption and the vulgar doctrine of satisfaction: the first we receive, the second we reject.

“Richard Claridge has so very explicitly expressed Friends’ belief in Christ, that I trust no apology will be necessary for inserting it in this place.

‘We do believe, that he was and is both *God* and *Man*, in wonderful union, not a God by creation or office, as some hold; nor man by the assumption of an human body only, without a reasonable soul, as others; nor that the manhood was swallowed up of the Godhead, as a third sort grossly fancy, but *God uncreated*. See John i. 1 to 3. Col. i. 17. Heb. i. 8 to 12. “The true God,” 1 John v. 20. “The great God.” Tit. ii. 13. “The Lord of glory.” James ii. 1. “King of kings, and Lord of lords.” Rev. xix. 16. “Which is, which was, and which is to come, the Almighty.” Rev. i. 8. “The same yesterday, to-day, and for ever.” Heb. xiii. 8. ‘And *Man conceived by the Holy Ghost*, and born of the *Virgin Mary*, see Luke i. 31. 35. “Who suffered for our salvation.” Hath “given himself for us an offering and a sacrifice to God, for a sweet smelling savour,” Eph. v. 2. And “by his own blood he entered in once into the holy place, having obtained” ‘or found, as the word signifies,’ “eternal redemption for us.” ‘Heb. ix. 12.’

In the following passage, W. Penn vindicates himself expressly from the charge of Socinianism.

‘This conclusive argument for the proof of Christ, the Saviour, being God, should certainly persuade all sober persons of my innocency, and my adversaries’ malice. He, that is the everlasting wisdom, the divine power, the only saviour, the creating word of all things, (whether visible or invisible) and their upholder by his own power, is without contradiction God; but all these qualifications and divine properties are, by the concurrent testimonies of Scripture, ascribed to the Lord Jesus Christ, therefore without a scruple, I call and believe him really to be the mighty God.’ p. 7.

Instead of inserting such an explicit declaration of sentiment, Mr. Evans refers, as our author remarks,

‘to the character of Socinus, of whom Penn seems to have entertained a favourable opinion, from his having abandoned the pleasures and honours of a court for conscience sake. This charitable view of the character of Socinus may be gratifying to those who adopt the opinions that are distinguished by his name, but it leaves the reader where it found him as to Penn’s religious sentiments. This citation being however given as illustrative of his opinions, must it not have been intended to impress the reader with an idea that Penn and Socinus had the same views respecting the nature of Christ?’ pp. 27, 28.

The sentiments of Fox are clearly stated to the same effect.

Mr. Evans had remarked, that Barclay in his confession and catechism, used only the words of Scripture respecting the resurrection of the body and the Divinity of Christ, without expressing the manner in which he understood them. But these 'words of Scripture' are used as answers or proofs to such questions as the following. "Was not Jesus Christ in being before he appeared in the flesh? what clear Scriptures prove this against such as *erroneously assert the contrary?*" "What Scriptures prove the Divinity of Christ against such as *falsely deny the same?*" "What are the glorious names the Scripture gives unto Jesus Christ, the *Eternal Son of God?*" "After what manner doth the Scripture assert the conjunction and unity of the *Eternal Son of God*, in and with the *Man Christ Jesus?*"

"But Barclay's Catechism is not the only place wherein we are to look for his belief in the Divinity of Christ, he having fully and *explicitly* expressed himself thereupon in his Apology, as follows:

'This is that Jesus Christ, by whom God created all things. by whom and for whom all things were created, that are in heaven and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, Col. i. 16. He himself saith, "I am the way, the truth, and the life, no man cometh unto the Father but by me." John xiv. 6. Hence he is fitly called the mediator betwixt God and man. For *having been with God from all eternity, being himself God, and also in time partaking of the nature of Man*, through him is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies.' 2 Prop. 5." p. 4.

Again Barclay complains of Brown's perversion of his sentiments.

'He' (Brown) 'proceedeth also basely to insinuate, that I deny Jesus of Nazareth to be the Son of God; albeit he doth not so much as pretend to any colour for it from my words. In pursuance of this, in the following page, he insinuates as if I meant not the first, but the second creation, and so joined with Socinus; which is a gross calumny like the former.' p. 60.

In another place, referring to the same Brown, he says, p. 61.

'His next perversion is yet more gross and abusive, p. 228, where, from my denying that we equal ourselves to that holy man, the Lord Jesus Christ, &c. in whom the fulness of the Godhead dwelt bodily, he concludes, I affirm him to be no more but a holy man, and because I use the words *Plenitudo Divinitatis*, that I deny his Deity, which is an abominable falsehood. I detest that doctrine of the Socinians, and deny there is any ground for their distinction; and when I confess him to be an holy man, I deny him not to be GOD, as this man most injuriously would insinuate; for I confess him to be really true God and true man.'

Of this nature were the quotations with which Mr. B. furnished the author of the Sketch, but of which the latter declined to avail himself. These and various other symptoms of unfair-

ness and misrepresentation, on points of importance, the public will expect Mr. E. to explain. Is it not unfortunate that such *oversights* should *happen* among the zealous champions of liberality and moderation, as are seldom, if ever, to be found in those who are stigmatized as intolerant and bigoted? Mr. B. has detected similar mistakes in Verax's appeal, which he refutes step by step, extracting, at length, passages from the early friends which Verax had mutilated and perverted, by leaving out, as it suited him, whole sentences, or important expressions. We strongly suspect this writer, who has endeavoured to undermine the opinions and faith of the Friends in such a dastardly manner, and who defends the cause of H. Barnard with so much virulence and disingenuity, to have been no less a person than the late notorious Evanson. Many of his opinions on the Jewish Wars, on the authenticity of the Gospels, &c. which Hannah Barnard adopted, are here satisfactorily refuted.

Much of this work is employed in, defending the Society of Friends, against the charge of bigotry and intolerance in refusing their sanction to the labours of Hannah Barnard, an American-speaker, who had embraced Socinian and deistical opinions. The proceedings of the Friends in England appear to have been regular, upright, and temperate; they refused their certificate of her unity with them, and recommended her to discontinue preaching and return home. We are glad to find that those, on the other side of the water, to whom the more rigid points of discipline properly belonged, have not declined from their original principles, nor hesitated to declare them; but have confirmed the opinions of their English brethren, by 'disowning H. Barnard as a member of their religious Society.'

Mr. B. justly observes, that 'in a work written on the defensive, the author is not at liberty to choose his own ground.' This may sufficiently account for his performance being less perspicuous and inviting than we could have wished. We have sufficient authority, however, for believing, that the 'Friends' in general consider the work as a proper vindication of their opinions.

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Art. VIII. *Poems*, suggested chiefly by scenes in Asia Minor, Syria and Greece, with Prefaces extracted from the Author's Journal. Embellished with Two Views of the Scamander, and the Aqueduct over the Simois. By the late J.D. Carlyle, B. D. F. S. E. 4to. pp. 150. White. Price 10s. 6d. 1805.

WE are sorry to have so long delayed noticing this posthumous work of the late amiable Carlyle, professor of Arabic in the University of Cambridge. We are informed in a neat and modest Preface that it is edited by his sister; and that in his travels to the East 'he laid the foundation of that disease, which

on his return, terminated in his death,' in 1801. The following extract is an account of his poems and travels, which will inform the reader what he may expect in the work before us.

'When the Earl of ELGIN was sent Ambassador to the Porte in 1799, it was thought desirable that his Lordship should be accompanied by some person of eminent learning, who might improve the facilities then offered by the friendly disposition of that court, of ascertaining what treasures of literature were to be found in the public libraries of Constantinople.

For this service Mr. CARLYLE was particularly well qualified; and the unsolicited selection of him on the occasion was in the highest degree honourable to his talents and character. His researches were not confined to Constantinople; he visited also Asia-Minor, and the islands and shores of the Archipelago; and the scenes, which there engaged his attention, suggested the subjects of the principal Poems contained in this volume.' Pref. ii. iii.

It is introduced by a respectable list of subscribers, and consists of the following subjects. 1. Descriptive Poems, among which, is one written, 'On the banks of the Bosphorus;' another, 'On viewing Athens from the Pnyx, by the light of a waning moon;' and another, whose title is also romantic and prepossessing, 'On being disappointed in a prospect of Parnassus, from the heights between Eleusis and Megara.' 2. Translations from the Arabic. 3. Original Poems.

The poems are illustrated by selections from the author's common place-book, of which the following is a specimen; and as it was written, of course, while the glow of fancy was at its height, and the costume of Asia before his eyes, we shall see how he heightens or improves the picture when he models it into verse. The latter would doubtless have this disadvantage: he would write his poetry when he retired to his caravansera, or perhaps in the tranquility of his study in Great Britain.

On viewing the Vale and City of NICÆA, at Sunrise.

'Just as the sun appeared, we emerged from the dell, in which we had been travelling; when as sweet a scene opened upon us as can be conceived.—*In front* was the lake of Nicæa, bending through its green valley.—Immediately between us and the lake, rose up a woody hill, which, by intercepting the centre of the prospect, seemed to divide the expanse of water before us into two separate reaches.—Along the opposite side of the lake ran a range of dark mountains, scarce yet, except on their most prominent parts, illuminated by the sun;—the snowy summits of Olympus, empurpled by the reflection of the morning clouds, terminated the view.—*To the left*, the minarets of Nicæa were seen peeping out of the water at the extremity of the lake.—*To the right*, the lake stretched itself till it was lost among the windings of the mountains.

It is impossible to form an idea of a more complete scene of desolation

than Nicæa now exhibits ;—streets without a passenger, houses without an inhabitant, and ruins of every age, fill the precincts of this once celebrated city. The deserted mosque, whose minaret we ascended in order to obtain a general notion of the plan of the place, bore evident marks of having been erected from the remains of a Christian church, and many of these remains, upon a closer inspection, shewed clearly that they had formerly belonged to a Pagan temple:—our Mohammedan mosque was falling to decay, and like its predecessors in splendour, must soon become a heap of rubbish—what a *generation* of ruins was here!

The walls of the city are still pretty entire—they embrace a circuit of nearly three miles; but the spot enclosed by them is mostly taken up with gardens and mulberry grounds;—there are not more than four hundred houses standing within the whole circumference, and out of these only one hundred and fifty are tenanted.

The Greeks possess but one place of worship in the city—the cathedral—and this is without a roof. The Archbishop resides at an adjoining village. Such is the state of the cathedral of Nicæa—so often thronged with princes and prelates—so often echoing with controversy and contention;—it is now reduced to a mossy, untrod pavement, surrounded by four bare walls! *Journal of a route through Asia-Minor, Feb. 1800.*

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NICÆA hail! renown'd for fierce debate,

For synods bustling o'er yon silent spot,

For zealous ardour—for polemic hate—

For truth preserv'd, and charity forgot.—

Those scenes are fled—those domes are swept away—

Succeeding domes now totter to their fall,

And mouldering mosques on moulder'd fanes decay

While desolation bends to grasp them all—

Those scenes are fled—yet, solitary dale,

The genuine charms of nature still remain—

The rising mountain—the retiring vale—

The lake's broad bosom, and the shelter'd plain.

Delightful visions! Raptur'd let me gaze

And catch each charm that dawns upon the sight,

As, gushing from yon fount, the orient rays

Roll off the floating glooms diffus'd by night—

Towering Olympus first receives the beams—

His snow now crimson'd with the crimson glare,

Now swept by floods of fire, more bright he gleams

Shoots from the sea of shade and swims in air—

The sun bursts forth—th' expanding plains grow green—

Each jutting eminence, in radiance drest,

Rushes to day, while the deep glens between

Still viewless sleep beneath their cloudy vest—

Now the full beams their broadest blaze unfold ;

No hovering mists the vale's gay tints destroy,

The lake's blue surface kindles into gold,

And nature wakes to light and life and joy. pp. 13—18.

The following Stanzas, from a 'view of Athens, by the light of a waning moon,' are natural and pathetic. They are introduced by a recollection of the names that made Attica great and illustrious. Every one however would have made similar reflections in the same situation—would have recollected the happiness of his youth—and the joyous society who shared it with him: although it is not the talent of all who feel, to describe their feelings, with so much truth and tenderness. There is such an amiable strain of solemnity and resignation in the succeeding verses, one of which was awfully prophetic, that we shall transcribe them all without fear of censure.

'Ye glorious names—long honour'd—long caress'd—  
Ye seats oft thought on, that at length appear—  
With what sensations do ye heave my breast—  
What kindling fervours wake, unfelt but here?

Whence is it that those names, these seats should yield  
A thrilling throb no other scenes e'er gave?  
Britain can boast full many a sweeter field,  
Sages as wise, and combatants as brave.

Some fond remembrance—some connected thought  
Hovers around each antiquated stone—  
Each scene retraced with conscious pleasures fraught,  
And Athens' youth recall'd recalls my own.

While history tells the deeds that grac'd yon vale,  
The spot where oft I've mark'd them memory shews—  
The rising picture hides the fleeting tale—  
Ilyssus vanishes and Granta flows.

Again I see life's renovated spring  
With every opening hour and every smile,  
Unnipt by care—unbrush'd by sorrow's wing,  
That welcom'd pleasure when they welcom'd toil.

Again I see that gay, that busy band,  
With whom I wander'd by the willowy stream,  
Where nature's truths or history's page we scann'd,  
And deem'd we reason'd on the various theme:

Where are they now? some struggling in the waves  
Of care or trouble, anguish, want or fear—  
Some sunk in death, and mould'ring in their graves  
Like the once busy throngs that bustled here.

Dim waning Planet! that behind yon hill  
Hast'nest to lose in shades thy glimmering light,  
A few short days thy changing orb shall fill  
Again to sparkle in the locks of night:

And thou, fall'n city, where barbarians tread,  
Whose sculptur'd arches form the foxes den,  
In circling time perhaps *may* (may'st) lift thy head  
The queen of arts and elegance again.

But oh ! lov'd youths, departed from the day,  
 What time, what change shall dissipate your gloom ?  
 Nor change, nor time, till time has roll'd away,  
 Recalls to light the tenants of the tomb :

Ye're set in death—and soon this fragile frame,  
 That weeps your transit, shall your path pursue—  
 Each toil forego—renounce each favourite aim—  
 Glide from the fading world, and sink with you.

Father of spirits ! ere that awful hour,  
 While life yet lingers let it feel thy ray,  
 Teach it some beams of scatter'd good to pour—  
 Some useful light, as it flits on, display !

I ask no following radiance to appear  
 To mark its track, for praise or fame to see,  
 But oh, may *Hope* its last faint glimmerings cheer,  
 And *Faith* waft on the spark unquench'd to Thee !

pp. 58—61.

It is difficult to read the Professor's description of Ida, and of the source of the Scamander, without feeling as much envy as pleasure. Yet it would be unpardonable to omit the following account of a mountain consecrated so long ago by visitors from Olympus.

' That we now trod the summit of Ida, cannot, I think, admit of one doubt ;—the snowy head of Khasdag is the grand feature that bounds the prospect throughout the whole of this part of Asia-Minor.—It is from hence, that I believe, all the great rivers take their origin, whether they flow into the Hellespont, the Adramyttium gulph, or the Ægean sea.

It is the only spot in the neighbourhood, that a poet could ever think of fixing upon, for the seat of the Immortals. And whether Homer is perfectly accurate in many other circumstances of his divine poem, or not, we had an opportunity (by the intervention of a friendly blast, which swept away the surrounding mist, and left the atmosphere in a clearer state than even if the sun had shined the whole day) of testifying that most of those he attributes to Ida, are perfectly appropriate.—Its top is ever covered with snow, except for a month or two at the end of autumn;—its sides are clothed with forests, which, we were assured, afford a constant shelter for various wild beasts;—the tracts of wolves, and wild boars, we were ourselves shewn by our guide, in the snow ;—its vallies stream with rivulets, which water, under different designations, almost all the plains of the north-east of Asia-Minor.—The prospect exhibited from its top is at least as comprehensive as the one mentioned by the poet ;—it embraces Mysia,—the Propontis,—the Hellespont,—nearly the whole of the Ægean, and a number of the islands with which that sea is studded ;—it extends to Lydia, Bythinia, and Macedonia ;—and is only bounded by the Olympic range—the Thracian mountains,—Athos, and the Euxine.' 34—36.

*Journal of a Route through the Troad, March,—1801.*

From the specimens we have already given of the poetry contained in this elegant volume, the reader will be able to judge how far Mr. C. duly estimated his talents. In a poem, chiefly addressed to his Muse, he observes,

‘She did not breathe a strain of fire  
To roll in flames along;  
To kindle the extatic lyre,  
And wrap each thought in song;  
She deign’d a mild but constant beam,  
That every gloom beguiles,  
That sheds on life a cheering gleam,  
And gilds each hour with smiles.

This is really the most desirable qualification. Let those who envy that transcendant genius which has been graciously denied them, consider whether they would envy the victims of melancholy and the slaves of licentiousness. Many, however, will wish they possessed the Professor’s abilities, or his mode of employing them, that they might join him in singing;

‘Ne’er ne’er since youth’s unconscious spring  
First drank the vivid ray,  
Ne’er have I chid time’s lagging wing,  
Or known the listless day.

Such have been the employments of an Arabic Professor travelling, with a public embassy, among the shores and islands of the Archipelago, and visiting the sacred and classic regions of Asia-Minor. Hence it appears, that he had no ostentatious views of settling literary controversy, and elucidating the records of antiquity. He brings home no scrolls or inscriptions to puzzle Europe; no uncouth, mutilated block, which he calls a god or goddess, and no broken marble to impose on his credulous countrymen as the work of Phidias or Praxiteles. He travels with piety, classical taste, and playful imagination in company; and he returns, admiring the wonders of nature and the dispensations of Providence, with increased attachment to his native land, *where he dies*; and where his piety, as well as learning, will not suffer him to be forgotten.

The translations from the Arabic, we presume, are like all the translations from oriental poetry that have come under our observation, very much indebted to the translator for embellishment. As we have not seen the works from which these versions are made, we cannot decide on their accuracy, but, such as they are, we present two short specimens to our readers.

VOL. II.

M m



## THE MIRACLES OF BEAUTY.

*From Motanebbi.*

Thro' midnight glooms my Leila stray'd,  
 Her ebon locks around her play'd—  
 So dark they wav'd—so black they curl'd,  
 Another night o'erspread the world—

The moon arose—and Leila's face  
 Resplendent shone with every grace—  
 It gleam'd so fair—it beam'd so bright,  
 Another moon illum'd the night. p. 97.

## ON THE DEATH OF A FRIEND,

*(In the tale of Zoheir and Amkettoom.)*

When death had snatched my friend away,  
 I would not breathe a last adieu,  
 Some dream I hop'd might still display  
 The dear departed to my view—

Vain were my hopes, and vain my sighs;  
 How could I dream without repose?  
 And how could slumber seal my eyes,

When tears forbad their lids to close? p. 109.

The professor employed some of his cheerful moments in a lighter style of composition. The Salted Cherry is intended as a satire on the Rights of Women, &c &c., and relates the story of Bertha, who was persuaded by King Oberon, of fairy notoriety, that Greek and Mathematics were as unsuitable to the female character as salt to the flavour of a cherry. To an argument which they appear to have thought very convincing, we shall not venture to make any objections.

Another elfin knight, Sir Hobbernob, with the same generous intention corrects three Cantabs, Hopus, Tropus, and Mopus, a *petit maitre* lawyer, a sporting parson, and a boxing physician, by conducting them one dark night to Fairy hall, where his chambermaids groom their horses, his grooms cook their supper, and his cooks holding bloody knives conduct them to bed, where they are terrified with the groans of expiring pigs. This diverting tale is ingeniously contrived, and neatly told.—The other original compositions, among which are a hymn for public worship, and a paraphrase on the Lord's Prayer, are, like the poems we have quoted, less remarkable for genius, than for elegance and feeling.

There are several passages in the work which the author would doubtless have altered, had his valuable life been protracted; but it is scarcely necessary for us to say, that this publication will furnish a leisure hour with a very pleasing and innocent employment.

Art. IX. *Wrangham's Dissertation on the best Means of Civilising the Subjects of the British Empire in India; and of diffusing the Light of the Christian Religion throughout the Eastern World.*

Art. X. *Mitchell's Essay on the best Means of Civilising, &c.*

(Concluded from p. 369\*.)

WE observe with great pleasure the deep seriousness and enlightened zeal with which the second branch of this subject, in a general view, is regarded by both the authors under examination. It occupies the chief part of Mr. Wrangham's performance, and is treated with a very proper degree of feeling and of liberality; and, although we have already intimated our opinion, that Mr. Mitchell's discussion of this interesting topic is less complete than his former division, it is only to the want of adequate information in missionary history, and, probably, of due leisure in finishing his ample performance, that we attribute a deficiency, which we rather regret than censure. Each of these writers, in our judgement, very far excels Mr. Cockburn in religious discussion; yet both have omitted, or very slightly noticed an important object, to which alone his plan seemed to be adapted: we mean, a due provision for the religious instruction of our countrymen in India. We cannot but regard this as essential to the advancement of the gospel, in that and the neighbouring countries. The ministry of Christ, and for many years that of the Apostles, was limited to the Jewish nation, previous to its extension in the Gentile world: and, doubtless, no time was ultimately lost by this procedure. We fear, moreover, that a great part of our countrymen in India, and in every part of our colonial territories, stands as much in need of conversion, as the Heathen by whom they are surrounded. Although, therefore, we could not approve of Mr. Cockburn's proposal, to parcel out Hindobstan into parishes in its present state, we repeat, that, wherever Britons are resident, *their* spiritual welfare ought first to be promoted. We do not presume to dictate the particular mode of attempting it: but we apprehend, that, especially in the present circumstances of India, whatever may tend to promote, rather than to restrict, a zealous, yet amicable competition among real Christians of every religious denomination, would be highly desirable. If persons, now destitute of the very form of Christianity, or even perhaps avowed disbelievers of any divine revelation, may be rendered consistent and active Christians, of how small importance is it, compara-

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\* We feel it necessary to apologize for the delay of this article, severe illness having prevented the gentleman who undertook the subject from completing it in due course.

tively, whether they become Episcopalians, or Presbyterians, Methodists, Independants, or Baptists?

We are happy to observe, that so liberal, and (we venture to add) so wise a conduct, in this respect, has been exemplified, at the centre of government in Bengal; and that both the present writers, though of different national establishments, concur in the sentiments that we have now expressed. They coincide, also, in the opinion we formerly intimated, that it is from the united measures of circulating the scriptures, and of employing suitable missionaries, that we most reasonably may hope for the advancement of Christianity in the Eastern World. Mr. Wrangham, indeed, has proposed to adopt Sir William Jones's plan in the former instance, of circulating one of the gospels, with pertinent extracts from Jewish prophecies, and a brief statement of the evidences of Christianity, with the addition of other small tracts: but we cannot suppose that he wished to withhold any part of the Sacred Scriptures from those who might be desirous of further information. The former might be useful as introductory to the latter; both however require the zeal and the industry of missionaries to give them general circulation and effect.

Mr. Mitchell, very properly, takes a view of the Hindoo superstitions, of the excellence of Christianity, and the attempts which have been already made for its introduction in Hindoostan, before he discusses the means of its further advancement: but we have to regret some defects in several parts of this discussion. An error, to which we alluded in the commencement of this article, pervades every part of our author's description of the Hindoos; and the cause of that error appears in the striking deficiency of his account of missions in India. His whole information, on that important subject, seems to have been derived from a periodical work, intitled, *The Baptist Magazine*, which we suppose to be published in Scotland. Had he perused the *Life of Francis Xavier*, the *Voyages of Tachard*, the extensive collection of *Lettres Edifiantes et Curieuses*, the periodical Accounts of the Lutheran Mission, or even the abridgement of them by Nieucamp, and the Reports of our Society for propagating Christian Knowledge, he might have formed a far juster estimate of the religious and moral character of the Hindoos, and would have been much better qualified to suggest measures eligible to be pursued for this conversion. He would then have known, that the French Jesuits in the Upper Carnatic extended the Christian name more widely than any of the missionaries to whom he has referred, that 'converts to Popery' do not 'relapse with ease again to Heathenism,' and that Christianity owes more in India to the exertions of 'Schwartz, Gericke,

and their venerable coadjutors, than it has hitherto been possible for the Baptist Mission at Serampore to contribute. The latter have displayed talents, industry, and zeal, which, in various instances, have been crowned with success. We earnestly hope that they will continue to receive the encouragement which they eminently deserve, both here and in India; and that it will please God to honour their persevering efforts with growing utility; but to ascribe more to them than to all their predecessors, only discovers a lamentable want of information on the subject under discussion. This gross defect is the more to be regretted, as it is only from the reports of those who have made the experiment, that a proper judgement can be formed of the disposition of Hindoos toward Christianity and its ministers. Our author thus describes them ;

‘Of a mild and complacent cast of spirit, and, with all their veneration for the shasters, disposed to hear, even with patience, their authority controverted, and their statements exposed, a Christian missionary may be assured of civil treatment, and a fair audience from this interesting people.’

If Mr. M. had read through the Baptist periodical accounts, he might have been aware, that no such assurances can be entertained; and if his researches had been adequate to the subject, he would have known, that in Tanjore, Madura, and Mysore, the professors and preachers of Christianity have sustained, from this ‘mild, complacent, patient, and interesting’ people, as much violence and cruelty, as from the savages of North America. An attentive observation of human nature, and of historical events, warrants the apprehension that no people are more likely to abuse license and authority, than those who crouch the most servilely under the strong arm of power, and of whose manners fawning civility becomes the prominent character. We conceive, likewise, that the author is too sanguine in his expectation of advantages for the reception of the Gospel to be derived from some doctrines already held by the Hindoos; and that, even concerning these doctrines, he is not free from mistake.

‘There are certain correspondences of facts and views, of which a judicious missionary may successfully avail himself. A striking resemblance to the Trinity of the Scriptures may be found in the pre-eminence of their three principal divinities, and the peculiar honours which they receive. That there is nevertheless one Supreme Being, to whom they ascribe several of the attributes of Jehovah; that he is to be worshipped and served; that the soul is immortal; that we have all sinned; and that an atonement is necessary, are truths (we are told) believed by them all: and these are also the fundamental tenets of the Christian religion. The Hindoos are all predestinarians; and, while the missionary will avoid their dogma of fatalism, he may graft upon their views the

doctrine of election, taught in the Scriptures, and lying at the foundation of the gospel scheme of redemption.

Of the existence of one Supreme Being the populace are, we believe, profoundly ignorant. That any worship or service is rendered to him by any Hindoo, we have no proof. We have never heard of a temple erected for the service even of Brahma. To inculcate or to oppose the doctrine of predestination, is no part of the design of this review: but we doubt whether its most inveterate enemies could have degraded it more than by ascribing it to the Hindoos. 'Their dogma of fatalism' has hitherto proved, and is likely ever to prove, the greatest obstacle which the Gospel has to surmount; and instead of serving as a stem on which 'the doctrine of election, taught in the Scriptures' may be grafted, we apprehend that the former must be eradicated, before the latter can be planted. It is well known that the Hindoos evade every charge of guilt, by representing themselves as mere machines, actuated by an irresistible power.

In stating these facts, nothing is farther from our intention, than the discouragement of missions to India. The herald of Christ ought to be apprized of every difficulty and danger that is to be encountered but this ought not to deter him from fulfilling his sacred commission. We also hope, that whatever inveteracy of hatred the devotees of Vishnoo may cherish against the Gospel, and its advocates, they will not dare, under the eye of the British government, to give vent to their rancour. Against their treachery, especially toward converted Hindoos, the strictest caution should always be maintained.

There is one inquiry of prime importance, to which neither of the treatises before us has adverted. Where are the instruments of this work to be found? Where shall missionaries be procured adequate to the conversion of the Hindoos, much more of other Asiatic nations? Many circumstances indeed, as these writers have observed, render the present juncture favourable for the undertaking; and none more so than the general attention which has for a few years past been excited in this country to the conversion of the heathen. The Society for propagating Christian Knowledge, has long assisted the Lutheran Mission in Tanjore by its funds; the Moravian Society for Missions has, we believe from its commencement, derived encouragement from England; the Methodists have successfully laboured in the West, and the Baptists in the East, and, after these examples, a numerous society of various religious denominations, and another, that is limited to members of the Church of England, have, within a few years past, commenced their operations. But some of these depend wholly, and most of them partly, on missionaries procured from other parts of Europe; in various in-

stances, very improper persons have been commissioned for this work from among us; and, we believe, that hardly, in any case, the supply of missionaries is equal to the demand. It is not difficult to assign reasons for this deficiency; but there is one which peculiarly claims our notice. Missionaries are not to be found, without being formed. The first step toward the conversion of India, should be the preparation of instruments for the purpose. Let adequate establishments be founded for the instruction of young men, qualified by piety and natural talents, in those branches of knowledge that are requisite for the undertaking. We wish them to be open to persons of various religious denominations; and to be supplied with the collective experience, so far as it is attainable, of all, in every age and country, who have preceded them in missionary labours. Much might unquestionably be learned from the relics which have been preserved, though scanty, of the early progress of Christianity; and, since the revival of missions in the sixteenth century, few have been undertaken of which annual or periodical accounts were not published. Many of these have been abstracted and arranged; and the whole ought to be condensed and brought into a comparative view, that societies may no longer proceed without a plan, nor missionaries undertake they know not what. Ignorance may very reasonably deter from an attempt, to which the heart is strongly inclined, and would be steadfastly devoted, under impressions derived from a suitable course of instruction. Some small seminaries of this kind have recently been formed, and have been already useful, notwithstanding their present disadvantages; but they by no means afford a foundation commensurate with the superstructure which is required to rest upon them. No advantages of this kind, that can be obtained, will place the qualifications of the modern missionaries nearly on a level with those of the apostles, and their immediate disciples. Hardly can it be expected, even, that any society will acquire external advantages equal to those possessed by the Jesuits as a body. What then is to be expected from those who are sent on such a work, wholly unacquainted with its circumstances?

The preparation of a missionary is by no means limited to the acquisition of historical, literary, or scientific information; though each of these is highly important. The formation of a temper and a conduct suited to the work, is an object of still greater magnitude. The eminent degree in which these qualifications are possessed by the Moravian missionaries has, in many instances, served them instead of extensive information and shining talents. The meekness, patience, perseverance, and subordination, which they have exemplified, have evidently been essential means of their success, under the blessing of God.

which can only be expected where these are found. Their social institutions form of themselves, in this view, a missionary education. The Jesuits, though in other respects so different, were likewise prepared for the work, and kept in it, by the influence of their social institutions. The humility of the primitive Christians, and the divine legation of the apostles, were the bonds by which the union and subordination necessary to the advancement of the Gospel were originally secure. The nearer we approach to their purity, the greater success may be looked for: but except these indispensable objects are by some means insured, no permanent good can be expected. The first sacrifice to be made by a missionary, and, perhaps, the most difficult, (to an Englishman especially) is that of self-will.

The subject on which we have judged it indispensable to glance, is by far too extensive to admit of adequate discussion within the limits of a review. We shall advert only to one of its remaining branches; the line of conduct which may be pursued by missionaries in Hindostan with the greatest probability of permanent success. On this topic, happily, we have infallible precedents for our direction. In various respects there is a striking resemblance between the present state of India, and that of the Roman Empire at the first promulgation of the Gospel. In the principal measures, missionaries have, therefore, the opportunity of copying apostolical example; and this was done in several important instances, by the Jesuits. Like the apostles, they placed themselves in, or near, the most populous towns; like them, they remained in each place till a congregation was assembled, of persons willing to be instructed, with their families, in the knowledge of Christianity. When this was accomplished, the missionary, in imitation of the apostles, proceeded to a new station of a similar description, leaving the society which had been formed, under the care of a younger fellow-labourer; or, if he was required elsewhere, of those among the Catechumens, who were best qualified to lead on the rest in progressive knowledge and practice. In this manner, numerous congregations were settled in the most important stations, children were early initiated in Christian habits of thinking and acting, and many of the natives were gradually prepared for extensive usefulness as preachers. These congregations were revisited as often as possible by the missionaries, who found in each many persons disposed and prepared by the catechists to avail themselves of their superior qualifications for Christian instruction. A few missionaries were thus able to superintend many thousands of disciples, resident in towns that were scattered over a vast extent of country.

The expediency of such a plan might apparently be rested on rational argument, even if it had not the sanction of apostle-

the example; but the execution of it is attended with difficulty, especially as it must interfere with the progress of translating the Sacred Scriptures into the Hindoo languages, which is obviously of great importance. If missionaries, at an early period of their labours, devote themselves to Biblical translations, it is impossible that they should plant many Christian Societies among the natives. The apostles had the advantage, in preaching to Jews and religious Gentiles, of addressing persons already acquainted with the Scriptures of the Old Testament, either in the original, or the *lxx* version; and of inculcating from the prophecies the kingdom of the Messiah: but they did not postpone the formation of Christian churches, till the New Testament also was composed for their edification. There is no intimation in any of the Epistles, that the churches, or individuals to whom they were sent, were at that time furnished with any of the four Gospels; and there is room to apprehend that none of these was composed before the Apostle Paul's confinement at Cesarea. What extensive utility indeed, can be derived from a translation of the whole Scriptures, till multitudes are pre-disposed by familiar and impressive addresses, to read them with serious and patient attention? We cannot but think, therefore, that missionaries should devote themselves chiefly to the public ministry of the Gospel; and be satisfied, in the first instance, with translating a few of the more essential and striking parts of Scripture, for the immediate use of their converts, till the whole is urgently demanded at their hands, and can be executed without superseding the establishment of Christian Societies among the Heathen. By the latest accounts of our countrymen at Serampore, it appears that their own experience has now fully convinced them of the propriety of the plan long since recommended by Sir William Jones on this subject. For the entire versions, to which they have devoted much time and labour, they will probably find little occasion during several future years. If they persevere to the same extent on similar exertions, it will, doubtless, be greatly to the hindrance of their own success in the conversion of the natives; and we must hope for the accomplishment of this object from others who may enter into their labours.

That scriptural knowledge should be diligently inculcated in Christian Societies, when formed, can admit of no question among Protestants; and the absence of this indispensable advantage, may account for the inefficient fruits of the Roman Catholic Mission, wherever supplies of missionaries have been wanting. But the utility of Biblical Versions is likely to be increased, by the order in which we have recommended the execution of them, in proportion as the missionaries themselves may



become qualified for the arduous undertaking. Let the whole of our Sacred Scriptures be rendered into every dialect spoken by Hindoos, at those seasons, and in those circumstances, when such versions can be executed and circulated with the greatest advantage, and when the performance of them will least interfere with labours that are strictly missionary. Thus we may hope that a foundation will indeed be laid, which will prove more effectual and durable than the consequences of any Roman Catholic Mission have proved. 'The ease, however, with which the converts to Popery relapse again to heathenism,' according to Mr. M., is a circumstance of which we have never heard. On the contrary, many of them, defective as their knowledge was of Evangelical Truth, have cheerfully endured the loss of all things, and have even submitted to the most cruel deaths, rather than abjure their profession of Christianity. But our author's information respecting Protestant Missions is so grossly defective, that it would be absurd to expect from him much knowledge of those which have been conducted by Papists. Hardly any thing is said of the Danish Mission in Tranquebar and Madura; and of the very recent undertaking by our own countrymen, for the benefit of the South Sea Islanders, it is incorrectly observed, that

'In our days we have seen at least one splendid missionary undertaking fail in its object, abandoned by its projectors, and disastrous in its consequences to those zealous but unfortunate men, by whom it was prosecuted, and who embarked in it with the most sanguine hopes of success. The Sovereign Ruler of all has seen meet to frown upon it.'

The mission to the South Sea Islands, which is here referred to, is by no means abandoned: nor do we think it entitled to the epithet of 'splendid.' It was composed almost wholly of uneducated mechanics; the chief part of whom were shut up in one small island, among the most voluptuous and volatile people, perhaps, on the face of the earth. They had, therefore, extreme difficulties to surmount, with very inadequate qualifications. Let us not too readily impute those disappointments which may arise from our own ignorance or indiscretion, to the sovereignty of God.

The remarks which we have been compelled to suggest, demonstrate the propriety of Mr. Buchanan's insertion, in his new proposal, of a high reward for a statement of the manner in which Christianity has formerly been propagated among the Heathen. For a copious work on this subject, sufficient materials may be collected, as the history of almost every mission that has been attempted since the period of Reformation, is recorded in print; Mr. Wrangham has drawn from some of these

sources nearly as much intelligence as was to be expected in his short dissertation: and we attribute to Mr. Mitchell's obvious neglect of them the chief defects in his otherwise valuable treatise. Having already expressed our positive and comparative judgment of these two performances, we are glad to subjoin a commendation that is merited by both. They are highly creditable on the whole to the principles, the feelings, and the talents of their respective authors.

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Art. XI. *Memoirs of the Life of George Morland*; with critical and descriptive Observations on the whole of his Works hitherto before the Public. By J. Hassell. 4to. pp. 204. Price 1l. 1s. Boards. Cundee, Chapple, London. 1806.

MR. HASSELL might have quoted classical authority in support of his suggestion, that the same individual may possess *two souls*; one of which incites him to excellence and honour, the other to disgrace and perdition. The struggle between these inmates, of course, implies distraction, 'never ending still beginning:' and their alternate dominion appears in the contradictions, inconsistencies, and waywardnesses, which mark many characters to which Nature has dispensed her favours with no ordinary bounty. If ever there was an instance of promising talents degraded by disgusting eccentricities, of genius subjugated by gross licentiousness, it was in George Morland. Often, very often have we regretted, that while our prediction of this artist's future fame was verified by the event, our hopes of his reformation, as a man, should suffer a total disappointment. In the *hyper-metaphorical* language of his biographer, "with abundance of fire, and scarcely one particle of serious reflection, as if 'untaught to fear' the curb, his *centrifugal powers*, (probably heightened by the long captivity from which he had liberated himself) like a proud pampered steed that runs away with his rider, hurried and transported him as it were beyond himself, and led him to burlesque exhibitions of his person and character, and all manner of ludicrous and absurd practices!"

We are friends to the arts, but we are friends also to morals. We unreservedly commend many of the performances of this artist, because we feel their merit; but we equally reprobate many of his practices, because they originated in vicious indulgences, and issued in complicated distress and ruin. The description of what he really was, by his friend before us, cannot but excite regret, in those who recollect their wishes for what he should have been. His example, however, if held up *in terrorem*, may contribute to check the wild sallies of some future genius; and, the consideration that our remarks, which cannot injure the deceased may caution the unthinking, who emulate his merit, compensates those painful feelings which accompany this discharge of our duty.

George Morland was born June 26, 1763. His father was an artist of repute; not intended originally for the profession, but induced to 'pursue for his livelihood what he had before only followed as an amusement.' Mr. H. might have told us, that he principally excelled in the management of crayons, and that he exhibited many years with the Royal Society of Artists of Great Britain, of which Society he was a member. The elder Morland felt very sensibly the *res angusta domi*, and brought up his family on principles of œconomy and diligence. George was the eldest son, and his genius displayed itself in his infancy; not by sedately copying the works of others, but by intuitive imitations of nature. Mr. H. affirms, that his father, misled by avarice, immured him in an upper room, where he forced him to unremitted labour, and 'scarcely allowed him respite for his meals.' But this we doubt; partly, because the first pictures he exhibited were studies from *rural* nature, and partly because we think it probable, that Mr. M. aware of his son's volatility, endeavoured to correct it, by seclusion, and by the habit of assiduity. This opinion Mr. H. himself, confirms, by relating that the youth and his associates, practiced on his father, many 'modes of deception, which however dexterously contrived, were not the less reprehensible.'

George however became industrious, and in this respect his father's plan-succeeded; but so low were his ideas, that neither the favours of Sir Joshua Reynolds, of Mr. Angerstein, nor of other amateurs, could infuse the smallest portion of elevation or dignity into his mind.

Releasing himself from the irksome confinement of parental superintendence, our hero started first as a portrait-painter, in an excursion to Margate; but portrait-painting requires a politeness of personal manners, and a *skilful infidelity* favourable to the subject, neither of which Morland possessed. 'His attention was attracted by those elegant amusements a pig race, an ass race, a smock race, a grinning match, or a jovial diuner,' and subjects such as these, with the *boors*, their customary attendants, became those in which he best succeeded. He had, however, so correct an eye in studying nature, that his landscapes possessed uncommon fidelity and resemblance. His excursions to the sea-coast also opened his mind to effects which he delighted to represent, and which he *did* represent with accuracy. He saw with the eye of a painter, and drew his principles from nature. Though his figures are not elegant, they are unquestionably well suited to his landscape, and they perfectly harmonize with his composition. His foliage in general is well touched, when he fancied it; and he particularly excelled in painting the oak. His rocks are good, when they are recollections; and his water is occasionally very fine, especially in the middle distance; but he has not always succeeded in that near the eye. His skies are ex-

pressive and skilful, but not incapable of improvement; and his buildings are precisely those which characterize the land of his nativity.

As a painter of animals, Morland need not blush on being compared with his brother artists; for though Stubbs and Gilpin have more learning and dignity, they have not more ease, nor perhaps more expression. His sheep, his horses, his pigs, especially, have great merit; and yet, says his biographer, he never painted a lamb, nor could he summon up sufficient courage to study a bull from the living animal. Mr. H. indeed informs us, that he once found a bull's head hanging over a chair in his painting-room, but this had been dead too long to be formidable, except from circumstances in which the heat of the weather had an ample share. p. 93.

But Morland's chief excellence, in our opinion, lay in the management of his light: this is usually natural, unconstrained, unaffected, and had his dissipation allowed him to have finished his effects more scientifically, he would have been in this respect inferior to no artist, whether British or continental.

Only the *piquant* accidents of nature had power to rouse the energies of Morland's talent. The dull round of ordinary objects, he treated, if not with correspondent dulness, yet with little sensibility; but, a storm of wind, a flash of lightning, a wreck, a smuggling adventure, these he painted *ex-animo*; whatever had interested his mind he rendered interesting on the canvas, and transferred the sensations which he himself had experienced to the eye and the heart of the scientific spectator. Such was the professional soul of this artist! such were the triumphs of his pencil, in his best time; for, alas! it is our painful duty to relate, that the consequence of his dissipation was "so heavy a stroke of the palsy, that sometimes while in the act of painting, he would fall back into his chair; and at other periods he would sleep for hours together. His left hand also was so much inflamed, as to disable him from holding the implements of his profession."

Nor was this his only suffering; he had long experienced a well-founded presentiment that he should be subjected to duress vile, and he had the curiosity to visit the inside of the King's Bench Prison, *incognito*, in order to estimate the *delights* of his future residence, before he was invited to partake of them.

"The last insolvent act restored him to society; he still, however, continued at his former residence in St. George's Fields, chiefly associating with the lowest myrmidons of legal drudgery, until a family disagreement caused him to separate from his wife, when he took up his residence with a sheriff's officer in Roll's-buildings, for whom he afterwards painted several pictures, and in whose official capacity he once degraded himself so far as to become coadjutor.

"At length he was taken in execution by a Marshalsea-court writ; to

the house of Mr. Attwell, Air-street, where having swallowed a large quantity of spirits, this unfortunately produced a fever, and speedily terminated his existence, we are sorry to add, in the very extreme of wretchedness, penury, and distress.

' Thus departed George Morland !—that remarkable and excellent master of his art, whose professional life, contemplated from the brilliant side, will doubtless prove to his brethren of the pallet, that however inspired by genius, without sedulous application, perfection must not be expected : and may the rising generation be instructed from his fate, that genius itself, however original, or all the high qualities found in a consummate artist, will never shield the possessor from misery, unless accompanied by that prudence, temperance, and integrity, which can alone insure respect, esteem, and admiration !' pp. 46, 47.

The friendship of Mr. Hassell, and his respect for the memory of the departed, would not permit him to extend his admonitory remarks, but he might very justly have added, that the unhappy subject before us strikingly demonstrates the fatal effects, both to art and artists, of that dissolute course of life which too often flashes with a delusive glare in the eyes of the inexperienced. This omission we shall endeavour in some degree to supply ; not without hopes of pointing out more distinctly the origin of those errors, the distressful termination of which Mr. Hassell has so feelingly recorded.

" Folly," says the royal sage, " is bound up in the heart of a child," yet we deny not that many youthful indiscretions may be shaken off in riper years ; nor can we approve of " almost entirely restricting a youth from all intercourse with society, except that which was acquired by stealth, with a few boys in the neighbourhood : his principal, or only amusement, being *a walk on a Sunday* with the old gentleman, his father, to view the new buildings in the vicinity of 'Tottenham-court-road.'" Could the " old gentleman" have found nothing better in that vicinity ? and if his son's disposition was so eccentric as he knew it to be, did he not, in omitting the habit of religious observances, omit the most likely means of restraining it ?

" The dress and appearance of our juvenile hero, when he became his own master, were characterized by the most whimsical display of eccentric, and even ridiculous habits,—finical, fantastical, and grotesque, rather than natural, proper, or fashionable, and in the very extreme of foppish puppyism. His head, when ornamented agreeable to his own taste, might properly be said to resemble a *snow-ball*, (after the very *fine* and *striking* model of the accomplished TIFFY BOB, of glorious dramatic memory,) to which was attached, as an appendage, a short, thick tail, not unlike a painter's brush." p. 9.

Afterwards his dress and equipage changed to the extreme of neatness ; and scarcely a week elapsed but he sported a new pair of gloves and leather breeches. p. 27.

" At the time Morland resided at Paddington, he may be said to have been at the very summit of his merit, and also of his extravagancies. He kept at this time no less than eight saddle-horses at livery, at the sign of the White Lion, opposite to his house, and was absurd enough to wish to be considered as a horse-dealer, but unfortunately he did not know *quid humeri ferrent, quid non*,—wherein his real strength lay.—Frequently, horses for which to-day he would give a purse of thirty or forty guineas, he would sell on the day following for half that sum, or perhaps for less; but as the honest fraternity of horse-dealers knew their man, and would take his note at two months, he could the more easily indulge this propensity, and appear for a short time in cash, until pay-day came, when lo! a picture was produced as a *douceur* for a renewal of the notes. Such was the practice until he had accumulated debts to an enormous amount, and brought himself to the brink of that fatal precipice from which he fell

" Never to hope again."

" This was one source of calamity which neither his industry, for which he was remarkable, nor his talents, which were rare and transcendent, were by any means adequate to counterpoise. His wine-merchant, too, who was a gentleman in the discounting line, would sometimes obtain a picture worth fifty pounds for the renewal of a bill. Can it then be wondered at, when thus beset by picture-dealers, horse-dealers, wine-merchants, attorneys, and a whole string of *et ceteras*, that he should at length have sunk under such accumulated burthens of misery and mischiefs? This was in reality the fact; he heaped folly upon folly with such dire rapidity, that a fortune of ten thousand pounds per annum would have proved insufficient for the support of his waste and prodigality." pp. 27, 28.

" A whimsical story has been circulated respecting his readiness at finding out resources, and which wears every apparent mark of authenticity.

" Upon his departing from Deal, where he had been making sketches of the coast, he returned to town on foot, accompanied by his brother-in-law, Mr. Williams, the engraver. The extravagant humours of the preceding evening, distressing to relate, had rendered the exchequer pennyless. Morland felt a craving appetite for some refreshment, but the great difficulty was how to procure it. Observing a low-built house by the road-side, over which was placed an animal intended for a bull, Morland, who was seldom at a loss for entering a public-house, soon introduced himself, and under pretence of enquiring his way, expressed his surprize to the landlord, that he did not renew his sign, which time, it seems, had nearly defaced. Boniface alledged his inability to get it repaired on account of the charge, at the same time observing, that it was good enough for his humble dwelling; but, upon Morland's offering to paint him a new one for five shillings, he immediately acquiesced, and commissioned him to make a trial of his skill. Here, however, a new difficulty occurred: Morland was without utensils, which could not be procured at a smaller distance than Canterbury, to which place (not without some difficulty) the landlord was persuaded to send. In the mean time the travellers had bespoke a dinner, and had exhausted several

pitchers of good ale, with at least a quantum sufficit of spirits, all which could only be paid for by painting the sign.

"The reckoning, however, before the bull was finished, instead of five shillings, the sum contracted for, had increased to *ten*, and the chagrined landlord reluctantly suffered the travellers to depart upon Morland's explaining who he was, and promising to call and pay the landlord at a future day."\* pp. 44, 45.

This kind of conduct naturally produced embarrassments, and from 1793 they followed in a continued series, till, notwithstanding his sudden and frequent excursions into the country, he was, according to his expectation, secured within the rules of the King's Bench.

"Sunk in this *barathrum*, or cavern of misery, he had the fullest latitude for indulging the influence of rude will;—surrounded by the very lowest of the low,—by dissipation and indolence;" p. 41. "yet even here he could earn four guineas per day and *his drink*; which last was no inconsiderable article for George, who used to tipple and paint alternately." p. 42.

Morland was in his temper, peevish, fretful, and vindictive; ~~vices~~ not unaccompanied by pride, which in many instances suffered unexpected and provoking mortification; and though it was notorious that he was in confinement, yet would he, by the permission of a day rule, ride from house to house in the country round London, where he would strenuously, "but not always effectually, contradict the reports of his imprisonment." p. 43.

He was so void of courage, that as we have already observed, he never ventured to face a bull; and Mr. Hassell refutes a story which had been told of him, respecting his painting the portrait of his *dead child*; by affirming, first, that he never had a child; and, secondly, that nobody, acquainted with his timidity, could suppose, that he would enter a room where he knew there was a *corpse*.

Some persons are apt to quote a proverb, from which they would infer the possibility of a dissipated individual being 'no man's enemy but his own:' that such a character can exist we do not believe; but, if it ever did exist, the hero of this performance was not that character. We find, by Mr. Hassell's account, that 'Mr. Irvine, an early acquaintance of Morland, in a very short space of time finished his career in this world; and was, to use the expression of Morland himself, *the first man he ever killed*' by liquor. Another is mentioned in the note to

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\* Upon his arrival in town Morland related this adventure at the Hole-in-the-Wall, in Fleet-street, and the singularity of the story induced, a gentleman who had conceived the highest opinion of the artist's compositions, to set off privately towards Canterbury, in quest of the Bull, which he purchased of the landlord for ten guineas.

p. 17. 'who fell a sacrifice in following the excesses of his companion' (Morland); and to these trophies of his dishonour we might add many more.

Such were the friendships and the enjoyments of Morland, and his brutal associates; we earnestly wish no parallel debasement could be found in more exalted situations, and that the walks of fashion, and the seats of learning, presented no names which excite equal pity and contempt; yet the man who should renounce these degrading excesses for the happiness and hopes of Christianity, is to be stigmatized as a madman, a dupe, or a fanatic, and insulted with all the opprobrious epithets that ignorance and vice ever pelted at wisdom and virtue!

Thus it appears, from the memoirs under perusal, that the personal character of this eminent painter was a compound of deceit, foppery, meanness, prodigality, fretfulness, malice, cowardice, intoxication, and even of assassination; not assassination by the dagger, or the stiletto, but by floods of deleterious liquor, undermining the constitution of his friends. On such a man had the bounty of heaven bestowed taste, with all its sensibilities; genius, with all its vivacity; industry, with every opportunity of assuring its utmost rewards, combined with much of that celebrity which gratifies the very soul of an artist, and while he labours to weariness, renders him insensible of toil.

If to these excellent qualities, he had united those still more excellent, self-knowledge and self-control, modesty, chastity, humanity, benevolence, and, to say all in one word, piety, to how much greater advantage might his character have appeared, i. e. not only as a man, but as an artist! His pecuniary difficulties, and mental disorder, could not but affect his productions. His mind enfeebled by intemperance, his hand urged by immediate necessities, he was incapable of conceiving with that felicity, and finishing with that diligence, which might justly be expected from his superior abilities.

The irregularities of the artist not only injure his own professional talents, but degrade his art in public estimation, and bring even genius itself into contempt. Those who are more accustomed to judge than to feel, will despise the vivacity which seems inevitably linked with vice and misfortune; and when it induces criminal habits, it justly merits the severity of sarcasm, which often assailed and exasperated Morland.

Good manners can tolerate no insult, whatever be the station of the offender; nor are the public morals to be transgressed with impunity, whether or not the transgressor be amenable to the laws of his country. There will never be wanting, in regulated and polished society, those judicious observers, whose censures are of all things to be dreaded and avoided; and as the arts can flourish only by the patronage of the judicious, and



only in polished society, it is of the utmost consequence to their welfare, if not to their very existence, that their professors demonstrate, by their personal conduct, the compatibility of genius with virtue.

At the same time we must deeply regret, that the taste of any *amateur* should lead him to degrade the very art which he patronizes; and we cannot but think that many of Mr. Morland's bad habits became rivetted beyond removal, by the misfortune, in early life, of meeting with a *noble patron*, in whose commissions decency and modesty had no share.

A considerable portion of the volume before us, is occupied with an account of Morland's performances; and especially of those which compose the "Gallery," now exhibiting under this artist's name. These are conveyed in a lively style, and whatever else they may be, they are not tedious. They are too superficial to appear before our readers; though some of their principles are evidently drawn from nature. Nor could they be of advantage to those who have not inspected the pictures, or the engraved copies: and perhaps when they have drawn sufficient attention to the "complete collection of Morland's works on sale at Mr. Cundee's," they have answered the principal purpose of the writer and publisher.

In pp. 166—177. we have a list of this painter's productions; so far as they are known to Mr. H., distinguishing their fortas and sizes, and those which have been engraved. It is supposed that his whole works amount to 4000.

We acknowledge that we have received entertainment from Mr. Hassell's work. He delights in a *little bit* of foreign language, and must have been conscious of the dashing style in which he writes. His prudence therefore should have submitted his manuscript to some friendly monitor, whose remarks might have reduced those passages which need it, within the limits of common sense, and the apprehension of ordinary intellects. Will he do us the favour of translating the following paragraph of his preface into English?

"The writer, therefore, respectfully submits his work to the attention of an impartial public, and rests upon their candour for a patronage he has sedulously endeavoured to obtain, and in which, in producing a small portion of entertainment, and some instruction, should he have been so fortunate as to succeed, *cannot fail of being held in grateful remembrance of having his highest wishes accomplished.*" p. vii.

In p. 4. l. 2. he has characterized Mr. Morland, the elder, as an artist of *some* respectability, or secondary importance. In l. 9. he is justly considered as an artist of repute, and his works *were much admired*.

We advise Mr. H. that "*Ne sutor ultra crepidam,*" p. 103. is

not Latin; and that "Ed lo (io) anche son il pittore," p. 109. is not Italian.

He has adopted the vulgar account of the death of Corregio, p. 59. It is founded in error; that painter lived in reputation, and died no such sudden death.

The plates have merit, but the chalk engravings do not equal Morland's sketches.

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Art. XII. *Letters to Dissenting Ministers, and to Students for the Ministry*, from the Rev. Job Orton, with notes explanatory and biographical; to which are prefixed Memoirs of his Life. By S. Palmer. Longman and Co. London. pp. 8vo. price 8s. 1806.

IT is not difficult to discover the reasons why the epistolary writings of eminent men have been preserved with care, and are perused with avidity. While a petty curiosity takes pleasure in detecting the secrets of private life, true friendship wishes to become familiar with departed merit; and the general respect entertained for a person of solid sense, and excellent character, is for the most part felt toward the productions of his pen. Such too is the detached nature of letter writing, that every one may find something in it which interests and amuses him. The detail of trivial incidents will gratify the superficial reader, and the display of original thought will recreate the mind of the severer student.

The advantage, however, which arises from an extensive variety of topics, is not to be expected in the volumes before us, as the letters were addressed exclusively to "dissenting ministers and students," on subjects which chiefly relate to the circumscribed sphere of their engagements. To give them greater interest, the Editor has prefixed an account of Mr. Orton's life, and interspersed explanatory notes throughout the work, at the close of which there is an appendix, containing accounts of three distinguished divines.\*

The correspondence of our deceased author abounds with much excellent advice, the result of long experience; and the cautions and directions it offers, may be eminently serviceable to that class of persons, whose temptations, defects, and duties are minutely detailed. There are some disclosures of private character which ought to have been suppressed.

Highly appreciating that candour which christian principles inspire, we think nevertheless that Mr. O. has occasionally ventured into an extreme, and led his correspondents to conclude, that his charity toward the persons of those who were hostile to

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\* Dr. Wilton, Rev. B. Fawcett, and Rev. Hugh Farmer.

the peculiarities of evangelical doctrine, was blended with a degree of attachment to their sentiments. To this cause, we fear, is also to be ascribed that equivocal statement of religious opinions which some of us have heard from his pulpit, and that want of decision which in a few instances blemished his conduct. It is with pleasure, however, that we find him (in the 13th letter of the 1st. vol.) giving scope to better feelings, and speaking with that freedom which usually accompanies firm conviction: "I see no necessary connexion between calvinistical sentiments, and zealous useful labours: but I have long observed, with great surprize, that our orthodox brethren in the church, and among the Dissenters, are in general most serious and active in their ministry; and those of freer principles more indolent and languid. I have met with few exceptions in the compass of my acquaintance. I do deliberately think, that the more persons enter into the peculiarities of the gospel, and the greater regard they pay to the sacrifice of Christ and the influences of the Spirit, the more their own piety will increase, and the more zealous they will be to do good to the souls of others."

It is not an easy task fully to reconcile this paragraph with part of letter 63. vol. 2. We 'respect' the learning and the integrity of a Socinian, but cannot view his renunciation of emolument for the sake of his principles, as a sufficient reason for holding him in *equal veneration* with the persecuted and martyred confessors of purer doctrines. The justice of the sentiment which Mr. Orton expresses at the close of the quotation we have given, is confirmed by observation. On a survey of the most laborious Divines, from the earliest ages of the church to the present period, it appears that by far the greatest share of success has been allotted to those who have addressed their audiences in clear and intelligible terms on the peculiar truths of the gospel. But when the statement of these has been dark and dubious, the sphere of usefulness has gradually contracted, and the degree of it diminished. Nor can this want of effect be attributed to a deficiency of talent or exertion, in many who have trodden the middle path, but it amounts, at least, to a presumptive proof, that such indecision is not calculated to accomplish the great end of their sacred office, which is (in the words of inspiration) to win souls to Christ.

We have esteemed it our duty to guard our readers against this *aurea mediocritas* in matters of religion, which the respectable editor of these volumes too strongly recommends; yet we hesitate not to say, that serious collegians and preachers may reap valuable instruction from the letters of Orton; and if they reflect how much mischief has arisen to the religious world from a false and excessive candour, which he and many of his

worthy contemporaries indulged, they will be likely to derive wisdom not merely from his excellences, but from his defects.—The attempt to unite error and truth in mutual friendship, has been made under the most favourable circumstances; the latter, we believe, has always been a sufferer, and frequently a sacrifice. It is this theoretical lukewarmness that has proved a more successful enemy to the church, than all the fury of tyranny and persecution.

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Art. XIII. *Letters from Paraguay*: describing the Settlements of Monte Video and Buenos Ayres; the Presidencies of Rioja Minor, Nombre de Dios, St. Mary, and St. John, &c. &c. By John Constance Davie, Esq. 8vo. pp. 292. Price 5s. Robinson, London. 1805.

WHETHER these letters were dictated in Paraguay, or manufactured nearer home, we shall leave our readers to decide. We are expected to speak of their merits, and these we must confess it requires some perspicacity to discover. Paraguay would, indeed, be an interesting theme in the hands of some men, who would examine with the keen and discriminating eye of science, its vegetable, mineral, and moral features; but it signifies little whence the ignorant and the superficial date their letters. The mere scum of any man's mind is unworthy of preservation; neither should we expect from the quintessence of the present writer's knowledge a very high intellectual treat; for in spite of the pains taken to convince us that he has drawn from the first classical sources of this country, we are persuaded neither Oxford nor Westminster would feel compelled by his testimonials to own the kindred he claims. Wholly ignorant of every science that might be useful in such a situation, he furnishes no gratification to curiosity or research, and no graces of language to repay the postage of his letters. The six former bear the date of New York, whence the writer says he sailed for Botany Bay, but was compelled by a violent storm to put into Buenos Ayres, where he was taken ill of a fever, which for a time deprived him of his reason. May we give this as a charitable apology for the profaneness which sometimes pollutes his pages? Left at Buenos Ayres, and confined by the jealousy with which the Spanish government views an Englishman, the letter-writer is said to have found it convenient to assume the habit of a noviciate of the order of St. Dominic, in whose convent he was lodged. Thus we are taught to account for the opportunity which he enjoyed of attending the fathers of the mission to the settlement of Rioja Minor, on the River Plata. Much designed prominence is given to an account of a revolution, which was effected at this place, by the influence of French principles upon the discontented minds of the much-injured Indians, and which succeeded in establishing,

at least for a time, a kind of jesuitical republic independent of Spain.

We shall make our extract from the description of this place, as it contains some notices of the Jesuits, and their empire in Paraguay, which has excited much interest in those who read with discernment the history of man.

"This is to me another proof of the great policy and depth of thought of those ecclesiastical monarchs; for I cannot consider them in any other light. Their plans were laid with amazing judgment and attended with unexampled success; and as Moses led the Israelites for forty years through the wilderness of Canaan to conquest and the utter abolition of surrounding nations, so would the Jesuits, as soon as they had found the youths of the tribe they governed were thoroughly initiated in the discipline of war, and those of maturer years as well grounded in the theory of governing and preserving those arts they had so carefully been taught. The holy fathers would, like the law giver of old, have conducted them to triumph over their proud oppressors, and the dissolute invaders of their native plains. An ecclesiastical *heptarchy*! [hierarchy] would then have been established, and a pope elected to superintend the whole. I hazard this conjecture from concurring circumstances which I daily hear of, notwithstanding every tongue is enjoined in silence as to those particulars; but things will out at times, in spite of prohibitions.

"We continued sailing about three leagues to the south-west, when we were agreeably surprised by the sound of martial music, which drew nearer as we advanced; when our balsa taking a sharp turn round a point of land thick set with trees of the most enlivening verdure, we were presented with a scene the most pleasing and romantic that can well be imagined. The presidency opened to our sight, and presented at once a view truly grand and picturesque. The shore was lined with people, the bells were ringing, and the military band, assisted by a troop of choiristers, welcomed our arrival. We immediately landed, and were received with tears of joy by our venerable superior, father Pablo, who had remained here for the sole purpose of personally resigning the power to father Hernandez. We then proceeded to the church, where we had holy water presented to us by the good pastor. The major-general of the little army trained in this neighbourhood came with the corrigidore, the fiscal, and his *fientes*, to pay their compliments of congratulation: indeed the whole community appeared, from their numbers, to be collected together for the same reason. The prayers of the church were sung in a most enchanting manner by the young Indians, who still retain the same mode of performing divine service as that established by the Jesuits. They were all very neatly dressed in white surplices, and the church with its ornaments was neat in the extreme. It is a large but not lofty building, of beautiful white stone, with a centre and two aisles, rather tastefully fitted up.

"The public storehouse is in the centre of the town; it is one story high, very long and wide, divided into several apartments, so contrived as to receive every different article for use or barter. Formerly this storehouse was under the sole regulation of the rector, and by him only was the produce portioned out to the different families; but now the Spanish commandant claims a share in the distribution. How far this may be productive of good I will not take upon me to say; but I will just give you

a slight sketch of the Jesuits' manner of regulating these matters when they possessed an uncontrolled authority.

"All the product of the year, such as corn, maize, fruits, wool, and cotton; all articles for barter, and in fact every thing the district afforded, was brought to these magazines, where proper officers were appointed to receive them, who took account of every particular, which was registered, together with the names of the persons who delivered them, and the day. No individual was allowed to keep any thing in his own house save the necessary quantity of corn, which on the first of every month was delivered to each family in proportion, according to the number of which it consisted; and in the same manner they received all other kinds of provision. Every day a certain number of cattle were slaughtered for the inhabitants, which, when killed, were taken to the store-house, where the officers attended to deliver the stated quantity to the master or mistress of each family; and if at any time they had occasion for more than the general allowance it was immediately given them, but nothing was suffered to be wasted. In like manner they were supplied with clothes; for all the cotton they spun and wove, or any other article which they manufactured—and they always were, and are still, very industrious—was as soon as finished taken to the public stock, and at certain periods of the year every family received its proper quantity of apparel; and as the articles were all without distinction of one fashion and colour, there could not possibly be any partiality observed in the distribution of them. The officers and chiefs were only distinguishable from the rest by a chain round the neck, a white wand, a feather, fan, or some such simple peculiarity. There were, and still are, two hospitals for the sick—one for the men, the other for the women; where as soon as any one is taken ill he is immediately conveyed, as none remain ill in their own houses. Each hospital has a lay-brother to attend it, who is well skilled in surgery and physic, and has several assistants under him." pp. 146. 213—222.

From the frequent hints of the uncertain tenure by which Spanish America is now held, and the alluring motives held out to Britain, to snatch the golden sceptre of Mexico and Peru from hands too feeble to sway it long over the justly indignant natives, we may suspect that the object of this publication is to direct our attention to an expedition, which is but too congenial with the *auri sacra fames*. A scheme so replete with peril and with hope, requires to be previously discussed by abler minds than that which dictated the letters from Paraguay.

Either to account for the abrupt termination of the letters, or to give an air of truth to a questionable story, we are informed, that

"After his return to Buenos Ayres, it is certain that he went to Concepcion, in Chili; as he was last heard of from that place, in the year 1803: but whether he lost his life in any insurrection of the natives, or was imprisoned by the government in consequence of his correspondence being detected, is unknown." p. vii.

We cannot perceive any just motive that could exist for publishing these letters. It was wholly useless to print them, if fictitious, because they contain almost nothing to amuse; if true, because they contain as little to instruct.

Art. XIV. *The Importance of Right Sentiments concerning the Person of Christ.* A Sermon preached at Essex Chapel, April 10, 1806, before the London Unitarian Society, for promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books. By Thomas Belsham, Price 1s. Johnson, 1806.

WHO can call in question 'the importance of right sentiments concerning the person of Christ?' Who can doubt whether 'right sentiments would clear away the rubbish of much useless controversy, relieve the mind from much painful embarrassment, and by precluding many objections against the Christian Religion, tend to facilitate its reception into the world?' Any reader, we suppose, by such language, must be prepared to expect an able and candid discourse on the importance of right sentiments concerning the person of Christ, *let them be found with whom they may*, from the general principle that Christ is the sum and substance of scripture doctrine. What then must be his surprize to find that by right sentiments Mr. B. means neither more nor less than Unitarian sentiments; *taking it for granted* throughout the sermon that they are right and scriptural, and those of Trinitarians erroneous.

Why did not Mr. B. give a title to his sermon, which might be allowed, even by his adversaries, to agree with its contents? He might have entitled it, *The importance of Unitarian sentiments concerning the person of Christ.* He might have contented himself with affirming that the Unitarian doctrine would clear away the rubbish of much useless controversy, would relieve the mind from much painful embarrassment, would preclude many objections to the Christian religion, and facilitate its reception in the world. If such had been his propositions, they had been fair and modest, and we should only have had to examine the proof by which they were supported. But to take it for granted that he is in the right, and that all who oppose him are wrong, is a very humble method of reasoning in one respect, however assuming it may be in another.

It may be said, Mr. B. was addressing a Unitarian audience, who considered those sentiments as true, and therefore when speaking to them he was at liberty to call them so. Certainly if he wished 'the rising generation of Unitarians' to take the truth of their religious principles for granted, rather than to examine themselves whether they were in the faith, he made use of very proper means. Or if his design was to stun his opponents rather than convince them, he could not have adopted a more suitable method. In fact, though some parts of the sermon might concern Unitarians only, and might be designed to awaken their zeal for acknowledged principles; yet other parts, and indeed the principal are, manifestly an attack upon Trinitarians, and

ought to have been conducted by an appeal to evidence, and not by calling this doctrine true, and that erroneous.

But supposing the propositions had been in the most unexceptionable form, still they appear to us to be futile. Three good effects are held up as following Unitarian principles. What are they? Would God be more glorified, Christ more honoured, or the salvation of sinners more promoted? Would Christians be more spiritually minded, zealous, disinterested, or benevolent? Our author published a sermon several years since, in which he ventured to assert some such things as these; but since that time he has publicly declared in behalf of himself, and all other Unitarians, that 'they will not trespass upon the *holy* ground.' The reader therefore may expect that whatever advantages Unitarianism possesses, it will never more pretend to be favourable to *holiness*. But let us hear them—

1st. 'By embracing this doctrine we should clear away the rubbish of much useless controversy.' That much useless controversy has existed in the Christian world, there can be no doubt, but that what has concerned the divinity and atonement of Christ is deserving of that name, we have no other proof than Mr. B's assertion. Granting however that some parts even of that controversy have been useless, (and if they were on questions stated by Mr. B. they must have been worse than useless) yet it may be questioned whether the remedy he prescribes be proper. Few persons would wish to remove a pain in the head by the application of the guillotine. And to what does the argument after all amount? 'if you will all become of our minds, our differences will be at an end.' True, but the same may be said on the other side; and that which applies alike to both sides proves nothing for either.

2nd "It would relieve the mind from much painful embarrassment; a practical trinitarian must always be in an uneasy state of mind." Of the truth of this assertion we are unconscious; and we ought to know ourselves better than Mr. B. can know us. We may from hence however conclude with certainty, that when Mr. B. was a trinitarian, *he* was always uneasy, and that the sentiments which he ascribes to trinitarians were once his own. He assigned to the Father, it seems, 'all the stern and terrible attributes of deity, and to the Son all the milder glories of the divine nature: the former engrossed the whole of his fear, and the latter the whole of his love.' All his acts of worship too were scenes of confusion and perplexity! We only say, if things were so, Mr. B. has fully acquitted himself of one charge at least which his old friends may have brought against him, namely, that of having deserted the truth. It would be difficult to decide whether the notions he has relinquished, or those which he has embraced, be most averse from the doctrine of the Scriptures.



3d. 'It would preclude many objections against the Christian religion, and tend to facilitate its reception in the world.'—So we have often been told before; but do facts favour the assertion? We have heard of no accessions to Christianity by means of this system. We have heard of proselytes from other denominations; and there *may* have been deists who become Unitarian Christians, but we have not heard of any. On the other hand, we have frequently heard of Unitarians becoming deists. Dr. Priestley used to reckon Unitarians very numerous; but Mr. B. expresses his fear that 'they bear but a very small proportion to the general body of believers.' It is possible their numbers of late years may have been considerably diminished. If so, we are persuaded it will be found, on examination, that not the trinitarians, but the deists, have thinned their ranks. It is true there has been now and then an individual, who convinced of his lost condition as a sinner, has found rest for his soul in the doctrine of the atonement; but there have been few of this description, to many of the other.

To conclude, while Mr. B. properly warns his hearers against *human authority*, it is easy to observe with what eagerness he seizes and magnifies every thing of the kind when found on his own side. Whether Sir Isaac Newton favoured Unitarian sentiments, or not, makes nothing as to their truth or falsehood: and who that was not disposed to make much of a little, would have introduced him amongst their 'decided advocates?'

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Art. XV. *A Sermon*, preached in the Parish Church of Grantham, at the Visitation of the Rev. the Archdeacon. By the Rev. J. G. Thompson, A. M. Rector of Belton, 4to. pp. Price 1s. 6d. Hatchard, 1806.

**T**HAT Minister has just views of the nature of his office, who considers its dignity to be derived, not from the adventitious distinctions with which it may be found connected; but from the majesty of him whose messenger he is, and the importance of the message which he is commissioned to deliver. From him, the current of popular opinion, the smiles or frowns of superiors, can obtain no undue compliances. Whether he addresses a convocation of the learned, or a congregation of peasants, he will not, he dares not, 'shun to declare the whole counsel of God.' Of such a spirit appears to be the author of the Sermon now before us.

The sublime apostrophe of the prophet, as quoted by the Apostle, Rom. x. 15, is the text; and the discourse is suitably arranged under two general heads—'The excellency of the Gospel itself,' and, by reference, 'the excellency of the character of its ministers.' The nature of the Gospel is plainly and feel-

ingly stated; and we could with pleasure extract passages, which would corroborate our opinions.

In reviewing the excellency of the *ministry* of the Gospel, the author considers the *honours* and the high *responsibilities* of those who sustain it; and he enforces the solemn considerations offered on those topics by apposite appeals to the Scriptures. The discourse is concluded by an application of the subject to the particular occasion of its being preached, in which the author offers to his clerical brethren, advice worthy of a faithful minister of the church to which he belongs. Among other interesting remarks, we observe the following,

‘ If I may presume to recommend any thing to my own brethren, it would be that they take more pains to keep up an union among themselves in opinion, in practice, and in discipline. We have the best and most scriptural guides in our Liturgy, our Homilies, and our Articles; but, if instead of maintaining the plain, evident, and scriptural form of doctrine, they most clearly set forth, we divide in our opinions concerning them: if under the erroneous title of articles of peace, we refine their meaning almost to Socinian laxity; if leaving the plain, evident and intelligible interpretation of them, we put an arbitrary and unwarrantable sense upon them:—what was meant for right understanding and unanimity, is likely to have no meaning at all, or at least, none that we can safely be guided by: nor can it be expected that others, who see not their excellence and have not studied their contents, will long retain respect for them’

‘ Every one of us must have the witness in himself that we are naturally nothing but corrupt and unclean, in the sight of God; that salvation must be by grace, or none could have it; and that to be fit for the place of purity, where God dwells, we must be sanctified, by him who alone is able to cleanse us from all iniquity. Let us preach these things: let us repeat them day after day; let us maintain and defend them; let our churches resound with these glad tidings of good things, and we need never fear to leave the result to God.’

The whole discourse is, indeed, worthy of general pensal.

Art. XVI. *Commercial Phraseology in French and English*. By William Keegan. 12mo. pp. 216. Price 3s. 6d. Vernor & Hood, 1805.

THIS is a laudable endeavour to unite practical utility with the prosecution of a branch of education, not unfrequently so conducted as to afford to the pupil little real benefit. Commerce has an idiom peculiar to itself; and if the study of it does not contribute much to the refinement of the taste, it prepares for the creditable discharge of highly important functions.

The prevalence of the French language, as a medium of communication, among European nations, is well known; and it is consequently an object of importance, in every system of education, which has the slightest pretensions to be esteemed liberal. The ordinary attainments of our youth are generally

found, however, to prepare them but indifferently for the counting-house; and Mr. K. is, therefore, desirous to impart to his scholars, destined to commercial pursuits, an early and familiar acquaintance with the phraseology, adapted to a well conducted mercantile correspondence.

The design is commendable, and we think that the merit of the work keeps pace with the pretensions of its author. It is, on the whole, a well executed performance, although we have occasionally met with phrases, both in French and English, which have no claim to the praise of purity or neatness. These instances, however, are not sufficiently numerous to detract from the general merit of the work.

The value of it would have been increased, if Mr. K. had subjoined an index, by which a reference to passages might be facilitated, as the need for them occurred in real business.

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Art. XVII. *Select Passages from the Diary and Letters of the late John Blackader, Esq. formerly Lieutenant Colonel of the 26th. or Cameronian Regiment of Foot, and afterwards Deputy Governor of Stirling Castle. Written chiefly during the most interesting Scenes and Engagements of the War in Flanders and Germany, conducted by John Duke of Marlborough. Now first published from his own MSS. and interspersed with Explanatory and Historical Notes; to which is prefixed an Account of the Life and Parentage of the Writer. With a Preface by John Newton, Rector of St. Mary Woolnoth, London. 12mo. pp. 310. price 2s. 6d. Edinburgh, 1806.*

‘THE letters here presented to the public,’ says the venerable Mr. Newton, ‘were providentially preserved from being destroyed as waste paper, by coming, after having been thrown aside and neglected for many years, into the hands of a person who knew their value. It appears from his, (Col. B’s) letters, that he was an officer of rank in the army of the duke of Marlborough in Flanders, during that war with France which was terminated by the peace of Utrecht. He was a married man, and happily married. The letters, most of which were written to his wife when he was engaged in military duty, and some of them from the field of battle, are chiefly in the same strain, and do not afford that variety which may be expected from writers who have much leisure. But they exhibit a beautiful picture of tender conjugal affection, heightened and sanctified by true religion; the sure tendency and effects of which, when it really possesses and influences the heart, are to increase the relish of our temporal comforts, and to sweeten and alleviate the cares and trials incident to our respective situations in life. . . . The God whom he served and trusted protected him in many seasons of danger; his dependence upon his providence and care was habitual. He was a wise and brave officer, a solid, pious, and consistent Christian.’

Pref. pp. 1, 2—5, 6.

As some further account of this exemplary man may not be unacceptable to our readers, we shall copy a few particulars

from the 'Account of Col. Blackader's Life and Parentage,' which is subjoined to Mr. Newton's commendatory preface, by 'a gentleman competent to that service.'

The subject of this memoir 'was fifth and youngest son of Mr. John Blackader, minister of the parish of Troqueer, situated in the county, and very near the town, of Dumfries.' Mr. B. 'was born in 1615, ordained a minister of the church of Scotland in 1653, and deprived of his living, with other Presbyterian ministers, in 1662. He died in prison for conscience sake in 1687.' To his great grandson, Mr. John Blackader, Accountant General of Excise, the public is indebted for a considerable part of the communications now published. Lt. Col. Blackader 'was born on the 14th Sep. 1661. His piety is said to have been early, and it proved abiding. He was admitted to the Lord's Supper when he was only 12 years of age. He entered the army as a cadet in the twenty-fifth year of his age.' In this situation, as we have already seen, he honourably united the intrepid officer with the conscientious Christian, cherishing the flame of vital godliness in the corrupt and pestilential atmosphere of iniquity; enjoying the esteem of the brave, and the special care of providential protection. In 1711 he left the continent and the army, and in 1712 was appointed Deputy-Governor of Stirling Castle. After several years of painful affliction, from a calculus in the bladder, he died in faith and tranquillity August 1729.

The editor has ingrafted into his memoir a sketch of Mr. John Blackader's life, a brief historical account of the persecutions under Charles II., and of the causes of the war in which Col. B. was engaged. He has vindicated the lawfulness of a military life, in particular cases, and has related two interesting anecdotes of the Colonels' fortitude and Christian magnanimity in refusing challenges. He has also warned his readers against a degree of fanciful and enthusiastic sentiment, which he thinks is sometimes discoverable in the papers before us. This diary commences with the year 1704, and concludes with that of 1715, in which Col. B. had the honour of rendering useful service to his country, by training a body of troops to repel the Pretender. Important historical notes are very properly introduced to explain and connect the narrative.

His letters are chiefly addressed to Mrs. Blackader in the years 1705—1711. With an extract from one of these, combined with a passage in the diary, we shall conclude our notice of this pleasing and useful publication. The event recorded is the celebrated and bloody battle of Malplaquet, August 21, 1709.

'Aug. 31. This day is one of the greatest Ebenezers in my life. We have fought a battle, and by the mercy and goodness of God have ob-

tained a great and glorious victory. We attacked the enemy in their camp, a strong camp, and strongly entrenched by two days working.

The battle began about seven in the morning, and continued till about three in the afternoon. It was the most deliberate, solemn, and well ordered battle that ever I saw—a noble and fine disposition, and as nobly executed. Every one was at his post, and I never saw troops engaged with more cheerfulness, boldness and resolution. In all the soldiers' faces appeared a brisk and cheerful gayness, which presaged victory.

'It has not been a cheap battle to the army, especially the Dutch foot have suffered much. We attacked them in strong entrenchments. The most that we suffered was by their cannon. Our loss is considerable, but the greatest is poor colonel Cranston. He was killed by a cannon ball (sitting upon the head of the regiment) shot in at the left pap; and out at the back. He spoke not a word.'

'It is put upon you to prepare Mrs. Cranston, and to give her the doleful news; every body sympathises tenderly with her, and none I am sure more than me; none more universally regretted than he. My dearest, what reason have we to adore the Divine goodness, who puts such songs of praise in our mouth, while others are employed in mournful lamentations and sorrow!'

'Let us have our hearts the more filled with thankfulness, and our mouths with praise, to the God of our mercies, and who gives us such signal and frequent deliverances. *Jehovah nissi!* For as busy a day as it was, and hot action, I never had a pleasanter day in my life, for all was well with me. My mind stayed trusting in God, I was kept in perfect peace—frequent ejaculations in the intervals of action; and, applying to the throne of grace, I received bountiful supplies for whatever I had to do—faith was in lively exercise, and I had communion with God sometimes by prayer, sometimes by praise, according to the various turns that affairs took; for the French stood stiffly to it, especially their horse—they behaved well, and repulsed ours several times, but our foot sustained our horse. Brigadier Laló is killed, and poor Captain Monroe Argyle's and theirs have suffered most of the English and the Guards. Lord Tulibarden is killed, and Colonel Swinton, Colonel Holburn and his Lieutenant, Colonel Hamilton, and their regiments almost ruined. Brigadier Douglass ill wounded. In short, it has been a very dear victory, but it was a glorious day. The Lord of hosts went on upon our head as captain of our hosts, and all the army followed with great courage and resolution.'

'I cannot yet tell you what will be the fruits of our victory—I hope a lasting peace.' pp. 102—103. 225—228.

Art. XVIII. *Considerations for and against a South American Expedition.*  
8vo. pp. 83. Price 2s. 6d. Budd. 1805.

WE notice this pamphlet that our readers may not be cheated, as we have been, of half-a-crown, by so barefaced an imposition, consisting of extracts from the public prints. The subject, however, connected with the expedition now on foot under General Miranda, is otherwise important and interesting.

## FRENCH LITERATURE.

Art. XIX. *Travels in the two Louisianas, and among the Savage Nations on the River Missouri, in the United States, on the River Ohio, and the adjacent Provinces, in 1801, 1802, 1803.* By M. Perrin Dulac, with a Map of the Missouri, and a plate of the Mammoth, as seen in the Philadelphian Museum. At Lyons, Brunset and Baynard; at Paris, Treuttel and Würtz. 1 vol. 8vo. 5s.

THE author commences his work by expatiating on the city of Philadelphia, and its inhabitants; on the Jerseys, Baltimore, George Town, the Federal city, &c.; but as these subjects have no novelty, we pass them without remark.

There is something interesting in M. D.'s account of those settlers, who have penetrated far to the west, in America. Hunters by profession, and by necessity, they are at least as savage as the original inhabitants of these remote districts. They always choose for their first settlement the side of some spring, or running stream, on whose banks they construct a log-house, the completion of which rarely occupies a single man more than three days. This spot they do not cultivate; but they cut a circle in the bark of the surrounding trees, and the progress of the sap being, by this means, interrupted, the tree quickly loses its verdure. The leaves falling off, no longer prevent the direct rays of the sun from penetrating to the earth. The maize sown beneath these leafless branches, prospers almost equally with that of the best cultivated grounds. The seed being committed to the earth, the labour of the man is terminated; and the chase becomes his sole occupation. That of his wife is, to furnish clothing for her household. If the necessaries for this purpose cannot be procured, the younger members of the family go naked, while the elder children barely obey, in point of covering, the dictates of nature. This traveller has seen girls of twelve, or thirteen, years of age, absolutely naked; but not the less merry, or satisfied. Maize, pounded, and mixed with milk, is their ordinary food. The flesh meat, procured by the father, is quickly expended; but nobody thinks of to-morrow. The skins of the animals he has killed afford dresses for him, and for the elder sons; and whatever can be exchanged against whiskey, prolongs their tipsy revels, while it lasts. Two years is their usual stay in one place. The most provident gather three harvests, and then proceed in search of a district where game is more abundant. Such is the life of these European savages! How astonishing, then, is the report of our author, that some persons of respectability in society, have abandoned their situations for the enjoyment of these wilds; and, like a Colonel Brown, whom he mentions, fancy they can breathe freely only in a wilderness, where they may travel fifty miles without discovering a human habitation. A horse, a cow, a musket, by which to procure food, are the whole establishment of such a rover.

Our traveller describes, in strong terms, the rapidity of the Missouri, and its dangerous navigation. He was favourably received at *Sainte Genevieve*, the first Spanish post, two miles distant from the river. This village comprises a population of about 1300 persons, one third of which are slaves. The soil is fertile beyond credibility. They sow and reap with-

in the compass of a few days; and this ensures their subsistence for the year. Lead mines; in the neighbourhood, to which all have equal right, furnish money, with which they purchase clothes, and what few other necessities are requisite. Void of instruction, nor willing to be instructed; the youth are always at the chase, on horseback, or dancing. The children, by associating with their savage neighbours, contract the same dispositions and manners, especially their indolence. This tribe of Indians, is the remnant of a once numerous nation, now greatly reduced by war, and by the small-pox; more fatally still, by the poison of strong liquors. They are characterized by our author as idlers, drunkards, and thieves.

Contrasted with this unmanly generation, is the nation of the *Chawanons*, which is so numerous as to be divided into several tribes, settled at considerable distances from each other. The principal community resides on the banks of the lake *Mechigan*. Courageous, sagacious, active, industrious, and excellent huntsmen, they purchase, without difficulty, their clothing, and even exchange their superfluities for silver ornaments; of which they are extremely fond. Better stocked with horses, than the wealthiest villages in Europe, they have always a certain number at their doors, ready to pursue whatever enemies might attempt to seize those which are feeding in the pastures. Some breed cows and pigs, and cultivate maize, pumpkins, watermelons, potatoes, and even corn enough for their subsistence during the greater part of the year. In their late wars against the Americans they were bitter enemies; though generally, in previous wars, they were esteemed rather favourable to their prisoners. Like all the original natives of America, they preserve some confused idea of the Supreme Being; but they think little concerning him. They believe, also, the immortality of the soul, and expect after death to revive in a land of abundance; but this very slightly engages their attention. This expectation enables them to meet death in its most horrid forms, if not with indifference, yet with resolution. The *Chawanons* are, of all uncultivated people hitherto known, the most attentive to cleanliness, and personal decoration. In general, they are tall, portly, and well-made. The women, though not beauties, are infinitely superior to the neighbouring nations. More active, more provident, and attentive, they wash their linen and their coverings; make their own soap, and are incessantly at work for themselves, or their husbands. They are, for the most part, rich in silver decorations, bracelets, collars, head-circlets, or crosses. They frequently comb their long tresses; and bestow more attention on their children than most other women, of any nation. The young women, who pretend to beauty, and wish to obtain husbands, practice an amusing species of coquetry. They seclude themselves at home with the most persevering assiduity; or, if they go abroad, they muffle themselves up so completely, that only their eyes are visible. The very men of their own dwellings, cannot obtain the favour of beholding them without closely watching for opportunities. This indication of conscious beauty, produces many offers from among the young men. The most-famous hunter, or warrior, usually acquires the suffrages of the family; but, as the consent of the lady is requisite, he is under the necessity of obtaining that felicity by effecting a stolen interview with the fair invisible.

Our author visited four Indian nations, the *Kances*, the *Ottolacs*, the

*Great Panis*, and the *Poncas*. He describes their dances at considerable length; and indulges himself in drawing a comparison between the state of man in society, and in savage life. But these we pass, and proceed to notice the information he gives us respecting the Spanish inhabitants.

The population and extent of *St. Louis*, the most important city of Upper Louisiana, and where the Lieut. Governor resided, when M. Dulac visited this country, are much the same as those of *St. Genevieve*. Its inhabitants, almost all engaged in commerce and the arts, attend but little to the labours of cultivation. Some, however, possess farms, the tillage of which is performed by negro slaves, who bring them, from time to time, the necessary supplies of provisions. They are less ignorant, and more civilized, than the natives of *St. Genevieve*; and the commerce of furs, says our author, would have rendered *St. Louis* a city of great importance, under any government but the Spanish; which suffers only a privileged company to conduct the trade. Notwithstanding this obstacle, some individuals have been enriched by it; which has induced others to despise the slow, but certain advantages of agriculture. In spite, therefore, of a soil, the fertility of which might have rendered it the granary of Louisiana, and of the Spanish colonies in general, its product of grain hardly supplies the consumption of the country. The only mills are a few worked by horses, which produce meal of but a middling quality, yet with this the inhabitants are obliged to be satisfied. An advantage of a different kind which might be derived from immense meadows in the vicinity, yielding the most succulent herbage for cattle, is overlooked, although there can be no doubt that salted meats would find a ready and profitable sale.

*Saint Charles* is the station next in importance, after the places already mentioned. Its meadows surpass those of *St. Louis* in beauty; but are suffered to remain equally unprofitable. However, its arable lands, by nature not less fertile, are better cultivated, and produce wheat, rye, maize, potatoes, and whatever is necessary to the sustenance of men and animals. For this spirited culture, it is beholden to the Anglo Americans, who, attracted by the beauties of the situation, the salubrity of the air, and the richness of the soil, have migrated hither in troops. Above four hundred families are already settled; and there would have been upwards of two thousand, if the government had not rigorously enforced, on all strangers, the oath of their adherence to the Catholic Faith. The lands which border the Missouri, in Upper Louisiana, are generally beautiful, rich, and healthy. Nature has been bountiful in the highest degree, to those on the upper part of this river.

Our author bestows considerable attention on the natural history of Louisiana; but the most remarkable article is that relating to the *Mammoth*, of which a skeleton, almost complete, is shewn in the museum at Philadelphia. M. Dulac compares this animal to the elephant, which it equals in size. He thinks from the general form of the jaw teeth, and the absence of incisors, that the *Mammoth*, like the elephant, was herbivorous: and, from the apparent impossibility of his gathering his food on the ground, he supposes that this creature was provided with a proboscis.

As we paid a pretty close attention to that skeleton of this animal, which was exhibited in London, we may be permitted to state, that our conjectures led us to compare him with the rhinoceros. From the nature



of the places where his spoils are found, he appears to have delighted in marshes, or watery grounds, for which he could be at no loss in the Savannahs of America. His food, most probably, was the succulent branches of trees; and recent information from America acquaints us, that a stomach of one of these animals has been found entire, by Bishop Madison, of Virginia, containing the remains of leaves, twigs, and branches, in a mass, so that, certainly, he was not carnivorous. This creature would have little occasion to bite close to the earth in feeding: but, if his power of elongating his snout was equal to that of the rhinoceros, he might gather his food with facility, rather from branches above, than from herbage below. Whether he could employ his horns as the rhinoceros does his horn, in rending young trees which resisted his bite, we cannot tell; but we were desirous of further evidence that the *defences*, or horns attached to the specimen in London, were correctly formed, and accurately placed; nor, till an instance is found, in which they remain attached to the skull, shall we consider this particular as determined.

M. Dulac observes, that hitherto no horns of this creature have been procured in a perfect state; because, on exposure to the air, they crumble to dust, however firm they may appear when first discovered. He took the pains to saturate one of these with melted bear's grease, and by this means recovered it entire: but it was taken by the English, on its passage to France. What has become of this specimen?

The structure of these horns differs greatly from that of ivory. The superficies is brown, the interior substance is formed of layers, like the bark of a tree; it is decomposed by the air, and occasions a slight bubbling in water, like that produced by calcareous stones.

It deserves notice, that these fossil remains are found, in some places, in considerable quantities, lying together, whence we may infer that the animals were gregarious; which is another indication of their being herbivorous, and in this, also, they agree with the elephant. But we are not inclined to restrict the habitation of this animal to America, till a further investigation of the regions of Siberia may enable us to determine, whether some of the bones occasionally found fossil in that country, belong to this animal, or to others equal in dimensions.

M. Dulac communicates information, not void of interest, respecting Lower Louisiana, but this has not the same novelty to recommend it, as his description of Upper Louisiana; from which, therefore, we have selected our abstracts.

## SWEDISH LITERATURE.

Art. XX. *Resa igenom en del af England och Skottland*; or Travels through Parts of England and Scotland, in the Years 1802 and 1803, by ERIC. TH. SVEDENSTJERNA. Stockholm. 8vo.

THERE are few classes of literature so amply and yet so insufficiently supplied, as that which comprizes voyages and travels. We meet, sometimes, with a dry detail of miscellaneous occurrences, sometimes with sentimental declamation; but very seldom with a book that enlarges the bounds of useful science, at the same time that it pleases and interests the casual reader. A work that imparts scientific disco-

veries and enlightened remarks in a graceful and familiar form, is equally rare and valuable.

Mr. SVEDENSTJERNA's travels relate chiefly to science, but they do not neglect to record many useful and judicious observations on the state of society and manners: his language is modest and pertinent, and his remarks display an impartial and enlightened observer. His work points out many advantageous hints to the people visited; and for this reason we should be glad to announce a translation of it into our own language. The opinion which sensible foreigners form of our characters and regulations, must be highly interesting to all who feel a patriotic regard for the interests of their country, and who would eagerly embrace every suggestion for promoting it.

It appears, p. 5, that Mr. Svedenstjerna travelled at the expense of a society of ironmasters at *Stockholm*, to study chemistry and mineralogy abroad; and that, after having spent some time at Paris, in the school of the well known VAUQUELIN and others, he came over to this country to take a view of our iron-works, and by comparing our process with that used in Sweden, to assist in promoting its improvement. And as it was not, he observes, either the wish of his employers, nor any way compatible with his own character, that he should travel as a spy, in order to elicit secrets from private individuals, but as he meant strictly to conform to the laws of hospitality, he found it no difficult matter to obtain every access and information that a foreigner could reasonably expect.

"When we go to a foreign country," says Mr. S., "it is necessary to know *why*, and then to provide ourselves with letters of introduction accordingly." By this means he soon was honoured with the acquaintance of Count BOURNON, and the Right Hon. Mr. GREVILLE, whose valuable mineral collection he had frequent opportunities of inspecting. He bestows great praise on this gentleman, from whose friendly assistance he derived the greatest advantages. Mr. Greville recommended our traveller to undertake a tour through South Wales and Cornwall, and gave him letters of recommendation to his friends. He further proposed, as his travelling companion, Mr. Bonard, a French *ingenieur des mines*, with whom he consequently made part of his English tour. Before we enter more minutely on the subject of these travels, we shall let Mr. S. take leave of his companion, who left him at Birmingham, and give his own reflections on the occasion, as from these we may learn, more correctly, the character of our friend and his sentiments of us.

Mr. Bonard, it seems, was obliged suddenly to return to France, and Mr. Svedenstjerna, after candidly acknowledging the advantages he derived from his company, (p. 155.) observes: "However there are few advantages, which are not attended with some inconveniences. My travelling companion, in common with most of his countrymen, could not, without the most visible constraint, conform to the customs of the country; and this *peccatum originale*, which in Frenchmen will often display itself in their dress, manners, questions, and answers, &c. though it is readily forgiven by an enlightened Englishman, is, however, in the minds of the less informed a deadly sin, and began now, when the report of a new war was circulated, to be an abomination. At least, I can see no other reason than this, that from a certain place, which we had passed, we had been announced as suspicious characters, and that, in consequence of it, a small collection of minerals, which my com-

panion had sent off from Cornwall, was seized in London. This occurrence, of which I knew nothing till I returned to the capital, and the unpleasant consequences of which Mr. GREVILLE, through his bond for our behaviour and intentions, had the goodness to prevent, convinced me, however, that we could not advantageously have pursued our travels together. Those of my countrymen, who in future may make a similar tour, may judge from this, how necessary it is to know their company perfectly, and even then to have a protection, on which they may safely depend. There is, certainly, not a country, where travellers, in general, may more securely enjoy every comfort and convenience, without inquiry or molestation; but at the same time, there are few countries, where those who devote their attention to manufactories and mechanical works are more vigilantly inspected. However, I cannot but mention with satisfaction, that a *Swede* always meets with a more open reception than several other foreigners, who in later times, by smuggling out models, and by decoying mechanics and artizans from the country, &c. have raised against themselves the justest suspicions. Against these, and similar artifices, an Englishman is on his guard; but we should wrong him much, if we believed that he will make a secret of any thing, the discovery of which would not be injurious to himself, and which a prudent mechanic in any other country would disclose to a stranger. He is, on the contrary, quite unreserved, when he meets with a man who understands his subject, and we may safely expect he will not, either from a talkative disposition, or sinister views, say what he has not himself ascertained."

We shall resume the author's tour at its commencement. He begins with giving some salutary advice to travellers leaving France for England, and describes the regulations that aliens are subject to in this country. He observes that books, maps, and instruments, are under a heavy duty; but that he had to pay but a trifle on landing at Dover, as what he brought with him was handsomely considered as *necessary for his travels*. We find him very soon introduced to men of the first literary abilities in this country, and he never misses an opportunity of extolling merit, wherever he finds it.

The first thing that more materially falls under his consideration, during his stay in London, is the *Royal Institution*, where, of course, the name of Count RUMFORD is conspicuously introduced. The very accurate description which he gives of this establishment, impressed us with a favourable idea of the author, which every subsequent page has confirmed. His opinion of Mr. DAVY, Chemical Professor of the Institution, is such a just tribute to merit, that we cannot hesitate to insert it: "He seems," says Mr. S., "born for the place. He is clear and simple in his expressions, and possesses in a high degree, the art of making his subject pleasing, without detracting from its solidity. He has, besides, a happy delivery, and his youth and modest appearance might even be reckoned among the means he has to increase the number of amateurs to his science. A lecture on the practical utility of chemistry, with which he last winter opened his lectures, surpassed, in eloquence, all that I ever heard on the science, even FOURCROY's own prelections not excepted."

Our author is somewhat astonished to find ladies, not only here, but in some other places in England, devoted to scientific pursuits.

Of the *Royal Society* he says but little, alledging that this is sufficiently described by other travellers.

Speaking of the *British Museum*, the collections of which he estimates very highly, he laments that it should be so defective in that order and regulation, which renders the museum in the *Jardin des Plantes*, at Paris, particularly advantageous to the learned, and comprehensible to the curious. We sincerely wish that this remark of a foreigner, so disreputable to our national museum, may have some effect in removing the evil which we have often had occasion to regret. The collection of minerals, of course, fixed his greatest attention. He compares the *Wernerian System* adopted by Mr. HATCHETT in his classification, to that of Count BOURNON, and thinks the latter has paid less attention to the analysis of the different chemical products, than to the form of them. The most curious article in this collection he considered to be a piece of that kind of stone, in which Mr. HATCHETT detected his new metal *columbium*. Our readers know, that some pieces of this stone were accidentally brought from America, whence the name *columbium*. It is not yet decided, we believe, whether this metal is not a single *lusus naturæ*; for no more stones of this kind have been discovered. Perhaps, upon a minute examination, this metal will appear to be, with small variation, the same as the *tantalum* of Mr. EKEBERG, *chemiæ laborator at the University of Upsala*; for certainly the *memoirs* on both seem to indicate a remarkable similarity. Mr. S. also admits that there is a great resemblance as well in the ore itself as in the metal. An analysis of this ore, we think, would have been acceptable to many of his countrymen, among whom, we are sure, his travels will be extensively circulated. The *tantalum*, in which Mr. EKEBERG discovered a new metal, which he calls *tantalit*, has been known, though obscurely, these sixty years. It is found in a large mountain near the sea, in the parish of *Kimito*, Finland. It contains, besides, *iron* and *manganese*. The name *Tantalum*, alludes to its being incapable, though in abundance of acid, of submitting to the smallest oxidation. The specific gravity is 7.953. It is not drawn by the magnet; but it emits numerous sparks, on collision with steel\*.

Mr. S. next visits the *Leverian Museum*; (which we are sorry to say is now under the hammer, and is contributing to enrich the museums of France and Austria,) whence he makes a sudden start to the *Mineralogical Society*, on which he bestows merited praise for its numerous useful investigations, many of which are to be found in Tilloch's *Philosophical Magazine*. Mr. S. proceeds to some private mineral collections, among which he mentions as the first that of Mr. GRAYVILLE. Here he seems to have been highly gratified, and to have examined every thing with the attention of a scientific amateur. After mentioning the collections of Dr. Crichton, and Dr. Babington, he proceeds to remark, p. 51.

"The remembrance of mineral collections, and their owners, with whom I spent so many pleasant hours in London, had almost made me pass over something, which gives Sir JOSEPH BANKS the greatest claim to the esteem and gratitude of his countrymen, as well as of all who are lovers of the sciences. I mean the generosity, with which he has

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\* See the transactions of the *Society of Arts and Sciences*, at Stockholm, for the year 1802, p. 80. Seq.

opened his beautiful library and erected is in natural history, to any one, who wishes to promote the study of the science," &c.

Mr. S. then mentions with great respect, his own countryman, Mr. DRYANDER: and in the merited praise which is here bestowed on his learning and affability, we cordially unite.

(To be continued.)

Art. XXI. *Hydropem Ventriculorum Cerebri Historiæ morbi and Sectionibus Cadaverum illustratum. Pro gradu medico PP. Auctor Gabriel Rislachi. Upsaliæ, 1804.*

WE will venture to assert, that there is not a disease to which the human body is subject, which more imperiously requires acuteness of discrimination, and promptness of decision, than that which is the subject of this inaugural thesis. The physician, to have even the slightest chance of success, must be able to detect the disease, so ambiguous in its appearance, on its first approach: in the moments when branular inflammation is effecting effusion. Or rather, to give probability of success to his exertions, the earliest opposition should be made to the previous inflammation, of which this disease can only be considered as a termination.

Fully aware of this, the learned author, by uniting clearness of description with accuracy of distinction, has furnished us with a faithful history of the disease, evidently founded on the most careful observations. To this he has subjoined a mode of cure, well adapted to the indications which have been pointed out by a careful consideration of all the circumstances on which the disease depends, and nearly in exact agreement with the rules laid down by the first professors of the healing art.

Whilst explaining the causes of the symptoms, Dr. Rislachi properly imputes the convulsions, coma, dilated pupil, and, in a word, the whole of the symptoms dependent on the interruption of the exercise of the functions of the brain, to the fluid collected in its ventricles. The effusion of this fluid, he attributes, to that debilitated state of the vessels, which succeeds to the increased action on which the previous inflammation depended: the arteries being so weak as to be unable to contract with a degree of firmness sufficient to resist the impetus of the blood, and, therefore, allowing the water to pour out as though from their open mouths\*.

By the observations, which this explanation of the symptoms leads us to make, we can not to censure the author, whose opinion is sanctioned by high authorities; but merely to suggest, what appears to us, a most material and useful distinction. We are convinced, that it is not only during the relaxed state of the arteries, that the effusion of the lymph takes place, but that, on the contrary, a very considerable degree of effusion goes on, during almost the whole of the previous inflammatory stage. The exhalation of a vapour into the ventricles, is an office

\* "Arteriæ ita resolutæ nec solide contrahi nec ideo sanguinis impetui resistere possunt, sed osculis quasi apertis aquam in ventriculos effundunt." p. 11.

performed by the arteries of this part, in their healthy state, this secretion, there is every reason to suppose, is augmented in the same proportion as the action of the vessels, and the impetus of the blood is increased. In the same manner in every case of inflammation, the progress of which we can observe, a tumefaction of the adjoining parts is observable, from the increased secretion of lymph by those arteries which open their exhalant orifices into the cells of the cellular membrane. If this remark be, as we trust it is, well founded, an important lesson is the result—that the first indication, to remove the inflammatory state of the brain, should be kept in view, even after the symptoms decide that exudation has taken place; since the inflammation on which the exudation depends may still exist. A total reliance, at this period, on the next indication, to remove the effused fluid, whilst the circumstances continue to exist, on which the effusion depends, is a practice, therefore, which sound judgement cannot authorize. On the contrary, if copious, early bleeding does not remove the disease, it must be repeated to the extent which the degree of pyrexia warrants, and the state of the vital powers will permit.

Some very interesting and instructive cases and dissections are subjoined, which, would our limits permit, we should with pleasure examine.

### DANISH LITERATURE.

Art. XXII. *Det græske sprogs Grammatik, aldeles fra ny af bearbejdet, &c.* A Grammar of the Greek Language, digested on a new Plan. By Dr. T. N. I. Bloch, principal Professor of the Greek and Danish Languages, at the Collegiate School of Odense. 8vo. pp. 266. Odense.

THE author of this grammar appears to have enjoyed several advantages of some importance, in preparing him for the task. He was teacher of the languages at a public school; and had, therefore, an opportunity of trying the respective utility of various modes of instruction. His intimate acquaintance with the language itself furnished him with the general rules of its construction, and having been many years preparing a lexicon, he was provided with a great variety of instances to exemplify and confirm them.

In some respects, this work differs materially from the numerous grammars that have recently appeared in Germany and Denmark. The scholar is directed to read the select passages from various authors first, and then, from their harmony in particular points, to deduce the rule intended to be established. He then proceeds to read and learn the subjoined rule, which he has thus fully understood and explained himself. The advantage of such a mode is obvious; and so is the difficulty of rendering it expeditious, or even practicable, with beginners.

The grammar is divided into four sections: 1. Of the inflexions, including the whole structure of the language; 2. Of the dialects; 3. Of the prosody; 4. Of the syntax. Like all modern grammarians, Dr. B. adopts only three declensions, referring the fourth as an attic form to the second. In the conjugations, he pursues the mode of Walkenaer and Hemsterhuis, of whose merits we have already expressed our opinion. (E. R. vol. ii. p. 370.) He treats minutely of the derivation of the various inflexions, and maintains the superfluity of the middle voice. The

section concludes with a historical deduction of the different verbal forms that have been produced from the simple *radices*. We think, however, that some parts of this section are unnecessarily extensive, and others not sufficiently adapted to the learner's capacity.

The dialects are very suitably treated; but the author has improperly disparaged the Doric, which not only possesses a peculiar and appropriate sweetness, of which our Scottish dialect affords some parallel, but has always been held in estimation as a symbol of strength and grandeur.—The Doric order of architecture, therefore, and the Doric mode of music, have always been devoted to purposes of devotion or solemn festivity.

The prosody is, very properly, discussed with some minuteness, but scarcely to a sufficient extent.

Throughout the work, Dr. B. refers constantly to the principles of the Danish and Latin languages, and the theory of universal grammar. His syntax, therefore, is in some measure a list of exceptions, for it is only where the Greek pursues a different system, that any rules are laid down for the pupil to learn. The subjects treated are the following: The construction of the articles and nouns; enallage of number and gender; use of cases; *anacoluthi*, (or omissions in the construction of a sentence); *casus absoluti*; syntax of the pronouns, verbs, and participles; verbal adjective in *neos*; and the peculiarities of the particles. The examples are happily chosen, and with becoming regard to the moral, as well as the literary improvement of the pupil.

With respect to Danish literature in general, we hope, ere long, to present our readers with some original and satisfactory information.—An Epic Poem, on the Exodus of Israel, the first regular example of the epopée in that country, will speedily come under our notice.

#### GERMAN LITERATURE.

Art. XXIII. *Eutropii breviarium historię Romanę. Ad libros scriptos editosq. iterum recensuit et notis ad constituendum sextum sensumq. regendum comparatis instruxit Car. Henr. Tzschuke, Elect. Schol. Misp. Conr. 8vo. pp. xx. and 213. 1804.*

AS M. Tzschuke had formerly (1796) published an edition of Eutropius with critical illustrations, this second required only a correction and modification of what he had already given to the public. He therefore once more attentively revised his work, and the *apparatus criticus*, which he augmented with the aid of one of the most ancient MSS. which the Ducal Library at Gotha possesses, and which had not before been used. This agrees in the principal passages with the first Leyden Codex; but it has also its own peculiar merits, and is free from the interpolations of Diaconus and others, so that many good readings are here confirmed, and other established.

The Editor has prefixed to the text, a short dissertation on Eutropius and his work, comprehending the historical circumstances most necessary to be known respecting it, together with a perspicuous critique on the authorities, the nature, the value, and the style of this Epitome of the Roman history.

A considerable part of the notes refers to the criticism of the proper names, the historical data and the chronology. The *clavis* subjoined to the work, contains the historical and geographical names, with the most necessary explanations, and the *Latinitas Eutropiana*.

Art. XXIV. *Der Man, &c. Man*. An anthropological sketch of the character of his sex, by C. F. Pockels. Aulic Counsellor to the Duke of Brunswick Lunenburg, vol. 1. Hanover, 1805. vol. 2. 8vo. pp. 480. 106.

AFTER the author has offered in his first section, some general observations on the difference of the sexes: he explains in his second, the general physical originality of man, and shews that it depends upon a preponderancy strength, and of life, which is not to be observed in woman. In the third section, he treats of the sensual nature of man, and shews that he has a much stronger and more insatiable appetite for enjoyment, than woman. Even the highest degree of cultivation and refinement, he observes, does not obliterate this sensual character, but only gives it another direction. This consideration is continued in the fourth section, where it is particularly marked, that man has a far greater propensity, if not to intemperance, at least to full enjoyment in eating and drinking, than woman. In the fifth and last section of the first volume, the sensual nature of man is described, in as far as it proceeds from the redundancy of his sexual propensity, and of his enjoyment of life.

The second volume considers the intellectual character of man, and specifies the differences which exist in this respect between man and woman. First, the egotism of man is noticed; and it is shewn that man, as a rational being, destined for greater activity, has a greater degree of pride; whilst woman, whose nature is more adapted for the communication of pleasure, and for a retired life, possesses a larger share of vanity. The second section treats of the courage, bravery and fortitude of man. The third is occupied with investigations of the force of the sympathetic feelings, in man, which he is asserted to possess in a degree inferior to that in which they exist in women. The work concludes with a characteristic of the male sex according to the diversity of temperaments. If this work were translated we should probably find abundant cause for expressing our dissent; in the present case, any opinion from us must be superfluous.

Art. XXV. *Ueber den Einfluss der Heilkunst, &c.* On the influence of Medicine upon practical Theology. By Fr. Xavier Metzler. M. D. Second Edition with Additions. 2 vols. 8vo. Ulm. 1806.

THE Author's object in this work is to shew to the ministers of religion, particularly to those in the country, partly what degree of influence the physical dispositions of men, both in health and sickness, exert upon their morality, and partly, how, in their own sphere, they may regard and promote the health of their parishioners. This subject is considered in its utmost extent, and its discussion necessarily comprehends a large mass of physiological and pathological knowledge, which is here applied to objects of practical utility.



**Art. XXVI.** *Dictionnaire historique et critique par Pierre Bayle.* Nouvelle Edition, revue sur les Editions originales, avec le vie de l'Auteur par M. des Maizeaux, un Discours préliminaire des Editeurs, et des Additions et Corrections, tirées des meilleures sources par une Société, de Gens de Lettres. A Leip. ig. au Bureau de Littérature nationale et étrangère, large 8vo.

THIS new edition is to consist of eight octavo volumes; the first of which appeared in the year 1801; and the first part of the fourth comprizing the letters Fa—Jou, in 1804. It contains, in the first place, a complete comparison of all the editions deserving of notice. These are, the first, of 1697, now becoming very scarce, which is here designated by the letter A, that of 1702, by B, that of Marchand, 1720, by C, and the last edition, printed in Holland, 1730 and 1740, by D.

This mode is adopted for the purpose of distinguishing the additions; 'Add. de C.' therefore, denotes 'Addition de la troisième édition.' Such a comparison, has never before been made; it often affords interesting and important results, which are applied to the restoration, correction, or elucidation, of different passages. Several errors of the press, by which the meaning is distorted, and innumerable omissions of consequence, which had crept into the edition of 1740, have thus been corrected and supplied.

Another essential distinction of this new edition is, that it has been rendered more complete by several additions, corrections, illustrations, and references, which have never before been introduced.

For this purpose, Bayle's correspondence and also Marchand's Mémoires have now, for the first time, been employed. Thus we find a very considerable and important supplement to the Article Henri IV. (T. iv. P. 2.) which the editor has borrowed with very little alteration from Bayle's *Reponse aux Questions d'un Provincial*, and which, as will appear on a comparison, was evidently intended as a supplement to that Article in his Dictionary. A similar Emendation is also derived from his letters, edited by Des Maizeaux. **Art. Abarhanel.** (T. i. P. 1.)

The *Discours préliminaire* promised in the advertisement prefixed to the work, p. 83. and in the title page, is intended to contain an impartial estimate and delineation of Bayle's genius, and a critique of the Dictionary according to the views of the present age, with a particular account of its literary history. Professor Schreier, the editor, intends also to add some supplementary volumes to the work, in which he expects to obtain the assistance of several other eminent literati.

**Art. XXVII.** *Versuch einer systematischen Entwicklung, &c.* Attempt towards a systematical illustration of all the Ideas belonging to Doctrinal Religion, according to the Symbolical Books of the Protestant Churches; together with accounts of Publications, particularly the Modern, on all Parts of Doctrinal Religion. By C. G. Bretschneider, Private Teacher of Philosophy, at the University of Wittenberg. Leipzig. Barth. Large 8vo. pp. xvi. and 551. 1805.

THE author's plan, in this work, is to give a clear and comprehensive view of the principal ideas contained in the confession of the Lutheran

church, according to their sources, the Lutheran symbolic books, availing himself of those later Protestant works, whose doctrinal orthodoxy is acknowledged; he also exhibits as full a catalogue as possible, of publications in which the Lutheran creed has been discussed.

Art. XXVIII. *Spanische und Portugiesische Miscellen.* Spanish and Portuguese Miscellanies.—A new Journal under this Title, edited by Frederic Benjamin Bucher, Secretary of the Electoral-Saxon Commercial Deputation, in Dresden, has been published at Leipzig, by Weigel, from the beginning of the present Year. A Number, consisting of six Sheets, is to appear regularly every two Months, and three Numbers will form a Volume.

THE Editor, who has long been known to the public as an admirer and cultivator of Spanish literature, is indebted chiefly to the liberal indulgence of an exalted patron, for the access to, and free use of, a considerable collection of original Spanish works, in all departments of Science, which have lately been brought to Dresden. Among these are the works of Brick, Capuceny, Casiri, de Castro, Corvalan, Foronda, &c.; the *Memorial Literario* of Madrid, the first two volumes of the Geographical Historical Lexicon of Spain, published by the Royal Historical Academy, the works of the Economical Societies of Madrid and Segovia, the collections of novels, plays, and poems. The access to these works with which Mr. Bucher has been indulged, the use of the Electoral library at Dresden, which is tolerably well furnished in the department of Spanish and Portuguese literature, the possession of some original works in both languages, which he himself has collected, and the opportunity which his connections with the mercantile world afford him of procuring intelligence, and the assistance which he has engaged from competent coadjutors, in the departments of poetry and romance; these, and various other circumstances, enable him to present his countrymen with an entertaining and instructive miscellany.—It will consist chiefly of interesting extracts, and sometimes entire translations, from the multifarious works which are placed at his disposal.

#### Art. XXIX. *Sale of Books at Leipzig Fair.*

At the last Michaelmas Fair, the following Works appeared before the Public.

*Historicorum Græcorum Antiquissimorum Fragmenta*, collegit, emendavit, explicavit, ac de cujusque Scriptoris ætate, ingenio, fide, commentatus est Fr. Crenitzer. Hecatdi historica itemque Charonis et Xanthi omnia, large 8vo. Frankfurt on the Mayne. Mohr.

Degerando's History of the Philosophical Systems, translated into German. By Prof. Tennemann. Vol. I. Large 8vo. Marburg.—The second Vol. was intended to appear in the Easter Fair, 1806.

Sketch of Necker's Character and private Life, with some of his Posthumous Papers. By his Daughter, Madame Stael. From the French. Rostock. Stiller.

Account of the Campaign of the Dutch Army, in the Year 1793, with a continual View to the Operations of the combined Austrian and English Armies, in the Netherlands. Vol. I. Large 8vo. Frankfort on the Mayne. Guilhaumann.

### AMERICAN LITERATURE.

Art. XXX. *C. Crispi Sallustii Belli Catilinarium et Jugurthinum Historice Editio emendatio juxta edd. opt. diligentissime inter se collatas illustrata notis selectis, cum indice copioso.* Salem, Massachusetts. 12mo. pp. 276. 1805.

WE perceive with pleasure, that our transatlantic friends are increasingly diligent and successful in their literary pursuits. Editions of several Roman classics have, within these two years, been reprinted at the American press; among which are, the Eclogues, Georgics, and *Æneid*, of Virgil; Merouille's Select Orations of Cicero, the Works of Sallust, and the Commentaries of Cæsar. Most of these, however, are Dauphin editions; and the undertaking has been more indebted to motives of economy, than to a spirit of emulation. The present work is the first new edition of a classical author, that has appeared in the United States. Its plan, and general accuracy, are creditable to the abilities and diligence of the editor. The text is amended from the Dauphin edition, by a collation with Havercamp's, Hunter's, Didot's, Maittaire's, &c. The notes are partly, and, indeed, too liberally, copied from Crispinus, the Dauphin editor; the most valuable are those which have been furnished by Havercamp, Minellius, Gruterius, Gronovius, &c. The work is also enriched with various readings, "*Non quidem*," says the editor, "*a codicibus MSS. quorum apud nos non extat aliquis, sed ex editione Sallustii splendida Havercampiana.*"

Art. XXXI. *A Selection of Pleadings in Civil Actions, subsequent to the Declaration, with occasional Annotations on the Law of Pleading.* By Joseph Story. Salem. 8vo. pp. 695. 1805.

IT may not be known to all our readers, that the American courts of law adopt for their code of jurisprudence, the common law of England, together with such statutes, judicial decisions, and legal treatises, as existed before the declaration of independence. On points of political and fiscal economy, they must evidently differ. English statutes occasionally, and decisions, subsequent to that period, are cited as corroborating arguments, but not as uncontrovertible authorities. Such parts of their code as are exclusively American, are almost confined to their own *statutes*. Judicial opinions and decisions are less valued, because they have never been recorded; and perhaps the pursuit of wealth, or the love of leisure, would still prevent the compilation of reports, had not the government recently appointed an officer for that purpose. It may be worth remarking, that in the infancy of our own jurisprudence, the same plan was adopted, and we are indebted to prothonotaries, appointed by the crown, for the Reports, which under the name of Year Books, extend from Ed. II. to Hen. VIII.

Mr. Story's book may be found very useful to the junior student as a compilation for frequent reference. The precedents of pleadings appear to be copied from American records, or English books, with such alterations as Mr. S. conceives to be locally necessary.—On their propriety we are not to decide. We cannot place much reliance on his professional science only knowing it, as we do, from his compilation of notes and dissertations, which is very common place and superficial.

We have just received, too late for review in the present Number, an interesting pamphlet very recently published at New York. It is a "Message from the President of the United States, communicating discoveries made in exploring the Missouri, Red River, and Washita, by Captains Lewis and Clark, Dr. Sibley, and Mr. Dunbar; with a statistical account of the countries adjacent." It was read in Congress, Feb. 10, 1806. We hope to lay it before our readers very shortly, and at the same time to offer a few remarks on the general state of American literature.

## ART. XXXII. SELECT LITERARY INFORMATION.

*Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price, of such works; which they may depend on being communicated to the public, if consistent with their plans.*

*A Correspondence has been opened with various parts of the United Kingdom, for the purpose of procuring interesting Literary intelligence, on the authenticity of which the public may depend.*

### GREAT BRITAIN.

Two thousand copies of a translation of the Gospel of St. John, in the Mohawk language, have been printed, five hundred of which have been recently sent to America.

Mr. Parkinson's Second Volume of Organic Remains of a former World, is in considerable forwardness.

Mr. T. Park is Editor of a new and splendid Edition of Lord Oxford's Noble and Royal Authors, with Portraits and fac-similia.

Mr. Maurice is engaged in a Poem on Richmond Hill, intended to illustrate the principal objects seen from that eminence; it will be embellished by Engravings.

Mr. C. Wilson proposes to publish by subscription, Recollections, consisting of original biographical notices, anecdotes, &c. of distinguished characters.

Mr. Royston is engaged in an extensive work on the Medical Literature of England: its object is, to give a description and analysis of books published by Englishmen, on Medical Science; beginning with the earliest printed works,

and ending with the year 1800. It is intended to be given in the manner of a Bibliotheca, describing the form and peculiarities of every work, its size, editions, &c. To which an analysis of the contents of each volume will be added.

Dr. John Moodie of Bath, who was with the forces during the late war in India, proposes to publish by subscription, a History of the Operations of the British Forces in Hindoostan from 1744 to 1784, to form 2 vols. royal 4to, with maps, charts, plans, and views illustrative of the subject.

Dr. B. does has in the press a Report from an Institution at Bristol, for investigating the origin and arresting the progress of Consumption, Scrophula, and other prevalent disorders in Families and Individuals. These cases have been kept for several years by various medical gentlemen, (who will be named) as well as by the editor, who will occasionally add his own practical observations.

Mr. Cumberland is printing a supplemental addition to his Life, which is now passing through a second Edition.

The Endeavour Society is about to

publish a manual of orthodox divinity, or religious principles, in plain and easy language in support of the tenets of the established Church of England.

Mr. Plumtre is printing a collection of Songs, without the music, which will be comprised in two large volumes, 12mo.

Mr. Murray, Lecturer in Chemistry, Materia Medica, and Pharmacy, at Edinburgh, has in the press a system of chemistry, expected to make 4 vols. 8vo.

Mr. Robert Hamilton, teacher of Elocution in the College of Old and New Aberdeen, has ready for the press Elements of Elocution, intended for the Improvement of Youth.

Mr. Mitford has in the press, a revised and considerably augmented Edition of the 3 vols. already published of his History of Greece, and a 4th vol. entirely new.

Dr. Prael's Treatise on Insanity translated, and accompanied with notes by Dr. Davis is nearly ready for publication.

The Criticism, or Miracles examined; a work published many years ago by Dr. Douglas, now Bishop of Salisbury, is reprinting with corrections and additions by the author.

Mr. Dearn, Architect to the Duke of Clarence, will publish in imperial 4to. a Collection of Sketches: a Review of the State of Architecture in this country, and an Inquiry into the situation of those intended for the profession, will be prefixed.

Mr. Gyfford has nearly ready for publication, a book of Designs for elegant Cottages, Villas, &c.

Mr. Carlisle, Surgeon to the Westminster Hospital is engaged on a work on the Anatomy of the Organs of Hearing in Animals generally, together with the Physiology of their several parts, and a series of Acoustic Phenomena, intended to elucidate the subject.

Mr. Marshall, author of several works

on rural economy, is engaged on a review of the Reports of the Board of Agriculture.

The National Cattle Plate Work will be shortly published by Mess. Boydell, and Co. This work will be dedicated by permission to his Majesty, and is under the superintendence of Lord Somerville. It will be published in numbers of Imperial quarto size, each containing two or more prints, from pictures painted by Mr. James Ward. The history and descriptions, uses, merits and defects of the cattle, with their adaptation to various soils and situations, by Mr. Lawrence, author of the New Farmer's Calendar, General Treatise on Cattle, &c.

The following Works will shortly appear: The first Book of "The Evenings of Southill"

Travels through Russia, the territories of the Don Cossacks, &c. by the Rev. E. D. Clarke, 1 vol. 4to. with Engravings.

Forty Sermons on doctrinal and practical subjects, selected from the works of the Rev. J. Clarke; for the use of families. To which will be prefixed, some account of his life by the Rev S. Clapham, M. A.

Rev. J. Woolf's Biographical Memoirs of the Rev. J. Warton.

A Collection of Epitaphs and monumental Inscriptions, historical, biographical, literary, and miscellaneous.

A new edition of Madan's literal Version of Juvenal and Persius.

A new edition of Butterworth's Concordance.

A new edition of Dr. Vincent's Nearchus.

A new edition of the Surgical Works of P. Pott, Esq.

New and uniform edition in 8vo. of Mr. Roscoe's Life of Lorenzo de Medici, in 2 vols. and of Leo X. in 6 vols.

### ART. XXXIII. LIST OF WORKS RECENTLY PUBLISHED.

*We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us:—The insertion of any work should not be considered as a sanction of it; the list consisting of articles, which we have not examined.*

#### AGRICULTURE.

General View of the Agriculture of the County of Clydesdale, drawn up for

the Board of Agriculture, by J. Naismith. 6s.

General View of the Agriculture of

the County of Ayr, drawn up for the Board of Agriculture, by J. Smith, D. D. 7s. 6d.

FINE ARTS.

Designs for Ornamental Plate, by C. H. Tatham, royal folio, forty-one plates. 11. 11s. 6d.

Essays on the Anatomy of Expression in Painting. By C. Bell, 4to.

BIOGRAPHY.

The Military, Historical, and Political Memoirs of the Count de Hordt. By M. Borrelli, 2 vols. 8vo. 12s.

Memoirs of the late G. Morland. By W. Collins. 5s.

CHEMISTRY.

A Chymical Catechism for the Use of Young People. By S. Parkes, 8vo. 12s.

EDUCATION.

Rhymes for the Nursery. 1s. 6d.

A Course of Mathematics, designed for the use of the Officers and Cadets of the Royal Military College. By Isaac Dalby, Professor of Mathematics in the said College. 2 vols. 8vo. 8s.

HISTORY.

A History of Ireland from the earliest Accounts to the Accomplishment of the Union, 1801. By the Rev. J. Gordon, 2 vols. 8vo. 11. 4s.

LAW.

The Parish Officer's Complete Guide, by J. I. Maxwell. 3s. 6d.

The Trial of R. Patch. By Blanchard and Ramsay. 6s. 6d.

A Vindication of the Commentaries of Sir William Blackstone, against the Strictures contained in Mr. Sedgwick's Critical Miscellaneous Remarks. By W. H. Rowe, Esq. of Lincoln's Inn. 6s.

MEDICAL SCIENCES.

Anatomical Reflections on the form of Animals, and the new opinions of H. Clint, Esq. Surgeon. By T. Hunt. 5s.

Observations on Abortion. By J. Burn. 4s. 6d.

The Second Volume of the Principles of Surgery, in two Parts. 4to. By J. Bell, Surgeon. 51. 5s.

Cow-pock Inoculation vindicated and recommended from Matter of Fact. By Rowland Hill, A. M.

A Letter to Thomas Trotter, M. D. occasioned by his Proposal for destroying the Fire and Chalk Dumps of Coal Mines. By Henry Duwar, M. D.

Cases of the Excision of Curious Joints. By H. Park, Surgeon, Liverpool. 4s. 6d.

Manual of Health, to be continued occasionally, 18mo. 5s.

Admonitory Hints on the Use of Sea-bathing. By J. Peake, M. R. C. S. 8vo. 1s. 6d.

MISCELLANIES.

A full and impartial Report of the Debate in the House of Lords, May 14, 1806, upon Lord Holland's Bill for the relief of Insolvent Debtors, 8vo. 6s.

An Inquiry concerning the Invention of the Life Boat, including Remarks on Mr. Gresham's Report of the Evidence and other Proceedings in Parliament, &c. By Mr. Haits, 2s.

Transactions of the Royal Irish Academy, vol. x, 4to. 11.

The first book of the Iliad of Homer, translated into English blank verse, with notes, &c. By P. Williams, D. D. Archdeacon of Merioneth. 8vo. 3s.

Memoirs and Reports of the Society for Maritime Improvement. 1s.

An Inquiry into the Changes of Taste in Landscape Gardening, with some Observations on its Theory and Practice, by H. Repton, Esq. 8v. 5s.

Censura Literaria. By S. E. Brydges, Esq. vol. 2, 8vo. 10s. 6d.

Analysis of Aristotle's Logic, with Remarks, by T. Reid, D. D. F. R. S. 3s.

Views in Suffolk, &c. illustrative of the works of R. Bloomfield. By E. Brayley, demy 8vo. 10s. 6d. royal 8vo. 15s. 4to. 11. 1s.

The Annual Review, for 1805, 8vo. 11. 1s.

Geography in Miniature, in one large sheet for hanging up in Counting-houses, 1s.

An Inquiry into the Principles of Civil and Military Subordination. By J. Macdiermid, Esq. 8vo. 10s. 6d.

Naval Anecdotes, illustrating the Character of British Seamen, 8vo. 10s. 6d.

A Series of Prints, descriptive of the Scenery, the Habitations, Costume, and Character, of the various Tribes of Native Inhabitants, and many of the rare Animals, of Southern Africa, from Drawings taken from nature. By S. Daniel, 10 Nos. each No. three Prints, 18 inches by 13. 21. 2s. or 211. the Set.

Crests of the Principal Families of Great Britain and Ireland, with Explanations and Mottoes, &c. Plates, 12s. 6d.

The Mental Friend and Rational Companion. 9s.

The Advocate and Friend of Woman, compiled from numerous Authors. 1s.

The Miseries of Human Life; or, the Groans of Timothy Testy and Samuel Sensitive. 8vo. 7s.

The Rights of the Stockbrokers defended against the Attacks of the City of London; by Francis Brilly, of the Stock Exchange. 1s. 6d.

## POETRY.

A Trip to Margate, with a Description of its Environs; by W. Robinson, Esq. 4to. 2s. 6d.

The Wild Harps Murmurs, or Rustic Strains; by D. Service. 4s.

Epistles, Odes, and other Poems; by T. Moore, Esq. 4to. 11. 11s. 6d.

Dion, a Tragedy, and Miscellaneous Poetry; by George Ambrose Rhodes, Esq. 6s.

Torio-Whiggo-Machaia; or, the Battle of the Whigs and Tories. 6s.

## POLITICS AND POLITICAL ECONOMY.

Beneficent Rights asserted and vindicated against Neutral Encroachments. 3s.

The Destiny of the German Empire, or Reflections on the recent Subjugation of the Emperor of Germany, and on the general Prospects of the Nations of Europe. Part II. By J. Bicheno, M. A. 1s. 5d.

The Speech of the Hon. J. Randolph, Representative of the State of Virginia, in the General Congress of America, in a Motion for the Non-Importation of British Merchandize pending the present Disputes between Great Britain and America: with an Introduction, by the Author of War in Disguise. 2s. 6d.

The Carnatic Question considered, in a Letter to a Member of Parliament. 2s. 6d.

An Answer to War in Disguise, or Remarks on the New Doctrine of England, concerning Neutral Trade. 8vo. 2s. 6d.

Remarks on the Earl of Selkirk's Observations on the present State of the Highlands of Scotland, with a View of the Causes and probable Consequences of Emigration. 8vo. 6s.

Thoughts on changing the System of National Defence at the present Moment, and on the Change proposed. 2s. 6d.

Reflections on Mr. Windham's Plan submitted to Parliament for the Improvement of the Army; by an Officer. 1s. 6d.

The Warning; a Letter to the King, developing the ruinous Consequences, as well of the present System of War as of a separate Peace. 1s.

Observations on the American Inter-course Bill. 6d.

Letters to the Right Hon. W. Windham; by a Field Officer of Volunteers. 2s.

Letter to W. Wilberforce, Esq. on the best Means of improving the Condition

and Character of the Negroes; by R. Heron, Esq. 4s.

## THEOLOGY.

A Fast Sermon; by E. Sandwith, preached at Sutton, near York, Feb. 26, 1806. 6d.

Religion, the Soul of the Body Politic, a Sermon preached at the Lent Assizes at Chelmsford, March 13, 1806; by I. Layton, M. A.

The Book of Common Prayer, together with the Psalter or Psalms of David; to which is prefixed, an Introduction, comprising a History of the English Liturgy, &c.; by the Rev. R. Warner, of Bath. 13s.

The Christian Spectator, or Religious Sketches from Real Life. 2s. 6d.

An Historical View of Christianity, containing select Passages from Scripture; with a Commentary of the late Edward Gibbon, Esq. and Notes by the late Lord Viscount Bolingbroke, &c. 4to. 12s.

The Battle of Armageddon, or the Final Triumph of the Protestant Cause. 1s.

St. Paul's Zeal in the Ministry, and his Love of Christian Unity, a Sermon preached at St. Peter's Church, Carmarthen, July 11, 1805, before the Society for promoting Christian Knowledge and Church Union, in the Diocese of St. David's, and published at their Request, by the Rev. Moses Grant, M. A.; to which is added, an Account of the Society. 1s.

A New General Atlas, containing distinct Maps of all the principal States and Kingdoms throughout the World, on 30 Plates, royal 4to. coloured. 18s.

Baynes' Theological Catalogue, for 1806. Gratis.

## TOPOGRAPHY.

The Canterbury Guide, or Traveller's Pocket Companion.

The Hereford Guide, containing a concise History of the City of Hereford, &c. 4s.

## VOYAGES AND TRAVELS.

A Tour through Asia Minor and the Greek Islands, for the Instruction and Amusement of Youth. By C. Wilkinson, 12mo. 6s.

Excursions in North America, described in Letters from a Gentleman and his young Companion to their Friends in England. By P. Wakefield, 12mo. 5s.

The Itinerary of Archbishop Baldwin, through Wales, A.D. 1588. By Giraldus de Barri. Translated by S. R. C. Hoare, Bart. F. R. S. A. S. 2 vols. 4to. 11l. 11s. do. Latin, 1 vol. 3l. 3s.

ERRATA.—Page 480, line 15, for *Tas openbuch der Vorzeit au*, read *Das Tasch-*  
*ebuch der Vorzeit au f.*

— 473, — 4, for *is read are*.

# THE ECLECTIC REVIEW,

For AUGUST, 1806.

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Art. I. *A Dictionary Persian, Arabic and English*; with a Dissertation on the Languages, Literature, and Manners of Eastern Nations; by John Richardson, F. S. A. of the Middle Temple and of Wadham College. A new Edition, with numerous Additions and Improvements; by Charles Wilkins, L. L. D. F. R. S. Royal 4to. Vol. I. pp. 1157. Dissertation, &c. pp. 96. Price 12l. 12s. to be paid on the Delivery of this Vol. the 2d. or English Persian and Arabic to be delivered *gratis*. Richardson; &c. &c. &c. 1806.

THIS Edition of a work, ever scarce and long out of print, has been ardently expected from the time the learned editor published his improved edition of Sir W. Jones's Persian Grammar, at the close of which he informed the public he was already engaged in this work. We also anticipated the pleasure we should receive from an examination of the promised improvements, which we knew must be many and important to make the work what it *should be*, and which we had every reason to expect from the well-known abilities of the editor.\*

The Persian and Arabic languages are becoming daily of more importance, not only to the *political* interests of this nation, but to the interest of literature in general. Our extensive dominions in India, and our extending commerce with the East, have loudly demanded that all employed in the management of the commercial, legislative, and military departments in our Asiatic possessions, should be accurately acquainted with these languages—A variety of facts has demonstrated that a want of acquaintance with the languages of India may be equally ruinous both to the natives, and their European governors.

In acquiring a knowledge of the *Arabic*, the student has long possessed many helps; *Schindler, Raphaleng, Hottinger, Giggeus, Erpen, Bochart, Golius, D'Herbelot* and *Schultens* abroad; *Greaves, Beverige, Pocock, Hyde, Castell, Walton, Robinson, Hunt, Richardson*, and others, at home, have contributed much to render the rugged path to this copious and noble language in some measure easy, and in many respects pleasant. The

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\* See Eclectic Review, vol. i. p. 41.



Persian student, however, could not boast of similar aid. The excellency of *this* language was not fully known, till our extensive conquests had put us in possession, not only of the *wealth*, but of the *literature* of India. The *Arabic*, before this time, to the comparative neglect of all the other Asiatic languages, the Hebrew excepted, had engrossed the esteem and attachment of the literati. Historians, physicians, divines, and poets in this language had been read, studied, translated, and highly applauded: even the rugged though majestic *Koran* has had admirers, translators, and commentators, among those who possessed a better creed. The study of this language was earnestly recommended to Europeans, by scholars of the first eminence in these and other nations; and a professorship of Arabic in the University of Oxford was founded, by Abp. Laud, in 1636. The university of Cambridge has long enjoyed a similar establishment.

The Latin translation of the *Gulistan* of the excellent Poet Saadi, by the learned Gentius, under the title of *Rosarium Politicum*, accompanied by the Persian text; the *Historia Veterum Persarum* of Dr. Hyde, the *Epochæ celebriores* of Mr. Greaves, and the *Anthologia Persica*, published at Vienna, 1778, induced many to wish that the rich mine of Persian literature might be farther explored, and its treasures more widely diffused. In 1770, the elegant and deeply learned Baron Revieski printed his *Specimen Poeseos Persicæ*, containing 16 odes, taken from the commencement of the *Dewani Hafiz*, in the original, accompanied with a Poetic Paraphrase, a Prose Version and Commentary, and copious Grammatical Notes. By this interesting piece, the elegance, harmony, copiousness, and excellence of the Persian language were soon discovered, and a taste for its cultivation increased, among all those especially, who had already gained some acquaintance with oriental literature. With what vigour and effect Sir W. Jones trod the path pointed out to him more particularly by his illustrious friend Revieski, we need not stay to examine. By his example, many were excited to make the Persian poets, historians, and ethic writers the first objects of their study; by him the *Asiatic Society* was founded, when the languages of India, and the stores they contained, were accurately studied and explored—where men of the first character in the republic of letters united their talents and labours, and from which, as from a *perennial spring*, copious streams of knowledge in every department of literature and science freely emanated, increasing the luxuriance of their *native* soil, and enriching ours with a verdure unknown before.

But it is necessary to return and trace up those progressive means, by which the acquirement of this noble and useful lan-

guage has become so widely diffused and so easy of access. Of Sir W. Jones's *Grammar*, and the improved edition of it by Dr. Wilkins, we have already expressed our opinion and approbation. Ecl. Rev. vol. i. p. 35. On *Persian Dictionaries*, we shall now proceed to make a few observations in their chronological order.

The first regular work of this kind which we recollect, was that produced by the conjoined labours of Professor GOLIUS and Dr. EDM. CASTELL, and published in the *Heptaglott Lexicon* of the latter, under the title, *Dictionarium Persico-latinum, ex Persarum MSS. Bibliis Polyglottis, aliisque libris, concinnatum*. fol. Lond. 1669. This work was composed from three MS. copies of the *نعت الله* collated with each other, which had been originally translated by Mr. *Seamann*, celebrated for his attainments in Turkish literature. The MS. of Mr. *Seamann*, which had fallen into the hands of Mr. *Thomas Greaves*, was kindly communicated to the editors *Golius* and *Castell*, and by them enriched with copious and important additions, and then printed as the *Pars Altera* of the *Heptaglott Lexicon*. When our readers consider that this work was performed when Persian literature was in its infancy in Europe, and that very few helps were at hand for such an undertaking, they may well be surprised at its general accuracy, and comparative perfection. Its greatest fault is, that its *leading words* are not sufficiently distinguished, by a proper position in the column, from *derivative* and *cognate* terms: the lines in the columns, being mostly printed consecutively, without proper breaks or indentments, to signify the commencement of a new term. To this we may add, that owing, we suppose, to the paucity of characters in their fount, many of the *Persian words* are expressed by *Hebrew letters*. In reading the *Persian Targum* of *Yaacoob Toosee*, on the *Pentateuch*, in the 4th vol. of the *London Polyglott*, and the *Persian Gospels* in the 5th vol. of the same work, a better help than this *Lexicon* can scarcely be found, particularly as it refers in general to the *book, chapter* and *verse*, where the words are used, and thus serves the double purpose of a *Lexicon* and *Concordance*. In this work, the hand of the original compiler, Mr. *Seamann*, may be often seen, by frequent references to *Turkish words*.

The next in order of time, as well as in literary merit, was that truly herculean work, the *Thesaurus Linguarum Orientalium*, of MENINSKI Viennæ 1680, in 4 large vols. folio. This is properly a Dictionary of the *Turkish, Arabic, and Persian* languages, interspersed with a number of *Tatarian* (vulgarly *Tartarian*) words, explained in *Latin, German, Italian, French, and Polish*:—A work of vast erudition and extraordinary merit, and which in all probability will never be superseded. At the conclusion of a century from its publication (in 1780,) a new edi-

tion proceeded from the same press, and with the same types; in some respects improved, but greatly inferior in paper and typographic execution. A strange fatality has attended this work in both editions: the major part of the *first* was destroyed by a bomb from the Turkish army, which then besieged Vienna; and the principal part of the *second* has been spoiled by water, which fell upon the sheets previous to their being gathered, so that few unblemished copies can be made up. The second edition of this work will therefore in all probability be soon found nearly as scarce as the first. How this work served for the basis of that more immediately before us, we shall shortly consider.

In 1684, was published at Amsterdam, in folio, the *Gazophylacium Linguae Persarum*, by *Pere la Brosse*, a bare-foot Carmelite, who named himself *Angelo a S. Joseph*, and called his curious compilation *لغة فرنك وپارس*. Each page of this work is divided into four columns; the first containing the word in *Italian*, the second in *Latin*, the third in *French*, and the fourth what he calls *Persian*, which, it must be allowed, is sometimes *Persian*, sometimes *Arabic*, and sometimes *neither*. The truth is, *La Brosse* never understood the language thoroughly; he uses vulgar or obsolete terms, and makes incessant mistakes in the orthography. He had evidently never read the best authors, and he appears to have compiled his dictionary, such as it is, rather from what he *heard* spoken among the common people, with whom he chiefly conversed, than from accredited authors: hence he was repeatedly misled by the almost *similar sounds* of different words, and hence his innumerable orthographical mistakes. On these accounts his dictionary can be of no real service to the Persian student, as he cannot trust with safety to the accuracy of even a single page.\* That no Tyro in this language may be misled by this most imperfect compilation, we judge it necessary to be thus particular concerning its defects. The work however has some merit, as it includes a variety of historical anecdotes, and several observations relative to local customs, which the author himself was enabled to collect.

The dictionaries already mentioned, particularly that of *Meninski*, long the only compilations of the kind to which the Persian student could have access, becoming every day more difficult to be procured, and higher in their price,† the late Mr.

\* Dr. Hyde, speaking of this work, justly observes—'Ubi (in *Gazophylacio Persico*) tam, ampla errorum messis ut omnes corrigere aliud ei suppler volumen conficeret: ibi enim quævis fœmina vix pejus in orthographia erraverit quam ille.' Syntag. Dissertat. vol. i. p. 293.

† About the time referred to here, a good copy of the *Thesaurus* of *Meninski* generally sold for *eighty* or *one hundred guineas*! and even at this price a copy could seldom be procured, as the work was become extremely scarce.

Richardson, of Wadham College, with laudable zeal for the promotion of Persian literature, published, in 1770, 'Proposals for printing the Thesaurus of Meninski,' with an English translation, and other improvements, in four volumes, folio, under the superintendence of William Jones, Esq. (the late Sir William Jones). 'To give a history,' (says Mr. R.) 'of the zeal and assiduity with which this great object was pursued through inconceivable difficulties and disappointments, would be extremely uninteresting to the reader; it is only necessary to say, that though the list of subscribers in point of quality was extremely flattering, yet the *sang froid* with which it was viewed by the public at large, made him at length, after much loss and more labour, reluctantly listen to the voice of prudence, and desist from an undertaking, which, from the vast expence, and inadequate encouragement, promised no recompence but fatigue and loss of fortune.' Pref. to *Specimens of Persian Poetry*.

The plan for translating the Thesaurus having thus miscarried, and some of the Directors of the Honourable East-India Company having expressed a desire to see a work of a similar kind undertaken, on a less complicated and extensive scale, Mr. Richardson was induced to draw up a *specimen*, and present it to the court. This met with their approbation, and to encourage Mr. R. in the arduous undertaking, the company subscribed for 100 copies, and by a minute of court recommended the work to every person going out in their service to India.

Matters being thus far arranged and settled, Mr. R. informed the public in 1776, that 'under the patronage of the Honourable East-India Company, and the sanction of the University of Oxford, he would proceed to print immediately, at the Clarendon press, a dictionary *Persian, Arabic, and English*, to consist of two large volumes, folio.

'The first volume, or the *Persian, Arabic, and English*, to be published in the month of November next. The second, or the *English, Persian, and Arabic*, in the course of the following year.

'The price to subscribers to be *seven guineas*, bound. The money to be paid on publication: *four guineas* on delivery of the first volume, and *three* on delivery of the second.' Pref. to *Arab. Gram.* 1776.

Previous to this, the original subscribers to the translation of Meninski's work, who were inclined to withdraw, were requested to send their receipts to Mr. R. that their subscriptions might be returned. Few we should hope availed themselves of Mr. R.'s handsome and candid offer, but rather left their subscriptions to be employed in defraying the heavy expense of the dictionary. In 1777, the first volume of this long-expected work was published, and met with a very favourable reception from those who

were best qualified to appreciate its merits. The University of Oxford were so pleased with it, that they unanimously conferred the degree of *Master of Arts* on Mr. Richardson, Nov. 1780. On comparing it with the work of Meninski, it was easily seen that Mr. R. had taken that indefatigable Lexicographer for his model; and that he had constructed his own work entirely on the plan of the *Thesaurus*. Indeed Mr. R.'s Dictionary is little else than a translation of the Persian and Arabic part of Meninski's work, sometimes abridged and in other cases differently arranged; with such additions as tend to illustrate historical facts, proper names, local customs political and religious, or to extend the acceptation of the original words. As Meninski's composition, was chiefly intended for the *Turkish*, with which he was accurately acquainted, Mr. Richardson designed his chiefly for the *Persian*; the genius and spirit of the *Arabic* being little farther consulted than as its words entered into the composition of the modern Persian. Hence the Arabic roots, which are always the third person preterite of the verb, are translated by Mr. R. as *Nouns*, *Gerunds*, or *Participles*, in which senses only, they are adopted by the Persians, who convert them into verbs, by means of their own auxiliaries *کردن* *kerden* to do; *داشتن* *dashten* to have *شدن* *shuden* and *بودن* *booden* to be. All this may be very proper, in a Dictionary merely *Persian*; but on such a mode of explanation, how can any adequate knowledge of the *Arabic* (per se) be acquired? Let the young Arabic student take the verb *حفظ* one of the examples to which Mr. R. refers, (plan of the work, p. 1.) and turn to it in the Dictionary, and what does he find? Why '*حفظ* *hyfz*, memory, custody, guardian-ship, administration, *حفظ کردن* *hyfz kerdn*, to preserve, guard, defend, to learn by heart.' But where is the Arabic root, *حفظ* the third person, pret. mas., which is the simple form whence all the inflections are derived? No where! Where is the Arabic student to find the *ideal* meaning of the root, *he laid up in store*, (in loculum condidit) *he preserved*; whence, *he remembered*. i. e. reproduced by association or reflection, the ideas which he had *laid up*, in the mental *store house*, called the memory—and hence also he *guarded*, *defended*, &c? Where, in either Meninski's or Mr. R.'s work, is the student to meet with this root, in its proper sense?—The same might be said of a thousand other words; or rather of all the roots in the Arabic language, which in Mr. R.'s Dictionary are still translated as *nouns*, *gerunds*, or *participles*, and only appear to have the power of verbs, and to occupy their places when connected with the *Persian auxiliaries*. But to proceed with our history.

In the same year in which Mr. R. published his proposals for a translation, with improvements, of Meninski, Mr. *Francis Gladwin*, of Bengal, well known by his translation of the *Ayeen Akbery* and other works, published proposals for printing 'An Asiatic Vocabulary in 3 vols. 4to. The first part, containing the *Arabic, Persian, Hindoostany, or Moors*, with some prefixed grammatical remarks, to be comprized in two vols. and to be delivered, neatly bound, at *four guineas* the set, in the course of the year 1778. The second part, containing the *Shanscreet, Bengaly, and Nagry*, in their respective characters, to be published in the year 1779.' But as the whole of this part was to be engraven on plates, the exact time when it might be expected, could not be positively ascertained. The languages were to be arranged in such order, as to show how the Arabic is incorporated with the Persian, and to exhibit how the Persian is used in the Hindoostany or Moors; as well as to discover some traces of the Shanscreet language, both in the last named tongue, and also in that of Bengal.' A specimen of this intended work was published in the same year (1776) in five columns, in the following order: 1. *English*; 2. *Arabic*; 3. *Persian*; 4. *Hindoostany*; and, 5. The *Hindoostany, or Moors*, in *roman characters*; for the benefit of those who were unacquainted with the Arabic and Persian. Annexed to this printed specimen were four copper-plates, containing engraved specimens of the second part of the work, each plate divided into four columns, in the following order: 1. The *English*; 2. The *Shanscreet*; 3. The *Bengaly*; and, 4. The *Nagry*.

Instead of this promised work, which would certainly have been a great acquisition to Asiatic literature, the author published at Malda, in Bengal, 1780, in one thin vol. 4to. 'A compendious Vocabulary English and Persian, including all the oriental simples in the *Materia Medica*, employed in modern practice: with tables subjoined of the succession of the Khaliffs and of the Kings of Persia and Hindoostan. Compiled for the use of the honourable East India Company.' This work was accurately printed, under the direction of Mr. now Dr. Wilkins, and with the beautiful Taaleek of his own manufacture. A *second* part was also promised under the same direction. Though this work professed to be *English and Persian* only, yet the major part of it is *Arabic*, with a few *Hindoostany* words.

Whether this work has been completed or a new one commenced, we cannot assert, and have only the following vague information, which appeared in most of the periodical prints at the close of the last year, to lay before our readers. 'Mr. Gladwin of Bengal, has, at length, after the laborious application of many years, and with the assistance of the most learned native oriental scholars, compleated his great *Persian Dictionary*. This work contains, besides a multiplicity of words not to be

found in Richardson or Meninski, above 30,000 words, with examples taken from the best poets, philological writers, and dictionaries.' As we have not seen this work, we can give no judgement concerning it: but if it be formed on the same plan with the *Vocabulary* already noticed, we should feel the same objections to the mode of interpreting Arabic roots, as those which we have already expressed in considering the work of Mr. Richardson. Such compilations, however useful for the Persian, are not proper Dictionaries for the Arabic, but just as far as that language is incorporated with the Persian.

How Dr. Wilkins has supplied this and other defects in Mr. R.'s work, and what improvements, alterations, and additions, he has made in it, will be the subject of inquiry in a succeeding Number. In the mean time, we can most cordially recommend this dictionary, as being a great improvement of the original, in almost every respect, and as possessing in its present form claims to the patronage of the public, which the former edition, though excellent in its kind, could never establish.

(To be continued.)

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Art. II. *A Description of Latium, or La Campagna di Roma*, with etchings by the Author. 4to. pp. 268. Price 1l. 11s. 6d. Longman & Co. 1805.

**W**HOEVER, having long since parted from a friend, meets unexpectedly with his picture, which revives his image, and recalls sentiments, formerly associated with his presence, resembles in some measure, that reader, who, having visited the precincts of Rome, before they were disfigured by revolutionary violence, should open this volume, comprizing various descriptions of that charming country in its previous state. We have perused them with interest, but with the melancholy suspicion accompanying the perusal, that at this time the general avocations of the people, their sentiments and their enjoyments, bear little resemblance to the narrative which engaged our attention. This volume is the work of a mind at ease; there is a placidity in it, strongly contrasted with the tenour of those disastrous transactions, now the chief, if not the only events, the progress of which is thought worth communicating.

The author seems to have travelled in personal safety; but, of this, if we are rightly informed, travellers have now no satisfactory assurance. The change of governors and governments, the want of regular employment, the licentiousness of numerous bodies of troops, the interruptions of ordinary intercourse, and the conscious indignity suffered under foreign usurpation, have contributed to alienate the sentiments of the Italians from the objects of their former attachment, and to loosen those bonds by which society was held together among them.

We have so little direct intercourse with Italy, and are so very imperfectly informed of what passes there, that we dare not assert the very existence of many of the palaces, or perhaps, of most of the curiosities, mentioned in this volume. We have reason to believe, that the antiquities, pictures, and establishments, which it describes as the boast of certain places, exist there no longer; some are destroyed, others have been forcibly carried off; they are concealed to evade requisition, or they are sold to liquidate the demands of lawless authority. Within these few years, London has seen not a few of the most valuable articles of Italian curiosity submitted to the hammer; and many a subject executed for a particular palace, and suited to a particular situation, has been wrested from its noble owner, and has found a British purchaser in Pall-Mall.\*

Safe from the severer vibrations of the political earthquake, while we sincerely sympathize with the sufferers, we feel the value of our own security, and gratefully acknowledge that benignant providence, to which we are beholden for protection, and on which we rely for preservation.

That good will arise out of those evils which have visited so many states around us, that order will issue from these confusions, and that after they have performed their commission the result shall be importantly beneficial, is a consolation to the feeling mind, which Religion alone can furnish, and which alone can abate the poignancy of sympathetic regret.

Considering the work before us, without further reference to present times, or to extraneous relations, we proceed to report the contents and execution of it to our readers.

The city of Rome, and its immediate environs, contain so many objects of attention to travellers, that only those who reside there a considerable time, have leisure for excursions, which might acquaint them with the surrounding country, and the peculiarities of its inhabitants. And yet nothing can exceed the pleasure of a party, rambling among the rustics of the *Campagna*, and consisting of agreeable and cultivated individuals, willing to be pleased, and determined to meet all occurrences

\* A remarkable instance in proof, is that of 'the celebrated *bas relief* representing the Apotheosis of Homer, now in the possession of prince Colonna; one of the most interesting and most beautiful pieces of sculpture left to us by the ancients. It is supposed to have belonged to the Emperor Claudius Cæsar.' p. 138. It is not many months since this capital antique was sold at Bryant's rooms. It had been sent off from its usual *custodium*, before the French troops arrived at the palace of the owner; but, not totally to miss their object, they laid a fine of 4000*l.* on the proprietor, for daring to remove what they had put on the list of requisitions. This is but one instance among many. *Rev.*



with good humour. The softness of the climate, the picturesque prospects and views, the cheerfulness of the scene around, the recollection of classic incidents, even the peculiar costume of the people, and the incidental discoveries of their manners, contribute amply to repay the contingencies of such an excursion.

The *Campagna di Roma*, has, at first inspection, a desolate appearance, and the sight rests rather on remains of ruined grandeur, than on instances of present prosperity. Neither can we adopt, without considerable abatement, the favourable sentiments, expressed by our author, respecting its salubrity. The soil is volcanic, the exhalations are mephitic; yet, before the heats of summer, or rather, after the rains of September, nothing need be dreaded by those who exercise common sense, and discretion. 'The *tramontana*, or north wind, is delightful in spring and autumn: its elastic quality animates all nature, and clears the sky from every cloud and vapour, which it conveys into the sea' . . . 'The *ponente*, or west wind, deserves the character it had among the antient poets: their Zephyrs and Favonian breezes have lost none of their charms; and it requires the pen of a Virgil or Tibullus to describe the beauty of this climate when it is predominant: wafting, as it does, on its dewy wings, the perfume of orange groves, and aromatic meadows.'

The account of the first inhabitants of Latium, with which this work opens, is rather pleasing than recondite; nor will it satisfy the antiquary, who, though he knows that in after ages 'the leaders of Colonies were considered as superior beings,' will doubt, whether they were esteemed other than mere men, by those who attended their councils and executed their decisions. Differing little, perhaps, from leaders by whom settlers of modern days are conducted, they sought the most favourable districts, and established themselves, where the necessities of life might most rationally be expected to reward their exertions.

Our author's description of the manners of the antients is more accurate; they certainly lived much in the open air, or at least, in vestibules, porticos, and peristyles: their houses were insulated, for various reasons; toward the street they had as few windows as possible; their rooms being chiefly lighted from internal courts. The larger houses had gardens and groves. They were built with a laudable attention to solidity; but whether they had, as we find asserted, 'conductors to prevent the destructive effects of lightning,' we believe, may remain undecided without any impeachment of their knowledge. The furniture of their rooms was mostly simple and serviceable; the walls were ornamented with paintings; not with pictures only, but with patterns, of which some of our furniture papers may give an idea. The Latins were at all times fond of flowers, trees, and the rural beauties of nature,

In the early times of the republic, the mode of living was frugal; from the plough, not from the palace, was Cincinnatus called to be dictator. But, under the Emperors, this district abounded with villas, and was magnificently adorned by Augustus and Hadrian, as it had been not long before by Lucullus, Pompey, Cicero, Varro, and Cæsar.

The remains of the edifices constructed by those eminent men, whether for religious or for social purposes, form no inconsiderable attraction of these rural scenes. We feel an inconceivable delight in treading, where the masters of the globe have trod before us, we examine the memorials they have left behind them, censure or applaud their taste without fear of giving offence, and canvas their actions, as history enables us, with a freedom which knows no hesitation, and an impartiality to which these recesses in their pristine glory were utter strangers.

But, beside what adventitious embellishments may contribute their zest to these retirements, the country itself possesses many native beauties. None can behold the lake of Nemi, or that of Albano, the cascades at Tivoli, the views of and from Castel Gandolfo, or those from the various projections on the coast, without feeling the pleasure they impart, without acknowledging that they combine whatever may gratify the eye, which here may rest in full satiety of delight.

Both these branches of enjoyment are united in this volume. We are occasionally entertained with a view of some antiquity; or of some modern town, or *palazzo*, which occupies its site. We meet with an easy discussion of what *might have been* many centuries ago, or we are directed to observe peculiarities which pass under our immediate observation. If the *virtuoso* will not always be instructed by the learning, he may be amused by the comments, of the writer, and if no very deep additional insight into the principles of human nature is obtained by the moralist yet it does not follow that the narrator is deficient in that kind of familiar remark, which is more generally acceptable than the most academic display of profound erudition.

The following is a pleasing account of a modern custom, which takes place at Rome in the month of September :

Most of the nobility, and indeed all who are in easy circumstances, either possess or hire houses for this month, at one or other of the little towns within ten or twenty miles of the capital. This is called going into *villeggiatura*; and it forms one of the principal pleasures of their existence. They esteem it not only necessary for their health, but essential to their making a respectable appearance in society; and individuals who have not the advantage of possessing a *casino*, hire lodgings in convents or private houses, for as much of the month of October as their finances will allow.

Ecclesiastics, lawyers, physicians, and others who dress as *abati*, in black, with short mantles over their shoulders, for the rest of the year, wear coloured coats during this month; and even cardinals change their usual habits for a purple frock. Towards the end of September every Roman appears with a countenance enlivened by the expectation of an agreeable *villeggiatura*, except the few whom business or want of money detains in the metropolis; and these endeavour to console themselves, by wearing the habit of *villeggianti*, and walking in the beautiful villas and vineyards which surround the city.

None, however, anticipate with so much ardour, or enjoy with so much avidity, the pleasures of the month of October as the scholars, and we may add the masters, of the different colleges and seminaries in which Rome abounds. Each of these houses has a *casino* at or near one of the *castelli*, as the little towns are usually denominated. On the happy day appointed for the change of habitation, a long train of coaches conveys the youthful *villeggianti* to the scene of delight, where, under the eye of their preceptors, they join in all the amusements which the country affords. Their studies are not, however, totally neglected; for, besides the lessons they receive on mineralogy and botany during their excursions, it is remarked, that some of their best exercises are composed spontaneously at these seasons of recreation.

The time of *villeggiatura* is indeed short, but that very reason contributes to render it more delightful. The mornings are usually employed in walks or friendly visits; in the evening, those who have carriages take an airing, and afterwards, all assemble at one or other of the houses, where conversation and music for the young, and cards for the elder, engage their attention. On these occasions the nobility sometimes mix with those of an inferior class, particularly where balls or concerts are given. Races, and other amusements appropriate to the country, form also a part of their pleasures.

Dinners are also given by the nobility and opulent citizens, not only by invitation, but to any of their friends who come from Rome, or from the neighbouring *castelli*, without previous advice, to pass the day with them. Few families of distinction go into the country without inviting two or three single men to spend the month of October at their *casino*; and as these are often literary men, (indeed few of those admitted into good society have not some pretensions to this character,) the *villeggiatura* usually is productive of poetical compositions, many of which could be cited as specimens of the taste and imagination which distinguish the Romans, and we may say the Italians in general; for it is to be remarked, that Rome being the centre of church preferment for the different states of Italy, society is there composed of men of genius and abilities from every part of the peninsula, and formerly from every country in Europe.

A society composed of persons such as we have endeavoured to describe, assembled round a learned and respectable prelate, or an amiable woman of graceful manners and brilliant imagination, such as are frequently to be found in this country, will be allowed to give no very imperfect idea of the most rational mode of relaxation, and will recal to the mind of every classical reader what he has been told by Plato and Cicero of the conversations at Athens and Tusculum.

From these societies, over which preside cheerfulness and decorum, all unmeaning ceremony, affectation, and pedantry, are excluded; the Romans are here perfectly at their ease, and appear to the greatest advantage. Few travellers are at this season in the vicinity of Rome, still fewer are sufficiently acquainted with the language to join in social intercourse with the natives: those who have had that advantage will acknowledge that there is no flattery in the portrait; and others will not be sorry to learn, that the inhabitants of this once celebrated region, though deprived of political influence, and commercial wealth, have yet enjoyments, which being less envied are perhaps more secure.

pp. 45—49.

We had lately an occasion of remarking the value of shade, in the opinion of Italians: we might have further instanced it, in the curious thought of composing '*a map to exhibit the shaded topography of Rome, at the different hours of the day,*' p. 56. so that a person, walking to a distance, may select that course which is least exposed to the rays and heat of the sun.

Whether, or not, Augustus is entitled to the distinction, the following trait in the character of the Velletrani, is pleasing. It is supposed that the Emperor was born in Velletri: 'it is, however, certain that he was nursed, and passed the first years of his infancy, at a small house, belonging to the Octavian family, in the suburbs of this town.'

'This place was afterwards held sacred, and supposed to inspire a supernatural awe to those who entered it without previous preparation.'

Although the modern inhabitants of Velletri do not give credit to Pagan miracles, they have little less veneration for the memory of Augustus than was felt by their progenitors. Busts of marble, or casts from them, ornament their houses; and where these are not to be attained, at least a print of him appears on the wall. His portrait is the sign of the principal inn; and it would be difficult to find one 'Velletrano,' however humble in birth and education, who is unacquainted with the principal features of his history.' p. 127.

Speaking of the Pontine marshes which were first drained by the consul Cornelius Cethegus, but afterwards returned to their swampy state, and were attempted to be recovered by Augustus, the writer pays the following well deserved tribute of respect to the late Pontiff.

'Pius the Sixth, at a great expence, and with indefatigable perseverance, converted a very considerable part of these pernicious marches into pasturage, corn-fields, and rice-plantations. He made a canal twenty miles in length, which conveys the once stagnant waters into the sea; and he intersected it with many lesser channels, which direct them so as to fertilize the fields which they once rendered useless and pestilential.

The many great qualities of Pius the Sixth, cannot perish in oblivion;

his hospitality to travellers of every nation, and his attention to British travellers in particular ought ever to be remembered. Adversity proved that he possessed yet nobler virtues: his uncommon magnanimity and resignation under trials which might appal the bravest, and his dignified contempt of menaces and insults of the most barbarous nature, can with difficulty be effaced from the annals of history. Yet should all this be unknown to posterity, still would the name of Braschi be revered as the munificent lover of the arts, in the noble erection of the Vatican museum; and as the benefactor of his subjects and of the public at large, in restoring so considerable a tract of country to cultivation and salubrity.' pp. 135, 136.

We take, if possible, greater interest than before, in the Tusculanum of Cicero, from this writer's description of the state of the adjacent valley, through which passes the little stream 'Marrana,' formerly the 'Aqua Crabra.'

'Various little cascades are formed by this stream, and the water is as salubrious as it is beautiful. Paper, iron, and corn-mills, with a few cottages are formed of the straw of Indian wheat: in the inclosure round them is an oven of masonry; each cottage has a little vineyard, a kitchen garden, and a spot reserved for a few flowers, which serve to ornament the church on feast days. The peasants, who inhabit them read and write: they are good and industrious; and scarcely ever a crime is committed in this valley. The monks, who are their landlords, are very kind to them, and they are grateful. When Cardinal Rezzonico, nephew of Pope Clement XIII. was commendatory abbot of the monastery, he used to visit them frequently, and hear the children say their prayers. They have neither locks nor bolts to their doors; and, unless illness obliges them to have recourse to the charity of their landlords, live with great comfort and independence. A piece of ground, sufficient for all the above-mentioned comforts, may be hired for the value of seven shillings a year. pp. 144, 145.

Under the article *Præneste*, *Palestrina*, we have a dissertation, in the author's manner, on the deity Fortune, to whom *Sylla* built here a celebrated and magnificent temple. *Præneste* is characterized as one of the most ancient cities of the world; perhaps even deriving its establishment from the *Sicanians*, the original inhabitants of Latium, before any foreign colonists landed on the coast. Plautus attributes it to the *barbarians*; Virgil to *Cæculus*, son of *Vulcan*. Others imagine it was founded by the *Pelasgi*, and some suppose by *Janus*, and his sons. There was in very antient times a temple dedicated to the goddess Fortune, at *Præneste*. We would remind our author who seems to be embarrassed about the character of this deity, that she was of a foreign extraction; and that we must seek her true office and attributes in those countries from whence she was derived. She was universally worshipped in *Syria* and *Palestine*, (a name evidently allied to *Palestrina*) and probably was intro-

duced from regions still further east. 'The *lots* of Fortune were discovered by Numerius *Suffetius*, [a name of office, signifying a chief, or judge, like the Carthaginian *Suffete*, and the Hebrew *Shophet*] 'who, being repeatedly directed in dreams, to cut asunder a flint stone,' found the *lots* within it.

In the time of the emperors, this divination was in use, but,

'The weakest alone are mentioned as having recourse to it, and amongst these, Domitian is said to have consulted it at the commencement of every year; and Heliogabulus, when he was forming his plot against the emperor Alexander Severus. The last, on his application to the *lots* of Præneste, was answered, we are told, in the following manner :

Si qua fata aspera rumpas,  
Tu Marcellus eris.

This is a proof that at that time the lines of Virgil were used as an answer of the oracle; but the more ancient *lots*, which, however unemployd by the rational Romans, were religiously preserved in their sacred chest, may be known by some specimens yet remaining in cabinets. These are small wooden tablets, one inch wide and eight long: the letters inscribed on them are the ancient characters used by the Latins of the first ages, and evidently half Greek; these tablets are of oak, and contain only a few words, as for example :

'De vero falsa ne fiant iudice falso.'

'Let not truth become falsehood by the interpretation of a false judge.'

Most of these sentences appear to have conveyed moral instruction. The *sortes Virgilianæ*, or *lots* of Virgil, are also to be seen in different collections: these are usually thin plates of brass.

After some previous ceremonies, a few of the *lots* were cast by a child on the sacred table or altar of Fortune, and what sense could be collected from their import regulated the conduct of the votary. We can easily believe that the priests divulged miraculous stories, and used various arts to keep up the devotion of pilgrims, as we are told by Pliny and other Roman authors." pp. 189, 190.

Speaking of the present Palestrina, our author observes,

'The city has a singular appearance; the streets are narrow, and almost wholly composed of ruins of ancient edifices, not easy of access, which however is somewhat facilitated by steps leading from one street to another. It is not therefore wonderful that, although many of the inhabitants of Palestrina are sufficiently opulent to have carriages, there are not more than two or three who choose to be at this useless expence. The town is never dirty, and the houses are mostly built on good principles of architecture.

'In a cellar, belonging to the seminary for the education of young ecclesiastics, is seen the table or rather altar where the *lots* were cast, and it is said to be ornamented with sculpture; but, when we saw it, so many casks of wine were heaped upon it, and around it, that only one corner was to be discerned: in the court and garden, belonging to the same building, are many vestiges of ancient walls, columns, and cornices.

Here also is preserved the iron which supported the light suspended to the tower for the observation of mariners.

A recess, closed by iron grates, contains the celebrated antique pavement, of which Pliny speaks in the following terms:

*The fine mosaic of small stones, placed by Sylla as a pavement in the temple of Fortune at Præneste, was the first thing of the kind seen in Italy.*

There does not seem to be the smallest room to doubt of this being the genuine Mosaic he mentions: it is in excellent preservation, and appears to be about twenty feet by sixteen. It was found in the same cellar of the seminary, where is still the altar of Fortune, and may be considered as one of the most interesting relics of antiquity.

Towards the upper part of it are mountains, with negro savages hunting wild beasts; animals of different sorts, with their names in Greek written below them—such as rhinoceros, crocodile, and lynx. Lower down are seen houses of various forms, temples, vessels of different construction, particularly a galley of 32 oars, manned with armed blacks, and commanded by a white man; a tent with soldiers, a palm-tree, flowers, a collation in an arbour, an altar of Anubis; in short, almost every circumstance in life. The scene apparently lies in Egypt. The figures are well drawn, the light and shadows happily disposed, and the colouring harmonious. The stones which compose this very curious pavement are remarkably small, which renders the effect peculiarly pleasing from the neatness of its appearance.' pp. 193—195.

This interesting antiquity has been published; and may be seen in Montfaucon. The most exquisite *morceau* of this description is that of the famous pigeons; a truly admirable performance!

In a manner nearly similar, the author treats the history of Albana, Antium, Lavinia, Frascati, Gabia, Nettuno, Tivoli, and the other principal towns, or remarkable objects, within the district properly termed the *Campagna*.

From the specimens which we have given of the contents of this volume, the reader will have formed his own opinion on its merits. The world is indebted for it, we believe, to Miss Knight, the author of *Marcus Flaminius*, and will consider it as another honourable proof of her abilities and assiduity. She affects no display of classical literature; yet references to the Roman poets might easily have been made by consulting various modern works, especially the *Roman Conversations*. The Latin scholar cannot but regret this deficiency; the practised antiquary also will discover a want of accuracy in description; the history of the middle ages will be thought slight; the style will be deemed occasionally incorrect. Yet, notwithstanding these defects, the work will be perused with pleasure, unless the reader be unreasonably fastidious; and to those, who have bestowed on these subjects only a cursory notice, it may communicate desirable information.

The plates, in number twenty, are touched with spirit, and add much to the interest of the work; they should have been

heightened by a wash of *aqua tinta*, instead of the crude yellow stain of Avignon berry which is now thrown over them.

A map of the country is prefixed, by way of frontispiece. The work is dedicated to the Queen.

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Art. III. *An Essay on the Principle of commercial Exchanges, and more particularly of the Exchange between Great Britain and Ireland: with an Inquiry into the practical Effects of the Bank-Restriction.* By John Leslie Foster Esq. of Lincoln's Inn. Svo. pp. 209. Price 5s. Hatchard. 1804.

THE accurate details, and generally correct, though somewhat abstruse, calculations and reasonings, contained in this essay, deserve the attention of the financier and of the merchant. The author develops, with sagacity, the causes which have tended to raise the Irish exchange, and he explains their effects with precision. It is to the restriction of the issues of specie by the bank, occasioning the calamitous situation of the paper currency, now almost the only circulating medium in Ireland, that he traces the alarming state of the exchange. The abuse of a measure, which, at the momentous crisis in which it was adopted in this country, and with the salutary management under which it has been continued, was productive of incalculable benefit to the mercantile interests and general prosperity of the metropolitan kingdom, has, in our sister-island, by the improvidence of the bank-directors in Dublin, or by their eagerness of gain, caused that high exchange, which has claimed for parliamentary inquiry, and has been the subject of much laborious investigation and ingenious discussion.

Previously to the bank-restriction, it appears that the exchange between London and Dublin, was in favour of Ireland; but since the adoption of that measure, it has taken an opposite course, and has gradually increased in the contrary direction. In September 1803, it even attained the height of twenty per cent, that is  $11\frac{1}{2}$  per cent against Ireland, the par of exchange between the two countries being, as is well known,  $8\frac{1}{2}$  per cent.: in January 1804 it was at  $16\frac{1}{4}$  per cent.; and at this time we believe it is about  $12\frac{1}{2}$  per cent.

The variation in the exchanges between different countries, when not influenced by extraordinary circumstances, obviously arises from the fluctuations in the balances of debt between them, always governed by the expense of obtaining and remitting specie; and the commerce of bills of exchange, like that of all other commodities, is regulated by the respective demands and supplies, by the sums offered for negotiation, and by those required for remittances. The balance of debt between Great Britain and Ireland, it is demonstrated in the tract before us, is in favour of the latter, and ought therefore to have a commen-



surate influence on the exchange ; but the operation of this influence, which it is calculated ought to be equivalent to two per cent. is absorbed by the operation of other causes, which turn the scale, and weigh it heavily down on the opposite side. Two per cent. should therefore be added to the calculation of the rate of disadvantage which appears against Ireland, and which instead of  $11\frac{1}{2}$  per cent. in September 1803, may thus be reckoned as  $13\frac{1}{2}$ , and in other instances proportionally. This extent of disadvantage is very naturally attributed to the excessive depreciation of the paper currency of Ireland, immediately arising from the incautious conduct of the bank of Ireland in their immoderate issues of paper. That the paper currency of Ireland is depreciated to the extent requisite to cause this unfavourable exchange, is ably shewn from the existence in Ireland of all the principal symptoms of the depreciation of paper through excess, namely;

first, a high and permanent excess of the market price above the mint price of bullion ; secondly, an open discount of paper as compared with coin ; thirdly, an exchange unfavourable to the country when computed in bank notes, yet possibly favourable when computed in specie ; unfavourable to those parts of the country where the circulating medium is paper ; yet possibly favourable, or at least, much less unfavourable to other parts whose circulating medium is specie ; fourthly, an exchange between the different parts of the same country, whose circulating media are different ; fifthly, the intire disappearance of all the smaller coin, which had been in circulation along with specie \*, but which cannot continue in circulation along with any other circulating medium of less value ; and lastly, and above all, we should be led to expect, that these different tests of depreciation nearly agreed with each other, that is, that the discount upon the paper, and the unfavourable rates of foreign exchanges, and the rates of the exchanges between the different parts of the same country, and the excess of the market above the mint price of bullion, should all be equal, or nearly so, to each other : these are all the tests of depreciation that can be expected, and they are all exhibited in Ireland, on no trifling scale, not at a rate of one or two per cent. but of eight or ten ; not in a moment of difficulty, or arising on a sudden, but constant and permanent, and prevailing alike in peace and in war.

The bank restriction naturally forced a considerable quantity of gold out of the country, and a proportional increase in the issue of paper to supply the consequent deficiency of specie was requisite and prudent ; but we find that the bank of Ireland have, since the restriction, augmented their issues of paper to nearly five times the amount of their notes previously to that measure taking place. In January 1804, the amount of Irish bank notes in circulation appears to have been £2,986,999 ; de-

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\* Properly speaking, gold, *Rev.*

ducting from this sum, £621,917, which was the amount in circulation in January 1797, previously to the restriction, and which may be taken as the fair average of the commercial wants of Ireland, there would remain £2,365,082, of which, supposing all but one million to go to replace the specie exported, that million is an addition to the circulating medium of Ireland, which must thereby be proportionately depreciated; and, if we consider, in addition to this, that the increase of the issues of paper by private bankers throughout Ireland, in consequence of the scarcity of specie, and of the disappearance of the smaller coin, was made on the most enormous scale, or rather on no scale but the cupidity and temerity of these privileged coiners, we shall rather be led to wonder that the exchange is not yet more unfavourable to Ireland than it is, and has been.

The monstrous abuse of the circulation of private paper in Ireland, is forcibly exemplified in the fourth chapter.

‘In the country it was deemed more eligible to substitute paper shillings than to continue to receive the base metal: it accordingly disappeared, and promissary notes for all sums, so low as sixpence, took place. Banking on a small scale soon became not only one of the most lucrative, but one of the most common trades. When once it was discovered that coining was no longer illegal, provided it was executed on paper, many, as may naturally be supposed, applied themselves to so profitable a business. The towns and villages of Ireland swarmed with bankers, issuing their promissary notes for crowns, half-crowns, shillings, and sixpences, promising to pay the same in bank of Ireland notes whenever a sufficient sum should be tendered. Let us now suppose a village supplied by ten bankers, and containing one thousand inhabitants; each of these may possess nineteen shillings of each of the ten bankers; and yet, though £95,000 may be thus sent into circulation in that single village, it will not be possible to call on any one banker for payment. This is certainly an extreme case, but it is put merely to illustrate this principle—that where a district is supplied with silver notes by many bankers, they are secure of being able to issue a much greater quantity than they can be called upon to pay.’

It would appear that according to the system pursued in Ireland, the number of banks issuing notes, is, in each place, inversely as the extent of its commerce.

‘London is supplied by one, Dublin by four; but less than twelve, it seems, are insufficient for Skibbereen; and twenty-three are required to satisfy the demands of Youghal, a town in which it may well be doubted whether there are twenty-three persons who follow any other trade. So extensive indeed seems the demand for labourers in this department, that female bankers appear to be not uncommon. Such seem to be the consequences of the bank-restriction on the circulating medium of Ireland; having driven successively gold and silver, and at length even plated brass, out of circulation, as all too expensive for its purposes, it has substituted in their place a paper excessive in its amount, and doubtful in its

security, not regulated by a bank responsible to the nation, nor by any principle but the boldness of its issuers.'

In the province of Ulster, however, the seat of the linen manufacture, where the proprietors of the land and the trading part of the community have stedfastly refused to receive bank notes, these evils are not felt, and gold having continued to be the circulating medium, the exchange has there been maintained, at what may be computed as its natural rate in proportion to the balance of debt; namely, about two per cent. in favour of Ireland. This is exemplified by the table No. II. in the appendix to Mr. Foster's work, containing the rates of exchange of Newry on London, in 1803 and 1804, distinguishing the rates when the bills were presented in specie, and when in bank notes. The average of the exchanges exhibited in that Table is  $6\frac{1}{2}$  per cent., when the bills were purchased with specie, and  $15\frac{1}{2}$  per cent. when purchased with bank notes, which forms a forcible and practical illustration of the author's position, that the unfavourable state of the exchange arises solely from the depreciation of the paper currency.

To point out the existing evil, and its causes, was not, however, which the sole object Mr. Foster had in view. He also proposes a remedy. The resumption of payments in specie by the bank would be the most effectual means of relief to Ireland; but the policy, as well perhaps as the possibility, of carrying such a measure into effect, may justly be doubted. Mr. Foster, however, proposes that the bank of Ireland should be compelled to make their payments in bank of England notes, or, which is the same thing, in bills on London at par. This would probably be effectual for the reduction of the exchange, and the re-appearance of specie; but it is likewise admitted that its inevitable consequence would be a universal call on the private bankers for payment of their paper in bank of Ireland notes, in that case equivalent to those of the bank of England; which, as the private bankers can possess no means of commanding bank of Ireland notes in proportion to their excessive issues, it is inferred would compel them *instantly* to contract their paper in order to avoid inevitable bankruptcy. Now we would ask whether it could ever be in the power of a private banker, under these circumstances, *instantly* to contract his issues without failing in his payments, and thereby, in a locally congenial way of speaking, becoming a bankrupt in order to avoid bankruptcy. The consequences of such a run upon the private bankers in Ireland, numerous as they are, and many amongst them possessing very inadequate means when compared to the extent of their circulating paper, might be productive of very serious general calamity. The remedy would be worse than the evil, and it

might be apprehended that a catastrophe would ensue similar to that which Mr. Foster informs us, from the evidence of Mr. Colville, occurred in 1754, upon the total annihilation of bank paper in Ireland in consequence of the failure of all the bankers in Dublin but two. The exchange it is true, fell from three per cent. above par, to two or three per cent below par, and the whole circulation of Ireland was turned from paper into gold, but 'the result was, that multitudes of people were ruined, the convulsion was exceedingly severe, many tenants threw up their lands, and there was no person connected with the three southern provinces of Ireland,' (Ulster being safe, having no bank paper,) 'that did not suffer severely.' If, however, the measure could be so modified as to prevent too great and sudden a call upon the private bankers, and at the same time compel them gradually to lessen the amount of their paper in circulation, it might produce the beneficial consequences expected from it, without the evils to be apprehended from its unlimited operation.

'The expense of such a measure, it is allowed, would be considerable, but it is urged that the bank of Ireland, who have been the delinquents, not only ought to bear that expense as a very inadequate retribution for the mischief they have occasioned to the public, but that they are also very well able to afford it, even out of the extra profits that have accrued to them from the restriction. It appears that the average expense incurred by the bank in purchasing bullion, in the three years preceding the restriction, amounted to £288,827; and that in 1798, when the restriction existed, it was no more than £23,170, which, added to the advantage obtained by the greater facility with which the bank could take discount, enabled them to increase their dividends from  $6\frac{1}{2}$  to  $7\frac{1}{2}$  per cent., and in 1803 to add a bonus of 5 per cent. In fact, the select committee of the house of commons, in their report on the subject, say

'that neither the difficulty nor the expence attendant on the measure would be so great, as that to which the bank, by the constitution, is necessarily subject at all times, when not protected by a restriction from performing its engagements; and that whatever funds the bank formerly applied, or intend again to apply, on the removal of the restriction, to provide for the difficulty and expense of providing a supply of gold, might, in the interim, be applied to the procuring of English bank notes.'

In the course of Mr. Foster's inquiries, and after taking a review of the question, who are the gainers and who are the losers by the high exchange, a perspicuous calculation is entered into of the profits of the dealers in exchange with Ireland, which, to those who are unacquainted with the systematic and extensive

combinations among the *agiotcurs* and exchange-dealers on the continent of Europe, must be novel and interesting.

The case of the Irish absentees is not so clearly or convincingly stated as the other objects that excite our author's attention, as connected with his subject. We are ready to allow that the remittances to absentees force the production of an adequate quantity of exports to answer the bills in which those remittances are made, and this on that account, those sums which are estimated to amount to about £2,000,000 annually, create a proportional increase of produce, and Ireland is thus enabled to pay this species of tribute to England, without being impoverished of specie: but the mischief is, that the progressive amelioration of the country, of its industry, and its wealth, are impeded in the same proportion which those annual £2,000,000 bear to the general rental of Ireland. Hence, as far as this goes, no more is produced than what is absolutely necessary to pay its foreign expenditure; while, if the absentees were to consume their incomes in Ireland, they would create new spurs to industry, new sources of consumption, and a progressive yearly produce, which, according to the present system, is more likely to remain stationary. It is not the capital, nor its immediate use, that is lost to Ireland, but the 'unborn millions' that might have been produced by the money so expended abroad. The following passage is also liable to the charge of inconsistency:

'Had the proprietor remained at home, he would have called forth industry probably on his own estate, and in its immediate neighbourhood; but when settled in England, the proprietor of an estate in Munster may perhaps to a much greater degree encourage the industry of Ulster. The traveller who sees the neglected fields and miserable habitations of his tenants, often can trace out by ditches and hedges the line of demarcation between the estate of the absentee and the resident; but as he cannot see, so he omits to recollect the circumstance, that the prosperity of the tenants of the resident may possibly be in consequence of the demand for their produce occasioned by the absentee.'

Until flax cannot be produced on one side of a hedge while it grows abundantly on the other, or until Munster and Ulster become contiguous provinces, such arguments can have no weight to convince us that the absentee produces the same quantum of exertion and of produce as the resident. Neither can we agree with the author in his representation of the depreciated value of English bank notes. It is not the fact that they are purchasable for four Spanish dollars; they are, it is true, purchasable for four dollars, stamped by the bank with a token of currency; but four Mexican dollars will purchase only 19s. or thereabouts, of bank paper: nor can he convince us that the measure of the depreciation of English bank paper, as compared with gold, is almost three per cent.

But we have already extended this article beyond the limits we had prescribed for expressing our opinion on a publication which made its appearance before our labours commenced; and which the importance of the subject, and the general merit of the work, have been our motives to overstep. We shall therefore conclude our observations with the remark, that it will appear obvious to the reader of this essay that the title is too comprehensive; properly speaking, it is an essay on the exchange between Great Britain and Ireland; for whatever is said on the principle of commercial exchange in general, is merely introductory and illustrative of the main subject, and does not occupy more than twenty pages.

There are a few instances of verbal inaccuracy, which however are slight deviations from the general clearness, force, and precision, with which Mr. Foster expresses his ideas.

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Art. IV. *The Nature of Things*: A Didactic Poem translated from the Latin of Titus Lucretius Carus, accompanied with the Original Text, and illustrated with Notes Philological and Explanatory. By John Mason Good. In two volumes. 4to. vol. 1. pp. 671. vol. 2. pp. 674. 4l. 4s. Boards. Longman & Co. 1805.

**A**MONG those refinements of polished society whose advancement seems to have borne a direct proportion to the progress of knowledge and the extent of its diffusion, the practice of translations is not the least observable. In antient Greece and Rome, during their periods of classical purity, this practice was little employed, except as a rhetorical exercise in the course of liberal education. The diffusion of divine truth by the general circulation of the holy scriptures, in the early ages of Christianity, and the consequent necessity of possessing the inspired books in every vernacular idiom, had, probably, a considerable share in exciting men of learning and leisure to extend more widely the province of translation. Through the dark ages of popery, it was chiefly restricted to the humble labour of aiding the necessities of the schools with the furniture of dry logic-machies. But, when the invention of printing, the patronage of the Medicean family, and the catastrophe of the Eastern Empire, had given a new impulse and a higher tone to the cultivated minds of Western Europe; the resuscitated treasures of Grecian genius were rapidly exhibited in a variety of Latin versions; and the best works of antiquity, in both languages, began to be very generally transfused into modern dialects. The office of a translator was not then deemed the fit occupation only of mere industry and plodding mediocrity. Petrarch and Politian, Valla and Poggio, thought it no disparagement of their genius

nor degradation of their original powers, to perform the arduous labour of voluminous versions from the Greek authors

But, in the business of translation, there is a wide distinction, between works purely addressed to the understanding, and those which are designed to engage the passions and excite the imagination. The former may, with nearly unimpaired advantage, be rendered into any language that is possessed of sufficient terms, and is susceptible of perspicuity, and precision. The case is far different with compositions of the latter order. In poetry the conceptions form only one essential part; the port and habit constitute another. The first *may* be translated, but the latter can, at best, be only *imitated*: and for any version fully to represent those essential characteristics of its original, the translator obviously, should possess a degree of poetical genius and versatility of talent, even superior to the original author.

How arduous, next, perhaps, to impossibility, must be the attempt to produce a worthy version of those great and exalted works of antiquity which are, in the truest sense, *originals*! Wondrous, indeed, must be that translation, which, faithful and spirited as it may be, does not deprive them of their characteristic peculiarities; as the most careful transportation of some tropical plants from their native habitation to more rugged regions, though by skill and diligence they may be preserved in life, yet deprives them of their fragrance, beauty, and fruitfulness. Hence professed imitations may be frequently considered as conveying a more just idea of the character and peculiar merit of the best Greek and Roman Poets, than any direct translations. The mere reader of Pope or Cowper, pre-eminant as their very different excellencies are, forms a less perfect conception of WHAT HOMER is, than the man who, with true taste and enthusiasm, derives his ideas by analogy from the study of *Paradise Lost*. The satires of Pope and Boileau may be taken as a better specimen of the Horatian manner, than any avowed version of the delicate and good-humoured, yet pointed, castigation of folly, and vice in the Augustan age.

We have extended these observations to their length, because we deem the subject important and the caution seasonable. Of late years, poetical translations of all descriptions have been engendered with extraordinary fecundity, and poured forth in swarms on the willing public. It is far from unusual to meet with writers, who, with becoming modesty, shrink from the awful effort of a long and serious original composition, yet who unblushingly demand the public sanction of *translations*, whose chief praise is that they are *entirely new*. The effects of this practice are very pernicious to the cause of sound literature. Classical learning is discouraged by the prevalence of the false

notion, that all which is valuable in the Greek and Roman authors, can be obtained through the medium of translations; and English readers forming their estimate of the excellencies attributed to the great writers, especially the poets, who lived in the purest ages of the Greek and Latin tongues, from the versions to which they have access, wonder at the unrivalled distinction among merely human compositions, which all ages have assigned to those monuments of genius, contest the validity of claims which the real scholar *knows* to be indisputable, and attribute the assertion of those claims to the enthusiasm of pedantry, or the *esprit du corps*.

We proceed to introduce our readers to Mr. Good's translation and ample illustrations of *Lucretius*.

Titus Lucretius Carus, was born at Rome, in the year before Christ 90; and, when he was about forty years of age, put an end to his own existence, in the delirium of a fever. The story of that fatal derangement having been produced by a philtre, administered to him by his fond wife, is rejected by Mr. G. From the distractions of the republic and the contentions of sanguinary parties, with which the whole period of his life was coincident, Lucretius appears to have secluded himself to the pleasures of elegant literature and the observation of physical phenomena, the only *epicurism* (to borrow the term which has been so grossly abused to a reproachful sense) of which he, or his philosophic master, can be fairly accused.

This celebrated poem, *DE NATURA RERUM*, though among the earliest classics given to the world by the invention of printing, though published by many successive editors, and though translated into almost all the modern languages of Europe, has not, till very recently, been purified with the desired success from innumerable corrupt readings, which had accumulated, through time and ignorance, to the obscurity and essential injury of the text. This has been to a great degree effected, by the editorial talents of the late Mr. Wakefield, whose magnificent and copiously illustrated edition not only equalled, but, in the judgement of professor Eichstadt, far exceeded, the highest expectation; and redeemed Mr. Wakefield's reputation as a critic from those delinquencies, into which he had been betrayed, on former occasions, by rashness and precipitancy. But the original character and superlative beauties of *Lucretius*, thus advantageously exhibited, are not the only attractions he possesses. It is a fact, no less remarkable than true, that the inductive method of Bacon, the sublime physics of Newton, and the chemical discoveries of our own days, were to a surprising degree anticipated, as to their principles, and many important results, by the philosophical poet of Rome. Mr. Good has not trans-



gressed the bounds of truth when he says, in the opening of his preface:

'There is no poem, within the circle of the ancient classics, more entitled to attention, than the *Nature of Things*, by Titus Lucretius Carus. It unfolds to us the rudiments of that philosophy which, under the plastic hands of Gassendi and Newton, has, at length, obtained an eternal triumph over every other hypothesis of the Grecian schools; it is composed in language the most captivating and perspicuous that can result from an equal combination of simplicity and polish, 'is adorned with episodes the most elegant and impressive, and illustrated by all the treasures of natural history. It is the pierian spring from which Virgil drew his happiest draughts of inspiration; and constitutes, as well in point of time, as excellence, the first didactic poem of antiquity.'

If our judgement could acquiesce in the prevailing persuasion, that the philosophy which Lucretius illustrates and defends; was a system of licentiousness and atheism, we should be of opinion that a regard to the best interest of mankind, ought to have induced Mr. Good to spare his labour, and refrain from adding his share to the mischief daily produced by false and noxious theories decked out by prostituted talents. Nor, we hope, would Mr. G. have wilfully become the propagator of impiety and immorality. But there is sufficient evidence to prove the fact to have been otherwise. Epicurus and his followers in general, were fully as correct in their moral practice, as any of the heathen philosophers. He was himself distinguished for the most strict temperance, in the enjoyments of sense. He taught; indeed, that pleasure is the supreme good; but he; moreover, strenuously maintained that true pleasure lay only in the feelings and exercises of virtue. To the charge of Atheism, we would oppose the reply of Mr. G.

\* If it be atheism to deny the existence of those absurd and vicious deities, who were the sole objects of adoration with the multitude, the Epicureans were certainly guilty of atheism; for such they did deny. But it is so far from being provable, that they uniformly disbelieved the existence of an Eternal First Cause of all things; that it is, perhaps, impossible to produce an Epicurean philosopher, of any age, against whom such a charge can be legitimately substantiated. The philosophers of this school, on the contrary, have, at all times, as openly avowed the existence of such a Deity, and, in many instances, as strenuously contended for the truth of such an avowal, as the disciples of any system whatever.\*

Diogenes Laertius has annexed to his life of Epicurus, an epistle of that philosopher to Menœceus, his disciple, in which occur the following precepts.

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\* Life of Lucretius prefixed to the work before us, pp. 66, 67.

'These things which I have constantly enjoined thee, practise and meditate upon, regard them as the elements of a virtuous life. Believe, before all things, that God is an immortal and blessed being; as, indeed, common sense teaches concerning God. Conceive nothing of him that is repugnant to blessedness and immortality, and admit every thing that is consistent with those perfections.'

It has been believed, that the Epicureans denied the Supreme Being 'to have been concerned in the creation of the universe;' and that 'they expressly declared it to have sprung from the fortuitous concurrence of insensible atoms, and hence to have been the mere result of blind and brutal chance.' Such is the accusation: let us hear in what manner Mr. G. repels it. After shewing that Democritus, Aristotle, and Plato 'conceived the world, although manifestly a compound and divisible substance, to be eternal and intelligent as a whole,' he subjoins,

'Far from coinciding, however, in any of these principles, Epicurus, and consequently Lucretius, opposed them, with the utmost strength of their reasoning; and while they attempted to prove that matter, taken collectively, had no pretensions to sensation or consciousness, they asserted, at the same time, that it was no more capable of sense in its collective state, and that every monad, or primordial atom, was alike intrinsically unintelligent and insensate. But this was not all: they expressly denied the existence of *chance* or *fortune*, either as a deity or a cause of action; and as positively asserted, that all the phænomena of the heavens, the alteration of the seasons, the eclipses of the planets, the return of day and night, are the effects of eternal and immutable laws, established at the beginning, in the very origin and creation of all things. 'Whom,' says Epicurus to Menæceus, — 'do you believe to be more excellent than he who piously reveres the gods, who feels no dread of death, and rightly estimates the design of nature? Such a man does not, with the multitude, regard *chance* as a god, for he knows that God *can never act at random*, nor as a *contingent cause* of events; nor does he conceive that from any such power flows the good, or the evil, that attempts the real happiness of human life.' p. 63.

Epicurus, also, taught that there were inferior deities (ἑσῶι); but he was far from identifying them with the mythic host of popular superstition, the lascivious and abandoned rabble of heathen fiction, whose existence he renounced with open abhorrence. He conceived them to be 'orders of intelligences, possessed of superior powers to the human race; like the angels and archangels of the Christian system, immortal from their nature; created anterior to the formation of the world; endowed with far ampler faculties of enjoyment than mankind; formed of far purer materials, and existing in far happier abodes.' After stating this article of the Epicurean creed, Mr. G. has the following striking passage.

'In deep abstraction from the world, and profound meditation on the mysteries of creation and providence, the venerable founder of the Epicurean sect maintained, that some knowledge might be acquired of the glorious figures, and the happiness of those immortal essences; and that, in proportion as we acquire this knowledge, and are consequently induced to imitate the purity and tranquility of life in which their happiness was conceived to consist, our own felicity would be increased and exalted. To such abstractions from the world, Epicureus therefore habitually resigned himself, and in such a kind of quietism consisted the whole of his religion. Incapable of developing the essence of the Supreme Godhead, he here contemplated the most perfect proofs of his wisdom, his power, and his goodness; and fortified himself in the most unqualified resignation to his will. On the advantages of this disinterested piety, and subjects connected with it, he wrote several treatises: and Lucretius, in a variety of passages of the ensuing poem, is as urgent as Epicurus could possibly have been, in recommending the same. With respect to the popular religion, he asserts:

'No—it can ne'er be piety, to turn  
To stocks and stones with deep-veil'd visage; light  
O'er (on) every altar incense; o'er the dust  
Fall prostrate, and with out-stretch'd arms invoke  
Through every temple every god that reigns;  
Soothe them with blood, and lavish vows on vows.  
This rather term thou piety, to mark  
With calm untrembling soul each scene ordain'd.'

It must, however, be added, that the Epicureans held the prior eternity of the unformed matter, on which, at a given point in duration, they believed the Almighty Former to have impressed those wise and efficient laws which, in their mutual and successive action, gave birth to the present mundane system. But, in the worst part of this sentiment, they erred not more than any of the other gentile philosophers, all of whom appear to have regarded it, as an axiomatical truth, that 'out of nothing, nothing could ever be produced.' The Epicureans, moreover, disbelieved a future state. They had, avowedly, no hope after death; and made it a fundamental article of their system, that man is to worship the Deity, 'induced by no hope, by no reward, but on account of his excellent Majesty and Supreme nature *alone*.' But will not the enlightened Christian see, in this very doctrine of their school, something to pity, and something to admire, rather than an object of pure detestation? Ought not this fact to excite gratitude to the Adorable Redeemer, 'who hath brought life and immortality to light,' and hath fixed the bounds of our habitation amid the glories of his gospel, rather than a stern reprobation of those who never knew the blessing of this holy light, but 'sat in darkness and the shadow of death?'

In thus maintaining the cause of a heathen sect, and in

rejecting the flagitious charges, which have so frequently been advanced against it, we are only actuated by a regard to correctness of opinion and the universal obligations of truth and justice. Notwithstanding we consider Epicurus and his adherents, as in no respect erring more widely, and in many instances, moral and physical, as thinking more truly, than any other party of the Grecian philosophers, yet we would be ever forward to avow our deep conviction of the apostolic apophthegm, 'The world by wisdom knew not God.' Among most of the philosophic sects, fragments of important truth are to be found; but these are so broken and so ill compacted together, so debased by unworthy admixture, and so polluted with vice, that they form an affecting object of compassion, and furnish a strong accession to the body of evidence for the extreme desirableness and necessity of a Divine Revelation. Valuable as were many doctrines of the philosophers, (especially the leading notions of the Epicureans and of the Stoics, though bitter opponents) the deceitfulness and corruption of the human heart are awfully sufficient to render those notions ineffectual, or to corrupt them into the food of pride, the excuse of sensuality, or the ground of daring impiety. Even the gospel of the grace of God is, by the depravity of man, turned into licentiousness.

In an interesting preface, Mr. G. gives a critical account of the principal editions and translations of his author, and furnishes us with a statement of his plan in the construction of the present work. He then introduces 'The Life of Lucretius,' occupying eighty four pages. In this piece of biography, he has largely descanted on the unprincipled political conflicts, and their desolating and cruel consequences, which agitated the Roman State, during that period of violence and terror. He has, also, introduced much literary history, a pretty extensive critique on the distinguished poem before us, and a sensible vindication of the poet and his philosophy from vulgar misrepresentation. The extracts, which we have already inserted, may be taken as a specimen of this part of the work. The last article of the prolegomena is an Appendix, in which, says the learned and diligent translator, 'I have given a comparative statement of the rival systems of philosophy that flourished in his own [Lucretius's] æra; have followed them, in their ebbs and flows, through succeeding generations, and identified their connexion with various theories of the present day.'

On corresponding pages to his version, Mr. G. has printed the Latin text of his author, closely following the Wakefield edition. This is a conveniency only to scholars. To others, it can be of no material benefit; while it increases the size and price of the work. Mr. Wakefield's edition is, indeed, become almost inaccessible, in consequence of the destruction of all the remaining

copies, by a fire at the printer's. But the first volume of the Leipsic edition of 1801, which contains the entire poem, most correctly and commodiously printed, may sufficiently supply its place, so far as the text alone is wanted.

In executing the task of translation, Mr. Good has stood upon an advantageous eminence. The very subject and character of the poem renders it more capable of transfusion into a modern idiom, than Epic and Tragic compositions, which have always an appropriate stamp of national manners. The exquisitely beautiful episodes and descriptions with which Lucretius judiciously enlivens his rugged and difficult theme, are almost invariably taken from the scenes of unchanging nature, and can lose the capacity of moving every feeling bosom only when the frame of nature meets its closing catastrophe. The essential constitution of the poem itself, the detail of phenomena, the exposition of recondite doctrines, and the process of laboured ratiocination, can certainly be expressed with much more facility and precision, in the rich phraseology of modern philosophy, than in a language, so unbending in its texture and so entirely unprovided with a scientific nomenclature, as the Latin tongue in the days of Lucretius. Both he and his great contemporary Cicero, felt and strongly lamented this difficulty.

Besides these advantages inherent in his original, Mr. G. possesses others of no little weight, on his own side: a mind stored with philological treasures, an acquaintance with the theories and discoveries of ancient and modern physics, a happy versatility of genius, and poetical talents which have been already encouraged by the favourable voice of the public. We add, with pleasure, the professed attachment to revealed religion, from which Mr. G. never shrinks; though we lament that his attachment seems not to include those sublime peculiarities of the Christian system, which are as exalting to the faith, and as purifying to the soul, of the humble believer, as they are marked with the brightest glories of the King eternal, immortal, and invisible.

Upon the whole, therefore, we acknowledge our opinion, that there is not any classical poem more favourable for translation than that of Lucretius; and that a more competent translator could scarcely be found than the author of the work before us.

*(To be concluded in our next Number.)*

Art. V. *A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, and will hereafter be fulfilled, relative to the great period of 1260 Years; the Papal and Mahomedan Apostacies; the tyrannical Reign of Antichrist, or the Infidei Power; and the Restoration of the Jews.* By George Stanley Faber, B.D. Vicar of Stockton upon Tees. 2 vols. pp. 820, Price 16s. Rivingtons, London, 1806.

THE idea of seeing into futurity, implies such a degree of mental power, as strongly interests the feelings of human nature. Hence the prophecies of Sacred Scripture are exceedingly gratifying to ardent minds, and rouse them to a degree of energy rarely found in the ordinary walks of literature. In seasons of peculiar interest, where events of unparalleled magnitude are passing before their eyes, this is peculiarly observable; and they imagine that they see, in the sacred records, the history of what is transacting on the theatre of the world. Accordingly, the present time, which is a time of wonders, has been unusually fertile in expositors of the prophets. A greater number of biblical students, and of others who are scarcely entitled to that appellation, have lately presented the literary public with explanations of unfulfilled, fulfilling, and just-about-to-be-fulfilled, predictions of sacred Scripture, than have appeared for many centuries before.

Among the rest, Mr. Faber, a gentleman known by former respectable publications, has ushered two volumes into the world, in which he takes a wide range of discussion, and presents us with his views of the most important prophecies which are now accomplishing, and which remain to be accomplished before the promised Millennium.

Mr. F. begins his work with a general outline of his plan, and of his system of events predicted. A very useful chapter succeeds, on the symbolical language of the prophetic writings, in which the reader will find a variety of judicious and profitable remarks. As to that which follows, on the Scriptural expressions, "the latter days, the last days, and the time of the end," we cannot say so much in its favour. After these preliminary preparations, Mr. F. proceeds to the interpretation of the chief prophecies both of the Old and New Testament, which relate to the fates and fortunes of the Christian church.

Instead of following our author through his two volumes, we shall rather set before our readers the peculiarities of his system, and those parts which may in some measure be said to be new, at least in their application.

The church of Rome he considers as the great apostacy from the faith of Christ, and the subject of prophecy, both in the writings of Daniel, and in the Revelation of St. John. The following is his account of its rise, progress, and termination.

'The Papal horn arose at the precise time when Daniel predicted that it should arise, namely while the Roman empire was falling asunder, and while ten independent kingdoms were springing out of its ruins. It arose gradually and almost imperceptibly among and behind the ten horns of the fourth beast; three of which were successively eradicated before it, and by their fall, gave it an opportunity of becoming a temporal, not less than a spiritual power. For some time after its rise, it was only an ecclesiastical kingdom; but that kingdom though small at first, continue perpetually to increase in size, till in the year 606, when the Pope was declared Bishop of bishops, and supreme head of the Catholic Church, it became a mighty ecclesiastical empire. At this era, which is the proper date of the 1260 years, and the epoch when the old pagan Roman beast which had been *mortally* wounded by the word of the Spirit under his sixth head, *revived under the same sixth head*, by setting up a spiritual tyrant in the church, and by *relapsing* into idolatry, St. John first introduces upon the stage, the power which Daniel symbolizes by the little horn of the fourth beast. That power however was now become an universal empire, instead of being, what it had hitherto been, a limited ecclesiastical kingdom. Hence the Apostle instead of representing the ten horned beast describes him as attended by a second beast, whose character precisely answers to that of the little horn. By the instigation of this corrupt spiritual power, the ten horned beast, or the secular Roman empire, wages war with the Saints during the period of 1260 days, through the instrumentality either of his last head or his ten horns.

The Mahometan religion, he asserts to be the subject of prophecy in Daniel's vision of the ram and the he goat; and to be represented by the little horn, of which a particular account is given, ch. 8, 9—14, and likewise in the book of the Revelation. His sentiments on this head are expressed in the following quotation.

'The Mohammedan horn arose in the same year that the Papal horn became an universal spiritual empire. Coming out of the four ruined Greek kingdoms of the Macedonian he-goat, it soon, agreeably to the prophecy, waxed exceeding great toward the South, and toward the East, and toward the pleasant land. In the course of its progress it cast down many of the symbolical stars, or Christain pastors, to the ground; took away the daily sacrifice of praise and thanksgiving; polluted the spiritual sanctuary by its desolating transgression; and presumed to magnify itself against even the Prince of princes. As for its character, it was notorious for trampling upon the truth; for prospering in a wonderful manner; for making its appearance exactly when the transgressors were come to the full, by publicly re-establishing idolatry; for teaching dark sentences; for being mighty, not through its own unaided power; for exterminating its opponents with the utmost barbarity; for persecuting with peculiar violence the people of the Holy Ones; for advancing itself by craft; and for destroying many while in a state of negligent security.

'In the Apocalypse, a more full account is given of the agents by whom this apostate religion should be propagated. A fallen star opens

the bottomless pit, and lets out the destroying king of the locusts. These locusts are permitted to continue their ravages during the space of five prophetic months, or 150 years; which is found from history to be the precise period allotted to the continuation of the Saracenic incursions. The locusts are succeeded by an immense body of horsemen under four leaders from the bank of the Euphrates; whose commission is limited to an hour and a day, and a month and a year, or 691 years and 15 days, and who are empowered to kill a third part of men as the Roman empire, which their predecessors the Saracenic locusts had only been permitted to torment. History accordingly teaches us, that the Saracens were succeeded by Turks, who came under four leaders from the banks of the Euphrates; whose armies consisted almost entirely of cavalry, whose career of conquest exactly continued 391 years; and who subverted the Constantinopolitan empire, which the Saracens, secretly as they harrassed it, had never been able to effect. The Mohammedan horn itself or the religion of Mohammed is to continue to the end of 2200 years from the invasion of Asia by Alexander the great; which is found to bring us down exactly to the year 1866, and thus to allow precisely 1260 years for the duration of Mohammedism, reckoning from its commencement in the year 606.

But the most novel part of this prophetic system, is the *Infi-del King*, the Antichrist of the New Testament, whom Mr. Faber conceives to be predicted by Daniel, in chap. ii. from the 36th verse to the end. He finds also a particular account of him in the Apocalypse. Here is an abstract of his sentiments on this subject, and in his own words.

'After the era of the Reformation, and in the last days of Atheism, and insubordination, the infidel king, according to the sure word of prophecy, was destined to arise; that Antichrist, who was alike to deny both the Father and the Son; that audacious tyrant, who should magnify himself above every God, who should speak marvellous things against the God of gods, who should neither regard the God of his fathers, nor the desire of women, who should nevertheless honour a foreign God, and acknowledge God's protectors, and who should be allowed to prosper till the indignation be accomplished.

'As the contemporary rise and progress of popery and mahomedism is described in the Apocalypse under the two first woe-trumpets, so the appearance of the great Antichrist is announced by the third. His full development however is to be immediately preceded by the last event of the second woe trumpet, a tremendous earthquake, by which a tenth part of the great Latin city is to be overthrown. This last woe, which extends to the very termination of the 1260 years, introduces the period of the harvest, and will conclude with the period of the vintage.'

Such is Mr. F's scheme of prophecy. Our remarks upon it, cannot extend to the length which it requires, nor enter into its minuter parts: a few, however, of a general nature, we feel it our duty to suggest.

Mr. F.'s attempt to prove that the name of antichrist is not



applicable to the church of Rome, but must be restricted to the Infidel King, entirely fails of success. If we consider the reason of the thing,—what opposition to the pure religion of Jesus Christ was ever made, or is now made by any individual or body of men, that deserves to be named in the same day with the Romish church? whose systematic efforts have for a long succession of ages been uniformly directed against it, and who has employed for its destruction every carnal and spiritual weapon which her hands could possibly reach, or forge, or wield. Nor will the description of antichrist in the New Testament prove more favourable to Mr. F's. wishes. If there have been, as is asserted, many antichrists, all the rest have been but pigmies. The corporation of Rome has been the Goliath who has defied, and attempted to destroy, the church of the living God.

Although we may admire the ingenuity with which Mr. F. applies to Mahomet and the votaries of the Koran, what is said of the little horn which sprung from one of the four notable horns of the He-goat, we do not feel the force of his reasoning, nor perceive the propriety of his interpretation. There is nothing improbable in his hypothesis that the æra of Mahomet and the Man of Sin was the same, and that as Mahomet retired to the cave of Hera on the same year in which Pope Boniface received from Phocas the title of universal Bishop, both may be considered as beginning and coming to an end at the same time. But it must be allowed, that the prophecy scarcely deigns to notice the Mahometan system of religion. The Mahometan armies, as affecting, by their conquests, the fortunes of the Christian church, are particularly mentioned; but their faith, like the reveries of pagan idolatry, is entirely passed over; and all the religious systems, but that of the Gospel, are regarded as heaps of absurdities and falsehoods to be swept away by the besom of destruction, to make room for the chariot of the Redeemer, and the triumphs of his cross.

With respect to the *Infidel King*, who may be considered as a hero or being of our author's own creation, we really do not know where to find him. Viewing things as they are, we see Christianity in one form or another established in every country in Europe. Whatever might have been Buonaparte's creed before he attained the supreme power, as soon as he reached that dignity he established the Christian religion in France, in the different forms in which it was professed. And whatever his private sentiments may be, he professes himself a votary of the church of Rome. Nor, indeed, is the personal religion of the man a thing of consequence in the extensive view of prophecy. The great matter is, what religion the ruler professes, and what religion he cherishes protects or establishes, by his authority. Keeping this in view, and it is certainly the object which we should

place before our eyes, Mr. Faber's Infidel King becomes a non-entity, and his mushroom creation is annihilated.

The mad outrages of some of the actors of the first years of the French republic, while they were drunk with enthusiasm, rage, and terror, present us with marks of ignorant but determined hostility to the christian religion. But as the intoxication subsided, their derangement abated; and they began to return to their senses before the republican form of government under the auspices of the Directory came to a termination. By the time that the present ruler returned to France, and assumed the reins of the consular government, the mass of the people was become weary of the infidel absurdities. Public worship in its ancient Romish forms was set up in every part of the country; and one of his early cares was to establish it by the public authority of the Concordat, and to fasten it by public sanctions. Where then is Mr. F.'s boasted system? It has vanished "like the baseless fabric of a vision, and has left not a wreck behind."

In common with his fellow labourers Galloway and Kett, whom Mr. F. sometimes applauds, and sometimes condemns, he sustains a material injury from the too forcible impression of events which were passing in rapid succession before him. The French revolution overpowers and confounds him. It is the stupendous blaze which dazzles him continually; which confuses his sight with unreal images, discolouring and obscuring every object he examines. He conceives that the Holy Spirit, who inspired the ancient prophets, considered it as not less important than he does himself; and accordingly he crowds into it no small portion of the Apocalyptic predictions. The great earthquake in Nov. 11, is the revolution in 1789. The third woe took place on the 12th Aug. 1792, "when the reign of Gallic liberty and equality commenced." The first vial was poured out on the 26th Aug. when a profession, he says, was made of atheism by a law: the sore which broke out, was the spreading of atheism and infidelity through Europe. The second vial was poured out in the beginning of Sept. in the same year, when the massacres in Paris, afterwards extending into the provinces, converted the country into a slaughter-house: The pouring out of the third vial was accomplished by the victories and conquests of the French in Germany, Italy, Spain, Switzerland and Holland. The fourth vial too has been poured out, and has found its accomplishment in the military government of France, which he informs us is to continue till the time of the vintage, mentioned in Rev. 14th. The harvest began with the French revolution; the vintage is to be at the end of the 1460 days.

Such is our author's system; but we own it carries with it scarcely the appearance of probability. That the French Revolution was an event of singular magnitude, must be obvious to every man of common observation and judgement. Its influence and effects are in a course of operation, not only in France, but through a considerable part of the civilized world; and to form a just estimate of it, will be more properly the task of a succeeding age. But in expounding the prophecies, the writer must consider that the Holy Spirit of God is not giving us an anticipated history of the world as connected with the church of Christ, and of political events, as they exert an influence on its fortunes, whether in a way of injury or benefit. The conquests of Zengis Khan and Timur were far more extensive than those of the French: and they sometimes in the course of their dreadful warfare destroyed more of the harmless and unresisting inhabitants in a month, than have perished by revolutionary convulsions in France since the year 1789. But the spirit of prophecy has not deigned to notice either of these Tatar Secretaries. A sober and judicious interpreter of the Revelation will therefore weigh maturely in his mind, how far the cause of pure and undefiled religion has been injured or promoted by the French revolution. The frantic opinions and actions of many of the leading men, and many of their subaltern agents were but the things of a day: their duration together did not exceed three years: Christianity has again been established, and at this day there is perhaps not one congregation of infidels in the French empire. The question therefore is, what relation does the whole course of these astonishing events maintain in respect to the Christian church and the pure religion of Jesus?

Before the revolution, popery was the sole established system, which allowed no other. Protestants had no existence as a religious body for more than a century. The law knew them not but to drag them to punishment. Under the last king they again received a civil existence: their baptisms and their marriages were allowed to be valid, for the civil purposes of legitimacy and inheritance; but religious privileges they had none. By the revolution they received the protection of the state in the worship of God, and the exercise of their religion. Swarms of infidels had been generated from the corrupt mass of popery, and crawled forth at the revolution, and appeared in every public place. But a still greater number of *nothing-at-all* people, when they found the majority of the popish clergy hostile to their favourite new order of things, became violently hostile to the religion of the priests, and treated them and their friends with the greatest cruelty. Some fierce persecuting infidels for religion's sake, it appears there were in many parts of France; but the great mass of suffering by the clergy and their adhe-

rents was not on a religious, it was solely on a political account; it was for their real and supposed dislike to the principles of the revolution. After the reign of terror had ceased, and the revolutionary mania had begun to subside, the people gradually returned to their old habits, and the worship of God was again celebrated in its ancient forms. In proof of this we are assured that the protestant church at Paris continued the exercise of public worship during the whole of the revolution, with the exception of an interval of not many weeks at one particular time. The present ruler, when First Consul, framed the Concordat, and established the Christian religion in the three different forms professed by the people, the Romish, the Lutheran, and the Calvinistic; the ministers of which have all a salary paid them by the state; and the Calvinists and Lutherans, as having families, in a larger proportion than the popish parish priests, who have none. Such is the ecclesiastical state of France. What it will be in future, we pretend not to divine; and what were the designs of the rulers we are not concerned to state. But viewing it as it is, we wish our readers candidly to estimate the probability of Mr. F's interpretation of prophecy on this subject. We are sorry that want of room compels us to break off the discussion.

The abusive language which Mr. F. indulges on this topic, is so gross, that it must disgust every liberal reader. A gentleman when angry should still express his anger like a gentleman, and not like a coal-heaver. We are sorry to find that our author occasionally forgot this maxim when he wrote his book. We beg the favour of him to remember, 'that the wrath of man worketh not the righteousness of God;' and we recommend to his imitation the conduct of Michael the archangel, who, 'when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation.' We do not assent to the opinion of the merry, rather than wise, interpreter, who told his audience as a reason, that Michael knew the devil would be more than a match for him at that; but he abstained from railing, because it was not suitable to the dignity and purity of a minister of God. Politics in such a work as Mr. F's are certainly out of place. Who would expect to find here a defence of a standing army being kept up in England? We have no doubt but our rulers will settle that matter as it should be: but surely it lay very far out of Mr. F's way; and we should as soon have looked for directions to make sausages or fry tripe.

We had almost forgotten to mention a circumstance, which we should not forget, as it is greatly to the honour of our country; namely, that we are the people spoken of by the prophet Isaiah in his eighteenth chapter, as shadowing with wings beyond the

rivers of Ethiopia, who are to employ our navy to carry back the Jews into their own land, in spite of the Emperor of France, and all the opposition of the great nation. And sixty years hence, when the infidel king the French Emperor and his allies go to fight against them, they are to be overthrown between the two seas, their empire to fall, the world to be delivered from their thralldom, and the Millenium to begin. We prefer Mr. Meyer's interpretation to this, for he promises the same thing in four years: and then we shall have peace and quietness.—We are sorry however to say, this is a mere conjecture without any solid foundation to support it. Besides, how is it to produce the Millenium? It is not by contest and slaughter that the kingdom of Christ is to be established. These may remove hindrances out of the way, and give facilities for the preaching of the Gospel. When they have done that, they have done all to which they are adequate. The work is to be performed by the preaching of the gospel. If every Frenchman upon earth were annihilated, would that make Christians of the survivors? would it open Spain, Italy, Austria, Turkey, to the gospel? It would not have any such tendency; and yet unless they be opened the Millenium can never commence. We cannot express the astonishment we feel, that this should have entirely escaped Mr. Faber's observation. We are likewise at a loss to know, why he dissuades his readers and all others from treating of the Millenium, and explaining its nature, &c. Like the events which Mr. F. has expounded and ascertained, it is the subject of prophecy; and why a student of the sacred scriptures should not explain what the scriptures say of that period, as well as of preceding events and predictions, we have yet to learn.

Had Mr. F. studied with accuracy the writings of the old expositors, Vitringa, De Launay under the feigned name of Jonas, Le Buy, and Daubuz, we think he would have reaped great advantage from their labours; and we cannot help considering them as men far superior, in biblical criticism, &c. to those whom he spends much of his time in opposing and confuting. We likewise think Mr. F. is by much too diffuse; and that every thing valuable in his work might have been comprized in one volume. Why is he so busy in overturning the opinions of others, and some of them men by no means celebrated in the line of prophetical erudition? A book, which from its subject would have been exceedingly interesting, is hereby rendered dull and tedious; and it requires some fortitude and perseverance to read it through. Writers should reverence the public, and when they appear before its tribunal, should leave nothing in their power undone, whether in respect to sentiments, language, or method, that may entitle them to the approbation and gratitude of the wise and good.

Although, on the points already discussed, we differ from Mr. Faber, and think his system untenable, we thank him at the same time for the many valuable observations and remarks contained in his dissertation.

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Art. VI. *A Letter to the Rev. James Ogilvie, D. D.* occasioned by some Passages in the Rev. G. S. Faber's *Dissertation on the Prophecies*. By the Rev. E. W. Whitaker, Rector of St. Mildred's, Canterbury. pp. 90. Price 2s. 6d. Rivingtons. 1806.

MR. FABER, in his dissertation on the prophecies, very frequently attacks Mr. W.'s exposition of the revelation, and exposes, what he conceives, the injudicious application of divine predictions to events, to which they have no reference. Mr. W. considers the charges as unjust, and defends his own interpretations, in many respects, with success. He likewise accuses Mr. F.'s system of absurdities and contradictions, which in some instances it will be difficult for the latter to disprove. He concludes with a farther confirmation of his own system, that the man of sin, the antichrist, the great enemy of the Gospel, is the church of Rome. In the course of the defence, we meet with the following curious and striking remark.

'The house of Bourbon, having, after the apostacy of Henry IV., become in the reigns of his descendants, Louis XIV. and Louis XV. bitter persecutors of the Protestants; and it being customary in the persecutions carried on under the authority of their edicts, when any protestant (and chiefly a minister) died for his religion, to appoint a great number of drums to beat aloud, and without intermission, to prevent any thing he might say from being heard by the people; this very practice was in our days repeated, when at the execution of their descendant, Louis XVI., that execrable wretch Santerre, ordered the drums to strike up, as soon as the King was going to address the people; and thus, it is said, prevented the success of a plan then ripe for his deliverance.'

One charge which Mr. W. brings against Mr. F. can never, we think, be too seriously and carefully regarded; namely, that to apply the prophecies in a fanciful manner, has a tendency to expose the sacred scriptures to the derision of the infidel, and the contempt of the profane. Most earnestly do we wish that every expositor of the prophetic writings would keep this remark continually in view.

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Art. VII. *Geographical Delineations; or a compendious View of the natural and political State of all parts of the Globe*. By J. Aikin, M. D. in two volumes, 8vo. price 12s. London, Johnson, 1806.

TO explore the narrow space which encircles us, is one of the earliest desires of human nature; and from infancy to man-

hood, the house, the garden, the town, the country, in which we reside, become successively the objects of our inquiry; till at length, expanding our researches, we investigate the extent and diversity of the globe we inhabit; and mounting aloft, amidst the multitude of worlds that roll around us, we soon are taught to drop all human knowledge, in the adoration of that Being by whose omnipotence the universe was formed, and by whose wisdom it is maintained and directed.

Though the kindred science of astronomy presents objects of the highest interest, and the greatest sublimity, yet it is neither of such general utility as geographical studies, nor does it yield instruction in such various forms of amusement. One of the peculiar features of advantage which the latter science possesses, is the wide field of intellectual acquirement it opens to the view of the young student. For a complete knowledge of it, astronomy and geometry are indispensable; cosmography and topography are integral parts of it; mineralogy, zoology, and every branch of natural history, are necessary auxiliaries; and religion, history, antiquities, commerce, agriculture, and above all, statistics, come successively in review, in the comprehensive pursuit. It is likewise a science that is most appropriately fostered and encouraged, in an age of maritime enterprize, and by a nation of established naval renown, of extended colonial possession, and of unparalleled commercial opulence;—by a people, whose station in Europe is preeminent in nearly every respect, whose merchants are territorial lords of a rich and potent empire in Asia, whose colonies in North America stretch to the limits of European knowledge, whose recent settlements in the opposite hemisphere afford the promise of future civilization and power on the coasts of the southern Pacific, and whose flag is seen on every shore, and on every sea. Knowledge of this kind cannot therefore be too much disseminated among us, and every vehicle for its conveyance to our youth, deserves attention and encouragement.

The author of the work now before us, does not profess to supersede, by his performance, either the elementary books, or the more complete systems, of geography; the problems and details of which are not so often called forth into practical use, as the lighter recollections that are delineated in these volumes. To those who are educated for a naval, a military, or a mercantile life, a more full acquaintance with geography and all its branches, than can be acquired by this work, will be found necessary; but, in the words of the preface, 'young persons, of both sexes, at the period of finishing their education, may peruse it with advantage, as a summary of what is most important to be remembered relative to the topics treated of; and it may afford compendious information,

to those of maturer years, who are destitute of time and opportunity for copious research."

Dr. Aikin has acquitted himself, in this undertaking, with general ability and accuracy; and we have particularly to praise the ease and ingenuity with which he has modified the incongruous styles of the various authorities, from which he had necessarily to compile this book, into one nearly uniform and distinct diction. As a fair specimen, we extract the account of Hungary, with Transylvania, and the neighbouring provinces, countries less generally known than most other parts of Europe.

'This tract of country, though composing a part of the Austrian dominions, possesses sufficient geographical distinction to claim notice as a separate division of Europe. The local circumstances have for many ages given to the greater part of it an uniform independent existence in the catalogue of nations. The exterior parts, indeed, have alternately fallen under the dominion of different masters; but a christian kingdom bordering upon a mahometan one, and strongly discriminated from it by perpetual hostility and contrasted manners, has subsisted through all the periods of modern history under the name of the Hungarian.

'The boundaries of Hungary and its annexed provinces are, to the north and east, the great Carpathian chain of mountains, stretching from the borders of Moravia to the confines of Transylvania and Moldavia: from that point a branch descends in a southwesterly direction separating the rest of Transylvania and the Bannat of Temeswar from Walachia. This almost reaches the Danube, which river becomes its southern boundary till it is joined by the Save near Belgrade. The Save then separates the Austrian from the Turkish territory almost to the bounds of Croatia. Ridges of mountains and indistinct lines form the western limit, dividing Croatia and Hungary from the German provinces of Austria, up to the confines of Moravia.

'The country thus circumscribed lies chiefly between the 45th and 49th degrees of N. latitude: its extent from east to west is more considerable. The districts of which it is composed are, the kingdom of Hungary, occupying all the northern and the principal part, Transylvania on the east; and Croatia, Sclavonia, and the Bannat on the south.

'The general character of this portion of Europe is that of a low and level country, as might be inferred from the number of rivers which took their course through it. The Carpathian or Crapach mountains, however, which form its grand northern barrier, imprint upon all the tract called Upper Hungary, a hilly, and in some parts an alpine character; which is also extended to the greater part of Transylvania. Branches from this ridge run southwards in several parts, usually accompanied with mineral treasures, which will in the sequel be particularised.

'The great river Danube is one of the leading features of this country, to all the waters of which it *gives a discharge*. It enters Hungary a little to the east of Vienna, and soon washes the walls of Presburg its modern, and of Buda its ancient capital. Somewhat above the latter city it turns short to the south, and penetrates quite through Hungary to the borders of Sclavonia. Then, compelled to a new direction by the influx of the Drave, coming from Carinthia, it turns again to the east.



The junction of the Theiss, which crosses all Hungary from the north, again gives it a southern direction; but the Save, coming in soon after from the west, renews its eastern course, which it holds till it enters the Turkish dominions.

Hungary has two considerable lakes; the Platensee, and the Neusiedler, both on its western side, south of the Danube. They are accompanied with morasses and marshes, which are also frequent in the tracts of the great rivers.

In climate, Hungary approaches to the southern countries of Europe, although its inland situation exposes it to severe cold in the winter, by which its rivers are often frozen up. Its summer heats are very considerable, and often productive of those diseases which so generally attend high degrees of warmth, accompanied with the effluvia of marshes and stagnant waters. All the rivers, except the Danube, are said to become foetid in the hot season.

Hungary abounds in pastures, which are accounted poor, probably through overstocking or neglect; for the soil can scarcely fail of being rich in a country so well watered. The abundance of its products, indeed, proves that there can be no defect of natural fertility. The hills in Upper Hungary, sheltered to the north by the Carpathian ridge, are favourable to the growth of vines. The wine made in the district about Tokay is of high repute for richness and strength, and is reserved for the luxury of the superior classes throughout Europe. Other parts of Hungary, as well as Transylvania and Croatia, are also productive of wine. The neglect of agriculture has left large tracts overspread with wood, which are stocked with wild animals of various species. The spacious pastures feed numerous herds of horned cattle. Horses are reared in great numbers; but for want of due attention the breed is small. The sheep have generally long spiral horns and hairy fleeces. The rivers abound in fish of the large kinds.

Thus plentifully supplied as these countries are with the wealth of the surface of the earth, they also largely share in the riches contained in its bowels. The mines of the northern part of Hungary and Transylvania are the most considerable of the Austrian dominions. At Kremnitz are mines of gold and silver. Shemnitz has valuable mines of the latter metal; and the whole circumjacent country is mineral, yielding copper, antimony, coal, salt, and alum. That beautiful gem, the true opal, is a peculiar product of this part of Hungary, and is found in no other country. The mines of Nag in Transylvania are rich in gold, together with various other metals. Gold is found in several other parts of that province; and valuable minerals of different kinds accompany the branches which descend from the Carpathian chain into the Bannat. In copper, Hungary and its provinces are accounted richer than any other European country. Its iron mines are inexhaustible; and it would be capable of supplying all the Austrian empire with salt, were it not too distant for carriage. Mineral waters, the usual attendants on metallic ores, are frequent in Hungary. The art of mining and the processes belonging to metals are conducted with much intelligence in these countries; and a mineralogical school, inferior only to that of Freyberg in Saxony, is established at Shemnitz.

The people inhabiting Hungary and the connected provinces are various in their derivation and language. The original Hungarians des-

cended from the ancient Magiars or Ugurs, chiefly inhabit the flat country, and are averse to residence in towns: they speak a dialect approaching to the Finnish. The most numerous are the people of Slavonian blood and language, who are divided into different tribes and dialects under the several names of Slaves, Slowacks, Rascians, and Croats. The Germans and Transylvanians at the foot of the Carpathian mountains were colonists introduced for the purpose of working the mines. They retain the German language, and generally profess the Lutheran religion. The commerce of the country is chiefly in the hands of Rascians, Greeks and Jews, the latter (last) of whom are numerous. The national farms are mostly held by Armenians, who also are the keepers of inns and coffee-houses. A number of Zigeuner\* or gipsies wander about the country in their usual disorderly mode of living. A remarkable species of population is that of a line of husbandmen on the frontier from the Save to the Danube, regimented and trained to arms, who form a kind of living barrier against inroads from the border banditti under the Turkish dominion.

The Hungarians of Slavonian race are a martial and spirited people, inured to war by their proximity to a national foe, and accustomed to the assertion of their national privileges against the tyranny and usurpation of their Austrian sovereigns. The government is a monarchy, formerly elective, like that of Poland, but now hereditary in the house of Austria. The states of the kingdom are a kind of aristocratic senate, constitutionally possessed of considerable powers, but ill secured from the force or influence of the monarch. The nobility are very numerous, and possessed all the oppressive authority over the peasantry common to the feudal countries, till it was abridged by the late emperors Joseph and Leopold. The established religion of Hungary is the Roman catholic; but the members of the Greek and Lutheran churches are numerous, and enjoy a toleration. Great numbers of the Hungarian gentry serve in the Austrian army, and form the most esteemed part of the cavalry. The Croats and other borderers are well known as the irregular troops and pillagers in that service.

The present capital of Hungary is Presburg or Posen, a city of small magnitude, finely situated on the Danube. Buda or Offen, the ancient capital, is larger and more populous than Presburg, if Pest, on the opposite bank of the Danube, be included. The latter place is the seat of the only university in Hungary. Several other towns, indeed, possess public schools or colleges; but instruction is in a low state in this country, and its literary reputation is small. The mining towns Kremnitz and Shemnitz are visited by curious travellers, on account of the employment of the inhabitants. Hermanstadt, the capital of Transylvania, is the chief seat of the Saxon colony of that province.

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\* The Zigeuner are probably the Sigynæ of Herodotus, (Terpsichore § 9.) who, in his time, were the only tribe known to inhabit the vast country North of the Danube, which includes part of Hungary. If so, they have perhaps become wanderers in consequence of being harrassed by the Slavonians and the Ugurs, or present Hungarians. In Herodotus's time they reported themselves to be a colony of Medes. It is said that their genuine language is a dialect of the Shanscree. *Rev.*

'The population of Hungary and its dependencies is estimated at upwards of 7,700,000.' Vol. i. pp. 101—110.

The account of Hungary concludes with a general review of the Austrian powers and dominions, at the time the author composed for the press; but, though his ink is scarcely dry, such have been the political changes, in the situation of that empire in the last few months, that the picture is no longer recognisable, in the curtailed possessions of that once flourishing sovereignty. This observation will apply in numerous other instances; for such is now the strange situation of affairs on the continent of Europe, that it is impossible to conjecture one day, what monarchs are to be dethroned, what kings are to be created, or what spoliated countries are to be parcelled out, on the next.

We have to notice some omissions and inaccuracies, which the author will have an opportunity, we trust, of supplying and correcting in a subsequent edition.

It is improperly said, in the general account of Europe, that the Bay of Biscay 'interposes itself between France and Spain.' It should have been said, washes the coasts of both countries.

Amongst the islands of Denmark, the large island of *Bornholm* is entirely omitted, and we think too that the towns of *Drontheim* in Norway, and *Flensburg* in Sleswick, were deserving of notice on account of their commercial consequence.

Dr. Aikin is wrong in stating, which he does in two places, that the inconsiderable stream, which, in Holland, retains the name of Rhine, enters the sea near Leyden; it is swallowed up in the sandhills near that city, and never reaches the ocean.

In the article of Germany, no mention is made of the country of *Baden*, formerly a margraviatè, but now erected into a kingdom; nor is either of the Imperial cities *Cologne*, *Augsburg*, or *Ulm* once mentioned.

A mistake likewise occurs in the account of Holland, where the *Zuyder Zee* is stated to occupy the place of a large tract of land, the Batavian isle of the Romans. The *Batavorum insula* was the tract of land now called *Betuwe*, situated between the rivers *Lech*, *Maes*, and *Waal*, by which it is constituted an island; and the *Zuyder Zee* is an enlargement of a lake of small dimensions, which is mentioned under the name of *Flevo*, in the old chronicles of Holland.

The city of *Mechlen*, famous for its manufactories of lace, an archbishopric, and once a province of itself, is not taken notice of in speaking of the Catholic Netherlands; and it is remarkable, that our two archbishoprics, *Canterbury* and *York*, are not mentioned in the account of Great Britain.

*Nova Zembla*, an appendage to Asiatic Russia, has been passed over, as have the *Andaman* and *Nicobar Islands* in the bay of Bengal.

We should not have thought the country of *Dar-Fur*, worthy of a separate section; for though we are more particularly acquainted with this kingdom, through the researches of Mr. Browne, it does not appear to be a state either of much extent, or of considerable importance, being on the contrary inferior to many other in the interior of Africa, but which are less known to Europeans.

In vol. II. p. 221, *False-bay*, near the Cape of Good Hope, is erroneously called *Simon's-bay*, which is the name of only a roadstead, in *False-bay*. The colony of *Sierra Leone* is also said to be abandoned, which is not the case; the author we suppose alluded to the settlement attempted in 1793 on a similar plan, at *Bulama*, at the mouth of Rio Grande, which did not succeed.

Amongst the African islands, those of *St. Thomas*, *Fernando Po*, and *Annobon*, possessed by the Portuguese, in the gulph of Guinea, have not been noticed; and of the West India islands, those of *Barbuda*, *Tobago*, *St. Lucia*, *St. Martin's*, have also escaped attention.

Dr. Aikin's punctuation is, in many places, defective; in the extract we have given, more than one paragraph will be found curtailed of its due proportion of commas. We recommend him likewise to revise the passage, page 17 in vol. I, where it is said, the species of rat, called the leming 'issurs in innumerable armies, devouring every thing before *them*, till *their* course is stopped by the sea,' which is involved, if not ungrammatical. In page 336 of the same volume, the term, "*one of these ports*," applied to Trebisonde, seems to refer to the immediate antecedent, '*the Russian ports*,' while it is meant to relate to the general expression in the same paragraph, '*the ports on the Black sea*;' for Trebisonde is not a Russian port. Page 40 of vol. II. requires also emendation in the following passage; '*vast bodies of cavalry, which are brought into the field by the native armies*,' instead of by the native powers.

We have been more particular in our attention to these minutiae, as the geographical delineations are likely to be found in most schools, parlour windows, and juvenile libraries.

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ART. VIII. *Surgical Observations*, Part the Second: containing an Account of the Disorders of the Health in General, and of the Digestive Organs in Particular, which accompany local Diseases, and obstruct their Cure: Observations on Diseases of the Urethra, particularly of that Part which is surrounded by the Prostrate Gland: and, Observations relative to the Treatment of One Species of the *Nævi Matèrni*. By John Abernethy, F. R. S. &c. &c. 8vo. pp. 250. Price 6s. Longman and Co. 1806.

THE division of labour in any department of science, appears to bear a constant relation to the state of our acquaintance

with it. In nearly all cases, it is the most important means, as well as the invariable consequence, of improvement. With respect to the healing art, the most important division separates diseases into two classes: under that of Medicine are comprized such disorders, as depend on the general state of the system or on the deranged functions of some internal part, and as yield only to the operations of medicine; those, on the contrary, which are local, and generally removable by external means, are included under the head of Surgery. These two, which of course exclude Pharmacy, are often practically subdivided by the peculiar taste or talent of respective practitioners. It would indeed be amusing to examine, into how many different hands the various employments are now assigned, which the celebrated 'Parish Clerk,' as Pope assures us, discharged without any coadjutor.

By such divisions, however, the judgement and skill of individuals are most usefully increased; and medical science in general, derives large additions of information, from the results which their attention, thus concentrated, enables them severally to communicate. Yet it would be absurd to suppose, that a practitioner, who devoted himself to one branch of the profession, could never devise an improvement, or develop a fact, in another; and still more absurd to deny him the right of imparting to the world, discoveries which his peculiar talents or circumstances had placed exclusively within his own observation. Some original and important information, however, we naturally expect, when a man of Mr. Abernethy's celebrity, in the surgical department, presents the public with his remarks, on subjects which are usually referred to the medical; and we state, with pleasure, that his work fully answers the expectation it excited.

Mr. Abernethy justly observes, that the attention of the physician and surgeon has been too exclusively directed to those diseases, which custom has allotted to their care. So much so has this been the case, that except in Mr. John Hunter's celebrated work on the blood, inflammation, &c., no satisfactory observations have been published, either on the general affections of the system dependent on local disease, or on the changes which local diseases undergo from the reciprocal operation of disorders of the general system.

Considerable injury of particular parts is frequently succeeded by a correspondent derangement of the whole constitution; and this has been considered by Mr. Hunter as the result of universal sympathy. This consent of the whole constitution, with the injured parts, is manifested by the disturbance of the function of different organs in different cases; the difference appearing to depend either on predisposition, or on some unknown state of the nervous system. Hence fever, if the sanguiferous system is disturbed; vigilance or delirium, if the nervous system is chiefly

affected ; and convulsions and tetanus, if the disorder more particularly affects the muscular system. When the affections just enumerated arise in consequence of injuries of the limbs, they are produced, Mr. Abernethy thinks, by irritation imparted to the brain, which, by a kind of reflected operation, occasions a greater disorder of some organs than of others, and thus gives a character and denomination to the disease.

It has been long known, that from various local injuries, the consequences of disease, accidents, or surgical operations, the stomach has appeared to be the part principally affected. But the subject, in Mr. Abernethy's opinion, has never been extensively surveyed, nor viewed with that accuracy of observation which it requires. He has therefore selected two cases, to shew how the digestive organs may be affected from local disorder.

In the first of these, which is that of a gentleman who underwent an operation for the return of an adherent omental hernia, the bowels were supposed to have been emptied by two evacuations from manna and salts, taken on the morning of the operation ; his diet on the preceding day having been scanty, and entirely composed of fluid substances. After the operation, in which a portion of the omentum was cut off, general disorder of the constitution took place, and the stomach became particularly affected, being distended, uneasy on compression, and rejecting every thing that was swallowed. The sickness abated the next day ; but the stomach recoiled at every thing that was offered it. An ounce of salts having been taken and retained, but without effect, and no sleep being obtained on the second night, the salts were repeated with senna. This also proving ineffectual, a grain of calomel was given that night, and repeated the following morning, the loathing of food still continuing. The third night being passed as ill as the former ones, aperitive pills were administered on the following day, but without any evident beneficial effect, and the patient again passed a distressful night. On the following morning, however, he felt his bowels apparently filling, and a profuse discharge took place by many copious, fetid, and black evacuations ; the appetite returned, the tongue became clean, and sound sleep was restored. This case, and many others which might be adduced, demonstrate, in Mr. A.'s opinion, that local irritation may produce a great disorder of the digestive organs, by a reflected operation through the medium of the nervous system.

A less degree of irritation is supposed, by our author, to produce slighter effects of the same nature. Such he considers the disorder of the abdominal viscera, and that difficulty of breathing which has been so generally remarked in the last stages of cancer. A similar state of the chylopoietic organs is observed in the advanced state of lumbar abscess, compound fractures, and even

in a disease of so little seeming importance as a small ulcer in a fretful state : but the circumstance of this kind, of most common occurrence, appears to be the effect on the health of children, so frequently observed during the progress of dentition.

After some useful illustrative remarks in the symptoms which denote disorder of the digestive organs, Mr. A. introduces some appropriate observations on the several changes which the aliment undergoes during its passage through the stomach and bowels, and endeavours to shew their dependence in this supposed disorder.

It is a circumstance however highly worthy of remark, that in many fatal cases of cancer, lumbar abscess, and other great local diseases, in which the digestive organs had been affected in the precise manner described by our author, no alteration could be discovered on dissection, in the structure of the chylopoietic viscera, which could be decidedly pronounced the effect of the disease.

The following inferences Mr. A. thinks may be fairly drawn from the facts already stated.

‘ 1. Sudden and violent local irritation will produce an equally sudden and vehement affection of the digestive organs. 2. A slighter degree of continued local irritation will produce a less violent affection ; the ordinary symptoms of which are recited in p. 18. 3. This affection is a disorder in the actions, and not a disease in the structure of the affected organs ; although it may, when long continued, induce evident diseased appearances, both which circumstances are proved by dissections. 4. A similar disorder of the digestive organs occurs without local irritation, and exists as an idiopathic disease ; in which case, it is characterized by the same symptoms. 5. There are some varieties in the symptoms of this disorder, both when it is sympathetic and idiopathic. These are enumerated in p. 46. 6. The disorder probably consists in an affection of all the digestive organs in general, though in particular cases, it may be more manifest in some of those organs, than in others. 7. That disorder of the digestive organs frequently affects the nervous system ; producing irritability and various consequent affections. This is proved by the effects of blows on the belly, in persons previously healthy : and the same consequences are often observed from whatever cause the disorder originates. At the same time weakness must be produced from imperfect digestion ; and from the combination of these causes, viz. weakness and irritation, I deduce the origin of many local diseases, and the aggravation of all, as will be seen in the relation of the cases.’ pp. 49—51.

The application of these principles to those cases in which the derangement of the digestive organs appears to be idiopathic, is ingenious and useful : as this derangement may frequently be traced to causes which primarily affect the nervous system : such as anxiety, too great exertion of the body or mind, &c.

The following observations are truly important : they receive

confirmation from the cases which occur to every one whose practice is extensive, and must therefore be of the highest value to the less experienced practitioner.

'It is generally admitted, that disorders of the chylopoietic viscera will affect the source of sensation, and consequently the whole body; but the variety of diseases which may result from this cause, has not been duly weighed and reflected on.

'It may produce in the nervous system an abolition of the functions of the brain; or a state of excitation, causing delirium, partial nervous inactivity and insensibility, or the opposite state of irritation and pain. It may produce in the muscular system, weakness, tremors, and palsy; or the contrary affections of spasm and convulsions. It may excite fever by disturbing the actions of the sanguiferous system, and cause various local diseases by the nervous irritation, which it produces; and by the weakness, which is consequent on nervous disorder or imperfect chylicification. Or if local diseases occur in a constitution deranged in the manner which I have described, they will become peculiar in their nature and progress, and difficult of cure. Affections of all those parts which have a continuity of surface with the stomach; as the throat, mouth, lips, skin, eyes, nose, and ears, may be originally caused or aggravated by this complaint.' pp. 59, 60.

The method of treatment recommended by Mr. Abernethy is simple, and apparently well founded.

'Believing the disordered parts to be in a state of weakness and of irritability, my object has been, to diminish the former and allay the latter. Believing also that the secretions into the stomach and bowels, upon the healthy state of which, the due performance of their functions depends, were, in consequence of such disorder, either deficient in quantity or depraved in quality; I have endeavoured to excite, by means of medicine, a more copious and healthy secretion.' p. 61.

In support of the opinions which are here delivered, several interesting cases are adduced, which tend to evince the extensive influence of disorder in the digestive organs. From these it appears, that weakness and paralytic affections of the lower limbs, much resembling those morbid affections resulting from diseased vertebræ; imbecility and wasting of the muscles in one of the lower extremities, similar to the effects of disease of the hip joint; wastings of one of the upper extremities, in children; and distortions of the limb, from a predominance of the action of some muscles over others, frequently depend on a general disorder of the health, in which the digestive organs are usually much affected, and are consequently removed by due attention to these particular circumstances. To the same cause Mr. Abernethy refers cases which he has seen resembling *tic douloureux*; and even in cases of tetanus, he supposes that the local injury may, in this manner, lead to the production of tetanus, at a time when the wound is no longer irritable.



Not less remarkable and unexpected are those cases which are here related, in which local disorders of the head, produced by blows, are kept up and aggravated by affections of the digestive organs: these when occasioned by the injury, and only moderate in degree, but continued, were found often to re-act upon the head, so as to occasion an irritable state of the injured parts, and impede their recovery. In many of these cases, where patients have suffered so severely as to warrant a suspicion, that local disease of the most formidable nature existed; the usual methods of treatment were ineffectual; and they recovered suddenly or slowly, in proportion as the state of the digestive organs was corrected.

Galen appears to have been acquainted with the circumstances which have been here noticed; and, among the moderns, Bertrandi, Andouillé, and Richter, have made similar observations on the re-action of affections of the digestive organs, which have derived their origin from local injury of other parts. But in the succeeding section several cases are related of diseases of the throat, skin, and bones, which so much resembled syphilitic complaints, as to have been frequently treated as such, but which there was every reason to suppose took place without the absorption of any morbid poison. In all these cases a disorder of the digestive organs was found constantly to exist, producing, or at least aggravating and protracting, a state of weakness of the constitution, to which Mr. Abernethy refers the origin of the disease.

We must remark, however, that although diseases resembling syphilis should appear to occur under such circumstances, still their dependence on a diseased state of the chylopoietic organs is by no means rendered certain. That they occur from general disorder, may be allowed to Mr. Abernethy; but this does not necessarily demonstrate their dependence on a deranged state of the digestive system, which he infers from their being *accompanied* by such a state, and being benefited by whatever tends to remove it. For the remedies which are recommended by Mr. Abernethy in these cases, are well adapted to amend the general health, when the injury it has sustained may have proceeded from other causes; it requires therefore further observations to determine whether these particular affections originate in the disorder of the digestive organs; or whether they, as well as the disordered digestion itself, do not proceed from some particular morbid change in the system.

To this cause also the ingenious author attributes cases of unhealthy indurations, sometimes occurring in the skin, and at other times even in the muscles; repeatedly sloughing ulcers, assuming very irregular and peculiar figures, and sometimes accompanied by extensive sinuses, carbuncles, boils, some diseases

of the breast, and of other parts, and many diseases of the lymphatic glands, such as are justly denominated scrofulous. Among the disorders of parts which have a continuity of surface with the alimentary canal, and which originate in this cause, are enumerated irritations, and even strictures of the œsophagus; diseases of the nose, (particularly the monstrous noses of those who indulge, to a criminal excess, in vinous and spirituous liquors) enlargements of the alæ and ozæna. To the same source are referred affections of the eyes, particularly of the herpetic kind, and various disorders of the rectum. In some cases where disease began, and continued in the abdominal viscera, the ultimate effects which were produced were apoplexy or hemiplegia, in other cases epilepsy; and, in one case, a disease supposed to have been hydrocephalus, where it appeared however on dissection, that no disease had existed in the brain; but the bowels were in a state of inflammation. To this cause also Mr. Abernethy attributes some of the disordered functions of the heart and lungs; and, as an instance of the latter effect, relates the following interesting case, which in its result was strictly in conformity with various pulmonary and phthisical disorders, that we have had occasion to notice at a less alarming stage of the complaint.

\* A servant of mine told me, that his wife was dying of a consumption, which had been rapidly increasing for six months, and had baffled all attempts to relieve it. Thinking that I could procure her some medical assistance from the hospital, I went to see her. The case, however, seemed past hope. She was extremely emaciated; her pulse beat 140 in a minute; her face was flushed; she had a most distressing cough; and spit up more than a pint of mucus, mixed with pus and streaked with blood, in twenty-four hours. The circumstance, however, which most disturbed her was a continual purging of black and offensive matter. She told me that the disorder of the bowels was the first disorder; that it had preceded the pulmonary affection, and, indeed, that it was an habitual complaint. I thought it unnecessary to trouble my medical friends in so hopeless a case; and ordered some pills, containing one grain of opium, to be taken in such quantity as was necessary to stop the purging. As she informed me that the disorder began in the bowels, I added to each pill half a grain of calomel. By these means the purging was so much checked, that she did not find it necessary to take more than two pills in twenty-four hours; and when she had taken twelve, the mercury, very unexpectedly, affected the mouth. From that period, the stools became of a natural colour and consistence; the cough and expectoration ceased; and she was soon sufficiently recovered to go into the country; from whence she returned apparently in good health.' pp. 196—198.

We are certainly much indebted to Mr. Abernethy for the publication of his remarks on this subject. But we must suggest before we conclude, that although our own observations go very far indeed towards confirming the general tendency of his opinions, we yet see reason to guard against a probable source of

error. The anxiety and uneasiness proceeding from tedious and painful diseases, such as have been here particularized, must frequently occasion a furred tongue, and a disordered state of the digestive organs. The remedies chiefly proposed are small doses of mercury, with eccoprotic bitter medicines, which are very likely to remove the diseases mentioned by Mr. Abernethy, by some inconceivable specific mode of action, as in the cure of syphilis by mercury. Now supposing this, for argument sake, to occur in some of these cases, the secondary affection of the stomach would be also found to yield, and then an inference directly contrary to that of Mr. Abernethy might be drawn: it might be said, that the disorder of the digestive organs, which is the secondary affection, was removed in consequence of curing the primary disease of the constitution, instead of this disease being removed by the restoration of health in the organs of digestion.

The other part of the volume will be found to contain some new and important observations, on the nature and treatment of the diseases to which it refers.

That the observations contained in this work will considerably promote the progress of the healing art, by presenting most useful suggestions to the practitioners both of medicine and surgery, we are fully satisfied; we therefore strongly recommend it to the attention of those, who are anxious to perform conscientiously the arduous and important duties of their profession.

Art. IX. *The Miseries of Human Life*, or the Groans of Timothy Testy and Samuel Sensitive; with a few Supplementary Sighs, by Mrs. Testy. In Twelve Dialogues. Crown 8vo. pp. 361. Price 8s. Boards. Miller. 1806.

THERE is a mysterious delight in the recollection of past suffering; it is felt in all ages and nearly by all individuals. The soldier retraces, with transport, his perils in the 'imminent deadly breach,' where nothing but despair of life bore him safely through the jaws of death: the eye of the mariner brightens while he tells of the tempest that cast him on the rock, where his vessel and his companions all perished: the captive, and none but the captive escaped from Algiers, revels in the triumph of looking back on the shore of the enemy lessening behind him, while the dungeon, the chain, and the scourge, that made slavery insupportable, now existing only in idea, render liberty more inestimably precious to him, than it can be to any who have not learned its value by its loss. With these, and with all who have passed through the flood and the furnace of adversity, the consciousness of present safety, and the retrospect of former peril, mutually endear the enjoyment of the one, and the remembrance of the other. Few men, it is true, have encoun-

tered and escaped the extreme trials of war, shipwreck, and captivity, which we have instanced, or indeed any of the *higher order* of 'Miseries;' yet as the same gracious dispensation of Providence, which ordains pleasure from pain, extends to *every rank* of human suffering, (except where it is the punishment of guilt and accompanied by remorse), all men have partaken, at one time or another, of its beneficent influence,—after recovery or relief from the evils of sickness, misfortune, or poverty. But leaving entirely out of the question the heavier calamities of life, every individual is so constituted, or so situated, that at all times, and in all places, he is exposed to innumerable unforeseen, and unavoidable vexations, arising from causes in themselves so contemptible, that when he is not immediately smarting from the sting of one of these mosquito-afflictions, he can laugh at the thought of his own weakness in being enraged by such trifles; and the very circumstance that at one moment gave him exquisite anguish, at another, may afford him merriment as exquisite. Hence we account for the strange entertainment which we have experienced in perusing the volume before us; for of this petty, provoking, and pitiful species, are all the sorrows and sufferings recorded in it. We have found '*The Miseries of Human Life*' as delightful in description as we have proved them vexatious in experience; and we doubt whether any reader can *enjoy* them here, who has not *suffered* them elsewhere; for precisely in proportion as we have known their faces in real life, have we been amused with their portraits by the hand of this master. Lucky indeed will be the man, who when *entering on the 'miseries' of this book*, can say, in the language of the author's favourite poet, and in his own pleasant spirit of quotation,

'— *quæque ipse MISERRIMA vidi,  
' Et quorum pars magna fui.*' Virg.

Yet far more lucky will he be, if in *passing through the 'miseries' of this book*, he learns to provide against them with becoming prudence; or, if inevitable, to look upon them with such magnanimous scorn, that he shall never afterwards feel a nerve tremble, on meeting the more formidable, in the journey of life.

Of a work so miscellaneous and eccentric, no analysis is either practicable or necessary. '*The Miseries of Human Life*, in *Twelve Dialogues*,' form a hydra with twelve heads, each of which utters the most heart-rending 'groans,' duly numbered, like mathematical problems, on plagues of every shape and colour, all together forming a concert of complaints, so ludicrously lamentable, as to move laughter even to tears. Miseries of this nature may be plausibly divided into two classes, corporeal and mental. The author has therefore introduced two characters, Timothy Testy, *all body*, and Samuel Sensitive, *all mind*; and these two gentlemen, whom he has placed in easy circumstances,

having nothing better to do than to torment themselves, meet by appointment at convenient places, to vent their spleen, each against his own personal grievances, in some particular line of suffering, recollected or encountered in the intervals. But as, in truth, the imps of this numerous family are generally of ambiguous birth, the offspring of unhappy marriages between morbid bodies and hypochondriacal minds, many of these 'miseries' are common to both. Even with those that are not so, the author has not always been careful to afflict the proper victim: we have often found Mr. Sensitive poaching on Mr. Testy's manor for *substantial* troubles (though perhaps he may be licenced to kill game there, as the mind is frequently tortured through the instrumentality of the body,)—and we have now and then caught Mr. Testy's stealing a *sepimental* stake from Mr. Sensitive's hedge of thorns. The conversations of these unhappy mortals are occasionally enlivened (we think impertinently interrupted) by the sallies of Ned Testy, son of Timothy, who, in his punning quotations, converts the purest Roman into the most ludicrous macaroni gibberish. We do not condemn this *sleight of tongue* altogether, but in our opinion, the character of Ned is not necessary to carry on the plot, for he has not a mite of 'misery' of his own to contribute to the joint stock, and most of his quotations might have come with equal grace from the lips of either his father or Mr. Sensitive; for these gentlemen, amidst all their wretchedness, are both 'merry and wise' enough to tickle Latin into English, without the trouble of translation; we shall give some examples of this legerdemain in our extracts. There is also a 'groan' from Testy's baby (not very delicate), p. 49, followed by '*Ten School Miseries*' collected by his son Tom, some of which are very *happy*. Mrs. Testy occasionally mingles a 'sigh' with the 'groans' of her husband and his friend. Begging the lady's pardon, we could have dispensed with her company too, unless she had given us more of it; for her lamentations are so few, and so insignificant, that one 'groan' of her husband's would

'Waft her *sighs* from Indus to the Pole.'

The author (perhaps intentionally,) has neglected a fair opportunity, in this respect, of heightening and diversifying the humour of his scenes. We offer the following extracts, as specimens both of the matter and the manner of the author; without considering them as either the best or the worst in the book.

From Dialogue II. Miseries in the Country.

'Groan 19. (*Testy.*)

'In your evening walk, being closely followed, for a quarter of an hour, by a large bull-dog, (without his master,) who keeps up a stifled growl, with his muzzle nuzzling about your calf, as if chusing out the fleshiest bite:—no bludgeon.'

‘ 21. *Sensitive.*

‘ While you are laughing or talking wildly to yourself, in walking, suddenly seeing a person steal by you, who, you are sure, must have heard it all: then, in an agony of shame, making a wretched attempt to *sing*, in a voice, as like your talk as possible, in hopes of making your hearer think you had been *only* singing all the while.’

‘ 22. (S.)

‘ In attempting to spring carelessly, with the help of one hand, over a five-barred gate, by way of shewing your activity to a party of ladies who are behind you, (but whom you affect not to have observed,) blundering on your nose on the other side.’

29. (S.)

‘ On Christmas-eve being dunned by several parties of rural barbarians, on the *score* of having stunned you, by screaming and bellowing Christmas carols under your window.’ ‘ *Testy.* O yes, I know them; pay them indeed!’—

‘ —sunt et mihi carmina, me quoque dicunt

*Pastores vatem,*—says the caroller:

... ‘ *Sed non ego credulus illis,* (Virg.) say I.’

From Dialogue III. Miseries of Games, Sports, &c.

3. (T.)

‘ On springing, at the right distance, the only covey you have seen, at the end of a long day’s fag—flash in the pan!’

‘ 18. (T.)

‘ Entering into the figure of a country dance, with so much spirit, as to force your leg and foot through the muslin drapery of your fair partner.’

From Dialogue IV. Miseries in London.

‘ 5. (T.)

‘ As you are hastening down the Strand, on a matter of life and death, encountering, at an arch-way, the head of the first of twelve or fourteen horses, who, you know, must successively strain up with an overloaded coal-waggon, before you can hope to stir an inch farther,—unless you prefer bedevilling your white stockings and clean shoes, by scampering and crawling, among and under coaches, scavengers’ carts, &c. &c. in the middle of the street.’

‘ 10. (S.)

‘ As you are walking with your charmer—meeting a drunken sailor, who, as he staggers by you, ejects his reserve of tobacco against the lady’s drapery!—Now is not this *too much*, sir?’

‘ *Ned Testy.* “ Yes, that’s exactly *what it is*, and therefore you should have cried out in time; *Ne auid nigh miss.*”

‘ 12. (T.)

‘ In going out to dinner, (already too late) having your carriage delayed by a jam of coaches, (*jam jamque magis cunctatum!*—*Virg.*) which choke up the whole street, and allow you at least an hour more than you require, to sharpen your wits for table-talk.’

‘ 33. (S.)

‘ As you walk forth, freshly and sprucely dressed; receiving *in full*, at a sharp turning, the filthy flirtings of a well-turned mop.’—*Testy.* “ Juvenal had never been submitted to this mode of irrigation, when he said,” ‘ *Nemo repente fuit turpissimus.*’

## From Dialogue VI. Miseries in Travelling.

2. (S.)

'The long time which you pass in one of what are called the *short* stages, at the door of one public-house after another, while the rascally driver stops to make himself drunker and drunker.'

6. (T.)

'On packing up your own clothes for a journey, because your servant is a fool—the burning fever into which you are thrown by finding that after all your standing, stamping, lying, kneeling, tugging and kicking, at the lid of your trunk, it peremptorily refuses to approach nearer than half a yard to the lock.'

27. (T.)

'In riding, after having dismounted in a solitary place, being refused by your horse, the liberty of remounting him, no one being at hand to hold his head,—so that after many hard, but ineffectual struggles with him, he finishes the dispute by a parting kick, and then runs away.'

44. (T.)

'On arriving at the end of a long and fatiguing journey, discovering that you have involuntarily lightened your travelling carriage, by leaving two or three hundred miles behind you, the box of letters, papers, account-books, &c. which constituted the sole object of your expedition.'

## From Dialogue VII. Miseries of Social Life.

2. (T.)

'Briskly stooping to pick up a lady's fan, at the same moment when two other gentlemen are doing the same, so *making a cannon* with your head against both theirs,—and this without being the happy man at last.'

6. (T.)

'Visiting a very *nice lady*, who lets you discover, by the ill-suppressed convulsion of her features and motions, that she considers your shoes as not sufficiently wiped (though you have passed over at least twenty mats)—that you stand too near to a darling jar—that you lean rather too *emphatically* against the back of your chair,—that you are in danger of waking shock, by speaking in too high a key, &c. &c. till you begin to envy the situation of real prisoners.'

24. (S.)

'After expressing to a person your sorrow at having been from home when he lately called upon you, incautiously letting out some circumstance which completely disproves your *alibi*.'

'*Testy*. "Too bad indeed!"—a man is never at a worse nonplus than when, like poor Darius—'exposed *he lies*.' *Dryd.*

## From Dialogue VIII. Miseries in the Library.

7. (T.)

'In attempting, at a strange house, to take down a large book from a high, crowded shelf, bringing half the library upon your nose.'

24. (T.)

'Losing the post, and this when you would as willingly lose your life.'

## From Dialogue XI. Miseries at the Table.

11. (S.)

'A spinning plate;—there is but one, and you always have it.'

' 83. (T.)

' On coming down late to a hasty breakfast,—finding the last drop of water in your kettle boiling away, the toast in the ashes, and the cat just finishing the cream.—*Sens.* "As for myself between the mischief to my nerves if I do drink tea, and to my comfort if I do not,—"

' *Ned Testy.* "You may say with Martial,

"Nec TEA-cum possum vivere, nec sine TEA."

From Dialogue X. Miseries Domestic, &c.

' 1. (T.)

' Getting up early in a cold gloomy morning, (quite enough already you'll say, but that's not half of it)—and on running down into the breakfast-room for warmth and comfort, finding chairs, tables, shovel, poker, tongs, and fender, huddled into the middle of the room; dust flying in all directions; carpet tossed backwards; floor newly washed; windows wide open; bees-wax, brush, and rubber, in one corner, brooms, mops, and pails, in another, and a dingy drab on her knees before an empty grate.'

It will be perceived from these extracts, that the author having once opened this vein of irony, he might pursue it to almost any extent; but that there must be so strong a family-resemblance in all his jokes, that the reader, in the course of perusal, will probably be wearied with the unvarying sameness of features which he discovers in them all. This, however, is a defect in the nature not in the execution, of the work; the author has been aware of it, and probably for this reason introduced the character of *Ned Testy*, but even his humour is of *one kind only*, and that, though very whimsical, lies in a very narrow compass. In the last scene of this tragi-comic performance, Mr. Testy falls into an apoplectic fit, in consequence of being bespattered from head to foot with mud, by a dashing equipage passing full speed on a dirty high road. This is the consummation of his miseries, and before he drops he utters a 'groan' so long and terrible, that we dare not repeat it. While he is carried off, apparently lifeless, his friend Sensitive, with as much fellow-feeling as could be expected from an animal so exquisitely selfish, drily exclaims,

' *Vitaque, cum gemitu, fugit indignata sub umbras!*' *Virg.*

At that moment, Sensitive's elder brother arrives, and enters upon an argument with him, on the absurdity of his "effeminate complaints, artificial sorrows, and ideal mortifications," which he very justly contrasts with the real calamities of life. Sensitive is not so overwhelmed with Testy's misfortune, but that he can muster sufficient courage and coolness to defend himself very ingeniously. In the conclusion, however, he acknowledges himself vanquished; and just at that instant the reader, who, during this long controversy, has been agonized in suspense for the fate of poor



Testy, is delighted to hear his voice again, in the adjoining room, 'and for the first time with a *mute* upon it.' The elder Sensitive then advises his brother to collect the groans which he and his friend had uttered on various occasions, and give them to the public 'in the form of a *MORAL JEST BOOK*.' Till we arrived at these 'last words' in the volume, it never entered our heads that we were reading a *moral* work; but we will not quarrel with the author at parting: we believe that he has endeavoured to make his jests as *harmless* as they could be, consistent with the natural levity of the tribe; and to his credit we may affirm, that we have never read a work so abounding in wit and satire, which was so free from the audacious impiety, and pestilential obscenity, that too frequently render such productions an abomination. It is true, that Mr. Testy sometimes breaks out into a curse; and Sensitive *senr.* says of him, that he was such a swearer, that even 'on entering a room he regularly took the *paths* and his seat together.' Of these, however, the author has very properly chosen to be rather the *accusing* than the *recording* angel. The style of this volume is playful and elegant; though sometimes when the writer means to be uncommonly brilliant, his language grows turgid, and his humour becomes stiff and extravagant, rather exciting surprize than mirth. In one instance only has the author alluded to the sacred scriptures, and then he has done it with the most solemn and becoming reverence. The reader will find the passage, in pages 348 and 349. It is one merit of this truly Scarronic volume, sprinkled as it is throughout with facetious parodies and droll vocations, that the phraseology of scripture has not been pro-equistituted in it to the purposes of wantonness. x

Groan Extraordinary. (By a Reader.)

'At a formal visit, in a large party of well-dressed ladies and gentlemen, all of whom are entirely unacquainted with '*The Miseries of Human Life*,'—after having praised them to the skies, and awakened excessive curiosity, *attempting* to repeat one of the best 'Groans' of Timothy Testy or Samuel Sensitive, when your memory suddenly fails, your voice breaks, and you feel as if a bread-crumb had stuck in your wind-pipe: (*obmutuit amens.*)—the company being too well-bred to laugh, sit silent, and—pity you.'

Groan Supplemental. (By a Hearer.)

'Your curiosity being thus exasperated, applying to your bookseller for half a dozen of the '*Miseries*,' as you sail the next day for the East Indies; being informed, that the book is out of print, that not a copy is to be had for love or money, but that a new edition may be expected in *a few weeks*, when you may have as many as you like!

The public no doubt will anxiously inquire for the '*author of our woes*;' we believe him to be Mr. Beresford, who formerly published a highly respectable, but neglected, translation of Virgil.

**Art. X. *Picture of Edinburgh*, containing a History and Description of the City, with a particular Account of every remarkable object in, or Establishment connected with the Scottish Metropolis, illustrated with a Plan, and upwards of thirty Engravings on Wood. By J. Stark. Edinburgh, Constable; London, Murray, pp. 334. 18mo. Price 6s.**

**T**HIS pocket volume comprizes more information, at a moderate price, than we have seen in many a bulky and expensive quarto. As a *Present State* of the city which it portrays, the picture is equally interesting and favourable. With the history and description of Edinburgh, its antiquities, political civil and municipal establishments, is combined, an account of its banks, its literary, religious, and charitable institutions; the amusements and manners of its inhabitants, the trade of the city and its port; the natural history of the country around it; and descriptions of some of the more remarkable places, objects, residences, &c. in its vicinity.

As the map which forms the frontispiece to this volume, includes only the city, a second map, marking the villas, villages, &c. within the distance of a convenient excursion, would have been a useful *companion* to this picture; and if a *section*, shewing the declivity of the rock on which the city is built, from the Castle to Holy Rood House, were added, the whole would give strangers an idea of the site, far more correctly than can be effected by description. These we recommend as improvements; the following are blameable omissions.

We find no description of the draw-well in the castle, which is an object interesting by its depth, (105 yards) and by the labour necessary to sink it in the solid rock; nor of the fire-beacon on the castle battery, though certainly remarkable for its construction and use. Very few of its ancient contemporaries remain in their stations; and this, we presume, is partly indebted for its preservation to the blazing loyalty which it displays on occasions of public rejoicing. In the account of the Fish Market, no notice is taken of premiums, paid yearly under the direction of the magistracy, to those who have imported the greatest quantity of fish; of which *memoranda* are kept under the first arch of the North Bridge, where the carts are weighed. The fares of the hackney-coaches, of the short stages, &c. are omitted. The Wednesday morning market for poultry, eggs, &c. held where the cross stood, though a scene both amusing and interesting, is not mentioned. Of the wall on the earthen mound, nothing is said; and yet the Topographer could not but know, that it answers the purpose of defence from the force of the wind, which, when it blows from some points, is by the nature of the place compressed into fury; a fury severely felt on

the Castle Hill, where it once blew over the rock, a serjeant and his guard, consisting of twelve men.

This volume might also have censured with due severity, those intolerable blemishes to this city, the Luckenbooths, &c. in the High Street; the Portico of St. Andrew's Church, which by straddling over the foot-way, ruins the effect of one of the finest streets in Europe; the Custom House, placed so precisely *apropos* as to close a *vista* of streets at half its length, which otherwise would extend not less than a mile: &c. &c.

The most probable derivation of the name *Edinburgh*, is from *Edwinesburgh*, as Simeon of Durham, in the middle of the eighth century, called this town; which David I. in 1228, describing it as his royal borough, softens into *Edwinesburg*; whence it is inferred, that the Northumbrian prince *Edwin*, founded this city during his possession of this part of Scotland. The protection afforded by its castle drew many settlers around it, and about 1456, when parliaments were held regularly, Edinburgh was considered as the capital of the kingdom. It experienced many vicissitudes during the contests between England and Scotland: was more than once taken and burnt; but was rebuilt with diligence and perseverance. An interesting period of its history, is that, when the rancour of religious fury impelled the inhabitants to deeds at which their liberal minded descendants must blush. The same spirit *might* indeed have been instanced, had our author thought proper, in the memorable riots in 1780, occasioned by the bill for tolerating Roman Catholics; but perhaps he rather wished to banish such scenes from the recollection of those, who have since beheld an *altar* erected for the service of expatriated strangers, with the same composure as the various sects of Protestants maintain toward each other.

The fate of the unfortunate Captain Porteous in 1736 is told circumstantially; but it never seems to have reached the ear of this writer (p. 49.) that the person who was most deeply concerned in that outrage against government, was afterwards an eminent printer in London; who, when charged among his convivial associates with the fact, would sometimes admit, that if he did not actually execute that unfortunate officer, yet he *paid for the rope which hanged him!*

The high reputation of the Edinburgh School of Medicine, induces us to select the history of an institution, to which it is indebted for its present fame.

‘Prior to the commencement of the eighteenth century, which forms a striking æra in the history of medicine in this country, every thing connected with the healing art was wretched in the extreme. Barbers and surgeons, as in other places, were accounted one profession, and by the laws of their incorporation, the same body of men who performed

surgical operations, had alone the sole right to shave beards and sell *aquavite* (whisky) in the "gude town." Empirics, at the same time, with perhaps as much knowledge of the science, and comparatively as much success as their successors of the present day, prescribed medicine and gave advice; while what were called the regular practitioners, from the want of proper means of medical knowledge, administered to their patients as chance or a confined experience directed.

'The qualifications required for those who practised as surgeons in Edinburgh in the beginning of the sixteenth century, were, that they should be able to 'wryte and reid; to know anatomic, nature and complexioun of everie member of humanis bodie, and likewayes to know all the vaynis of the samyn, that he may mak flewbothomea in dew tyme,' together with a complete knowledge of shaving beards and cutting of hair.

'The Royal College of Physicians was instituted by a charter, dated the 29th of November, 1681, which was confirmed by parliament on the 16th of June 1685. Among the original members were the celebrated Dr. Archibald Pitcairne, his father-in-law Sir Archibald Stevenson, and Sir Robert Sibbald.

Dr. Pitcairne was anxious to establish a medical school at Edinburgh. He himself had been educated at Paris, and filled for some time the medical chair in the university of Leyden, at which period the celebrated Boerhaave became his pupil. Returning to Edinburgh in 1693, well skilled in his art as it was then practised on the Continent, he married and settled in the city as a physician. Though he never gave public lectures on any branch of medicine, yet something of this kind seems to have been at one period in his contemplation. In a letter to Dr. Robert Gray of London, dated October 14, 1694, he writes, that he was very busy in seeking a liberty from the town-council of Edinburgh to open the bodies of those poor persons who die in *Paul's Work*, and have none to own them. On the 15th of October 1694, the town-council complied with the request of Pitcairne, and by this paved the way for the establishment of a school of medicine in Edinburgh.

'Long before this time, however, the barber-surgeons had been granted the same favour which Pitcairne now received. In their petition to the magistrates 1505, at the time of their erection into a corporation, they request 'that we may have anis in the zeir ane condampnit man efter he deid, to mak anatemea of, quhair throw we may haif experience ilk ane to instruct utheris, and we sall do suffrage for the soule.' This petition was granted; but by Pitcairne's being under the necessity of again making an application, seems to have been little or not at all acted upon, or the case of 'condampnit men' occurring so seldom, as to make the privilege of little use to the practitioner.' p. 200—203.

'In the course of twenty years, (viz. from 1768 to 1788), the number of students in the University had increased from about 1000 to nearly 2000. From the following statement of those who studied medicine, an idea may be formed of its progress in other departments.

From 1720 to 1790,.....	12,800.
.... 1790 to 1800,.....	3,130

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From 1720 to 1800,..... 15,930

The belles lettres, till within the last fifty years, had little to boast of in Scotland; not that eminently learned characters were wholly wanting; or that we can forget our obligations to the inventor of logarithms, and to other Scottish literati; yet the latter part of the last century undoubtedly eclipsed in literary reputation the lustre of any previous period. As to the arts,

'In the reign of James VI. paintings seem to have been so multiplied, that they were even in common use as domestic decorations among the citizens of Edinburgh. This is evident from a singular circumstance which happened in Edinburgh in 1601. One Archibald Cornell, having seized or distrained some goods and chattels, for the payment of a debt, took away, among other things, the pictures of the king and queen; and when he came to the cross to comprise the same, he hung yame up upon twa nailis on the same gallows to be comprysit; and yai being sene, word zead to the king and quiene; qrupone he was apprehendit and hangit\*.' The first Scottish painter of any note was George Jamesone, a native of Aberdeen, who was born in 1586. P. 265, 266.

'An unsuccessful attempt was made about the year 1786, by some of the Scottish artists, after their return from improving themselves on the Continent, to establish an academy of the fine arts at Edinburgh. p. 279.

The following are the constitutional authorities of the Kirk of Scotland: this city is the metropolis of their power.

'The *General Assembly* is the highest ecclesiastical court in Scotland; and may, without impropriety, be termed the Ecclesiastical Parliament. It consists of commissioners, some of whom are laymen, under the name of ruling elders, from presbyteries, royal boroughs, and universities. The king presides by his commissioner (who is generally a nobleman of high rank) in the assembly, which meets in Edinburgh once a year. A moderator is chosen from their own number, who presides and regulates the proceedings. To this court lie appeals from the other ecclesiastical courts, and their decision is final. *Provincial Synods* are next in authority; they are composed of a number of the adjacent presbyteries, over which they have a power. *Presbyteries* are composed of a number of contiguous parishes; they inspect into the behaviour of the ministers and elders of their respective bounds, ordain pastors, examine and license schoolmasters, &c. The lowest church court, the *Kirk-Session*, is composed of the minister and elders of every parish; and these have the superintendence of the poor, visit the sick, and assist the minister in the other duties of his office.

'The regular established clergy of Edinburgh are twenty-four. The number of parishes into which the city is divided, and of which these are the pastors, are fourteen, including the suburb of Canongate, St. Cuthbert's and Leith: Besides these, there are under the controul of the established church five *chapels of ease*. Belonging to the Scottish Episcopal Church are three places of worship in Edinburgh, and one in Leith. Those belonging to the different dissenters from the established church, and other sectaries, are numerous. The total number for divine worship is forty-four.' p. 286.

Theatrical exhibitions have been alternately patronized and proscribed in Edinburgh: they were opposed by the clergy, as well priests and monks, who felt their satire anciently, as by those of the present establishment, which emitted an exhortation, levelled against all who frequented the *Temple of the Father of Lies*: and which 'prosecuted the *Servants of Satan* at their own expence,' in 1737. We find also, that,

'The General Assembly of the Church, met in 1757, made a declaratory act, in which they enjoined all presbyteries, 'to take care that none of the ministers of this church do upon any occasion attend the theatre.' As this was the first act of the Assembly against the stage, it was little regarded, and the clergy, as they had formerly done, continued still to attend the theatre occasionally. Nay so remarkable was the change which afterwards took place, that during the sitting of the General Assembly in the year 1784, when the great actress Mrs. Siddons first appeared in Edinburgh, that ecclesiastical court was necessitated to fix all its important business for the alternate days on which she did not perform, as all the younger members, clergy as well as laity, took their places in the theatre on those days by three in the afternoon' p. 354.

What would John Knox have said to this modern improvement of manners! this taking of places in the theatre, three hours before the performances began! and in direct opposition, also, to exhortations, emissions, and declaratory acts of the highest ecclesiastical court!

The music of Scotland is well known to be peculiar as to style, and pleasing as to effect; whether it be truly ancient and national, as some say, or, as others affirm, was introduced by the unfortunate Rizzio; or about the time of the Restoration, are *debateable* questions, and as such we pass them; but the following extract leads us to consider the instruments which were formerly employed, as being very different from those which delight a modern audience.

'Of the eight shepherds mentioned in the 'Complain of Scotland,' published at St. Andrew's in 1548, 'the fyrst hed ane *drone bag-pipe*, the nyxt hed ane *pipe made of ane bleddir and of ane reid*, the third playit on ane *trump*, the feyrd on ane *corne pypé*, the fyft playit on ane *pype maid of ane gait horne*, the sext playt on ane *recordar*, the seuint plait on ane *fiddill*, and the last plait on ane *quhissil*.' p. 361, 362.

The general manners of the place are thus described:

'The luxury of the table, and the late hours of dinner and amusements, have much increased since 1783. By the more opulent tradesmen and merchants, business is little attended to in the afternoon; and the variety of delicacies at their tables is perhaps equal to what the first circles had in 1763. The company of the ladies is also, as in 1783, much neglected, and the bottle is preferred to the amusements of the drawing-room.

‘ Visiting and catechising their parishioners is by the clergy at this time (1805) almost entirely given up, excepting among the dissenters; and these too do not officially visit so often as formerly. People of fashion do not frequent the church so often as a few years ago; and the number of fines\* for natural children has not decreased in the hands of the present *kirk-treasurer*. The number of prostitutes, which, according to Mr. Creech, increased *more than a hundred fold* in the short space of twenty years, (from 1763 to 1783), has not increased in the same *ratio* since the latter of these periods, though their number has not perhaps much diminished.

Edinburgh offers an excellent opportunity for a philosophical history of a city, and its population, considered as part of the history of man. Its increase, if not its foundation, is within the period of record; we have authentic accounts of the manners of its citizens, in various ages, and it has long been the seat of government, of learning, and of commerce. It offers therefore to the philosophic mind almost every requisite for discussing those interesting inquiries whether refinements in society promote or diminish happiness, or whether its amount remains nearly the same, varying only in appearance by the substitution of one vice or folly for another; questions, perhaps, which no man can solve satisfactorily to others, but which many will confidently decide for themselves. Yet where the truths of christianity are professed by the bulk of the community, and sincerely received by many of its members, we cannot doubt that its moral state, and consequently its place in the scale of comparative happiness, are considerably superior to those of unchristianized barbarians. Even where the gospel is neglected, as to its divine authority, it so much extends and corrects our views of moral obligation, that it materially strengthens the exertions of judicious governments in regulating the external manners of society. We have the pleasure to say of the city of Edinburgh, that its public morals are greatly superior to those of many other cities of equal population; and we trust that we do not err in attributing this circumstance to the large proportion of citizens, who possess that personal virtue which is essentially important to themselves, and extensively beneficial to their connections.

We dismiss this volume by commending the general description given of the city, the gradual enlargement of which, to its present extent, is well narrated; and the proposed additions on the north are correctly delineated and explained. We are pleased also, with the sketches of the buildings, as well ancient as modern, though we do not mean to deny, that we should have preferred superior execution, if the price of the work would have permitted.

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\* This commutation usually produced about 600l. per annum.

Art. XI. *Steudt's Works of Sallust.* (Concluded from p. 493.)

IT is said of Herodotus, that he not only wrote a life of Homer, but imitated his manner.\* How happy had the biographer of Sallust copied his brevity. On the contrary, he seems, like Pythagoras, to remember a previous existence among the nymphs of Emathea, who, the classical reader will recollect, were infected with a strange *garrulitas, studiumque immane loquendi*. To use his own words, on another occasion, 'he presents to the reader, rather a history of Roman affairs, than the biography of a single individual, who is thereby lost and overshadowed, amidst a crowd of persons and events brought forward to the view.' We find too, in this bulky work, a large creature, of the *viviparous* kind, bringing with it a numerous offspring of lives, among which are those of Le Clerc; of Xenophon; of Marcus Marcellus; of Marcus Antonius; of Marcus Porcius Cato; of Varro; of Marcus Æmilius Scaurus, both father and son, of Marcus Calpurnius Bibulus; of Lucius Domitius; of L. Carbo; of L. Domitius Ænobarbus, and Livius Drusus; and of Cæsar and Pompey, strangely overgrown, and out of proportion. These unnecessary narratives are swelled out to an intolerable extent by quotations, and translations of those quotations, and quotations of these translations, beyond all patience, without mercy and without end. One octavo volume might have contained Catiline and Jugurtha, with all that is *essentially* valuable or necessary in the notes; and had this plan been preferred, many errors, much misrepresentation, an infinitude of discussion foreign to the subject, and even some *plagiarism* would probably have been omitted. Whoever compares the following extract from Clarke's *Progress of maritime Discovery*, with the note in vol. i. p. 413, of this work before us, will perceive a resemblance which cannot be accidental: not only the train of thought, and the particular ideas, but some of the phraseology being exactly similar.

'In the conquest of Carthage, historians have only beheld the subjugation of a mighty republic, overwhelmed by its own factions, and by the arms of Rome. Whereas, in truth, the destruction of the metropolis of Africa, affected the whole system of civilized life throughout the world. The triumph of Rome was the triumph of the sword, over the most beneficent reign of commercial power. When Carthage fell, the naval and mercantile character was buried amidst its ruins: and the military mariners of Rome came forward to subjugate and delude mankind. What a field for reflection is here opened to the historian! Had Carthage triumphed, and the Roman power been subdued, how greatly would

\* This life of Homer, however, attributed to Herodotus, is, in all probability, spurious; because its chronology respecting Homer and Hesiod, is essentially different from that in the *Euterpe* of Herodotus.



the progress of maritime science have been advanced : whilst the various nations of the globe, united by the golden chain of commerce, might have cultivated the arts of peace, and respected the influence of the trident. The discovery of the Cape of Good Hope, and of America, would have afforded at an earlier period an ample scope for the genius of ancient commerce, whose resources and influence, increased by the lapse of ages, would thus not only have ameliorated the condition of mankind, but would also have prevented the monopoly of power, and the long night of slumber. The scenes which mark the establishment and decline of the Roman empire, could not have disgraced the page of history, nor would the actions of Caligula have insulted the dignity of human nature.'

'How long shall we continue making books, as an apothecary makes medicines, by pouring out of one phial into another!'

In the note on Appius, (vol. i. p. 175), we are surprized to find Dr. S. translating '*lomentum aut nitrum*,' soap or nitre. He surely could not fail to know, that the Hebrew נתר and the Greek νιτρον, and the Latin nitrum, were a very different thing from the English-nitre. How this variation of meaning arose, we do not stay to inquire; but certain it is, that the nitre of Solomon and Jeremiah, Dioscorides and Pliny, was an abstergent, which ours is not. The modern nitre, Dr. S. well knows, is a neutral salt, the nitrate of potash; the ancient, we cannot doubt, was the soda, or fossil alkali, the *natron* which is found abundantly in Egypt, &c. at this day, and is called by this name.

With respect to the origin of the Latin language, we cannot fully agree with Dr. Steuart. Though the Latins have adopted many things from the Greek; as in particular the Æolic digamma, whence *ovis* from *ois*, *vinum* from *oivos*, &c.; and the Æolic or Macedonic nominative case, as *poeta* and *cometa* from *ποιητης* and *κομητης*; though both Pliny and Tacitus say, the ancient letters were very similar in the two languages; and though Dionysius Halicarnassensis deduces formally the Latin nation first from Ænotrus and his colony; then from the Pelasgi and their colony, from Evander, from Hercules, and, lastly, from Æneas; — yet, among other reasons, because the Latin wants the article which the Greek has; wants the dual number; and is so very diverse in other respects from the Greek; and is vastly inferior to it in the structure of the verb, and discrimination of time; we can by no means think the Latin to be a mere dialect of the Greek, much less a corruption of it. We apprehend that it is a very complex language, as might naturally be expected; mixed, no doubt, and modified, by the various tribes which colonized Italy, and the various adjacent aborigines. The original stock cannot be traced; but it is probable, that both the Gothic and the Slavonic shared largely with the Greek in its conformation.

We are surprized that our translator can so complacently ap-

ply Lucian's 'requisites' for historical composition, to the writings of Sallust; impartiality, beyond a doubt, is a praise which the treatment of Cicero must forfeit for ever. Surely that 'father of his country,' (a title assigned him by 'FREE Rome,') should not have been grouped undistinguishably in the crowd. A faithful historian would have placed him in the boldest relief, exposing himself to danger, while he warded it from his country. Cicero himself, we confess, has told the story *usque ad nauseam*; but this could not authorize the historian to forget it.

The remarks on style in the second essay, Vol. I. 226, *et seq.* we highly approve; though the author is absurdly vehement in his refutation of all the charges urged against Sallust, as a writer. The comparisons between Sallust, Livy, and Tacitus, among the Romans, and between Hume, Robertson, and Gibbon, among ourselves are on the whole well executed. Of the latter writer it is truly observed:

'When Gibbon appeared, and was unable to rival them (Hume and Robertson) in energy, like the followers of Livy and Sallust, he became more studious of ornament. He was anxious to hide his inferiority of strength under the extraordinary elegance of his dress. His style accordingly is eloquent and flowing, and at once correct and splendid. He is to his celebrated precursors, what Demetrius Phalerius was to Æschines and Demosthenes. Like that ingenious Rhetorician, he seems to belong to a period, of which the maturity being past, its want of real vigour is to be supplied by curious refinement, by laboured diction, and by fastidious delicacy. He was as deeply enamoured of the false lustre of Tacitus and the French, as Seneca was of that of the declaimers: and it is equally true of both, that with genius fitted to adorn, they corrupted the taste of their respective ages.'

The famous Roger Ascham admires the writings of Sallust, yet censures him for both old and new words; for Grecisms; for 'using *amut* instead of *solet*,' like *αγαστα* and *φιλι*, for nominative cases put absolute, &c. Steuart defends his Roman client against the tutor of Queen Elizabeth, and we think successfully. He justly remarks the advantage which the English style has derived within these 50 years from the reviving taste for ancient vigour and purity. We cannot help smiling, at the indecorous retort with which he twits, and mocks the venerable Roger Ascham and Sir John Cheke; but we cannot forgive it. 'Surely these have not advisedly read the writings of Saluste: for their fancies smell not of that learning or judgment, which befiteth such wise and worthie wits of Englande. Verelie it be a matter of moche readyng and tried judgment, to make trewe account of the faults of those authors, which did wryte in the most perfit time, lest we do but shew forth our own blyndnesse. Wherefore I will recite to thies learned scholars the very wordes of Quintilian, who saith, *modestè et circumspècto iudicio de*

tantis viris pronuntiandum est; ne, quod plerisque accidit, dam-  
nent quæ non intelligunt."

The account of editions and translations of Sallust is far from complete. It is by no means certain, that the Venice edition in folio 1470, is the *editio princeps*; others supposed it to have been the work of Zainer nearly at the same time, and particularly the Sorbonne edition, in 4to. probably quite as old, which are here overlooked, may fairly dispute its title. Among a great number more, the following are also omitted; that of BADIUS ASCENSIVS, fol. 1523; that of Maittaire, 1713; and the valuable one, with a commentary, by MINELLIUS, 1740; and the curious STEREOTYPE edition, 24mo: Edinb. 1741, on plates cast by WILLIAM GED, whose claim is thus incontestably proved, long before the invention was adopted at Paris by the *Didots*. A new edition also has lately appeared in America (*Ecl. Rev.* II. 576.) The account of translations at home and abroad is curious, and much more accurate. One circumstance, under this head, very dishonourable to Dr. Steuart, is the insolent abuse of that excellent and useful scholar, Mr. Clark of Hull: can any mortal think why? *Hinc illæ lachrymæ!* Mr. Clark prefixed to this translation, *Le Clerc's Life of Sallust, with the authorities in the margin!!*

Necdum étiam causæ irarum, sævique dolores,  
Excidant animo; manet alta mente repostum  
Judicium (invisum), spretæq; injuria famæ.

Dr. Steuart ingeniously defends the authenticity of the two *epistolæ*, otherwise called *orationes*, to Cæsar; but so little is the resemblance they bear to Sallust's style, and, as our translator admits, they display so much "less maturity of thought," and so much "less correctness of expression," together with some puerilities, that we cannot acquiesce in his opinion. The manner in which they speak of Cato, is widely different from the language of the Conspiracy: Scarcely too would the historian have presumed to dictate thus to the dictator, especially if this was the performance of his youth, as Dr. S. supposes. And if he were advanced in life, he would not surely inveigh against the influence of money in the management of the state; well knowing Cæsar's notorious character for bribery, and indeed how capable he was of taking a bribe. In the edition of 1523, *penes nos*, they are stated to be *incerti auctoris*; and certainly the silence of the ancient grammarians about these works, is a considerable argument against them.

In the 1st. Epistle Dr. S. adopts the Abbe Thyvon's reading *At hercule*, *HINC cum CARBONE*, instead of, *NUNC cum CATONE*; in this, we believe, he differs from nearly all the editions: Havercamp, reads *nunc cum Catone*, Ascensius, omitting both particles, "At hercle Catone, L. Domitio cæterisque ejus-

dem factionis, quadraginta senatores, multi præterea cum spe bona adolescentes, sicuti hostiæ maciati sunt. *Carbone*, beyond a doubt, is a happy correction, agreeable to the second epistle, and to historic truth; Lucius Domitius, and Cneius Papirius Carbo; both men of consular dignity, were put to death by Pompey, under the sanguinary reign of Sylla.

Dr. S. also notices a variation of the text in the first sentence of the second epistle. Wasse and others read *Populus Romanus antea obtinebat*, Ascensius, *Populus R. antea tenebat* which we think likely to be the true; Dr. S. follows Havercamp and Müller, *Pro vero antea obtinebat* regna atque imperia fortunam dono dare.

We are now to lay before our readers some specimens of the translation, with an opinion of its general merits. We have already intimated that Dr. S. is a determined enemy to Sallustian brevity. The size of his books, the style of his notes, the nature of his criticisms, all led us to expect a very diffuse and paraphrastic translation. We cannot say that expectation has been gratified; for if the Doctor had surprized us by a nervous imitation of his original, he would have given us more pleasure; and merited more praise. He will plead *in bar* no doubt against all our censures; he will declaim on verbal versions, and on jarring idioms, and on the spirit of the original: but we overrule all his remonstrances, and proceed to make him his own accuser in the very first sentence of his work.

'It is the duty of all men who would maintain their rank in the scale of the creation, strenuously to endeavour that their lives be not passed in a state of *obscurity*. *Without activity and usefulness they will little surpass* the herds of the field, who are doomed by nature to grovel on the earth, the slaves of *sordid and unruly* appetites.'

*Decet*, in this place, does not mean any duty or moral obligation; it only means *expedient* for attaining the object of pursuit: *Præstare* is not *maintain*, &c. but *surpass*, which the reader finds in the second sentence. *Obscurity* does not give the idea of *silentio*. Half the next sentence is altogether Dr. Steuart's; *prona* does not mean groveling; it refers merely to the posture of quadrupeds. This opening is a true and unpropitious omen; for on this plan the whole translation is executed. The reader therefore will not be surprized to find that Dr. S. has written a paraphrase; that he has taken the ideas of Sallust for his text; that he has mingled many of his own, that he has moulded the whole to his mind, and arrayed it in such ornaments as pleased his fancy, and seemed likely to charm an English reader. He has given us two fine pieces of historical composition, and displayed his own style to considerable advantage; he has also told us what were Sallust's opinions, and, where they seemed obscure,

has endeavoured to illustrate them. How far all this is synonymous with the word *translate*, the reader must judge.

Another striking proof may be found in the following sentence, that we have truly described the nature of Dr. S.'s labours. We cannot stay to dispute about the correctness of the ideas which the translation conveys.

*Quæ homines arant, navigant, ædificant, virtuti omnia parent.* Bell. Catil.

'II. Survey the whole circle of human affairs, and you *shall* (will) find, that they evince the ascendancy of intellectual vigour. The skill of the husbandman, the discoveries of the navigator, the labours of the architect, all spring from that powerful source.'

It is ludicrous enough to talk of *discoveries* and *navigators*, when one refers to a *good market*, and the other to a merchant in a little coasting gale! In the sentence immediately preceding, *optimum* *quemque* is very improperly rendered, 'the more aspiring competitor.'

This specimen of *free translation* may serve to satisfy the reader of Dr. Steuart's pretensions; indeed it will almost incline him to long for a '*fidus interpres*.' It would be endless to quote instances of perverted metaphor, of feeble redundancy, and puerile amplification. Surely none but Dr. S. would translate *audacia pro muro habetur*, 'Valour spreads, over the head of its possessor, a broad shield of defence!' On the same plan, *cruentam et luctuosam victoriam*, a bloody and deplorable victory, is metamorphosed into 'a field dyed with their blood, and cause to water it with their tears!' And this is to be a model for English universities!

The following admirable character of Catiline is unquestionably well written, according to the translator's manner; but those who wish to know the manner of the original, will seek it here in vain. We doubt whether a finer passage can be found in either work; the sense is correctly ascertained, and judiciously preserved. The passages we have distinguished are *additions*; many which are trivial or allowable, we overlook.

'Catiline delighted in broils, in civil commotion, in rapine and bloodshed. In such scenes he had mingled from his early years, eager to exercise his talents for mischief. With a constitution capable of enduring, beyond belief, the extremes of cold, of want, and of continued watching, he united a spirit which was, at once, daring, crafty, and versatile. He could frame any falsehood; he could dissemble any truth; ever ready to support an artificial character. In the gratification of his appetites he was fierce and ungovernable; covetous to a degree, of the possessions of others, prodigal, alike of his own fortune; and, while copious and voluble in talk, endued with but a small share of solid understanding. Yet the genius of the man was towering and romantic. His ambition was altogether of that ardent sort, which loves the vast and incredible, and aims at objects wholly beyond its attainment.'

Dr. S. in his note, has judiciously collated this masterly sketch, with the portrait which Cicero introduces in his oration for M. Cœlius.

The reader will perceive from the following passage, in the speech of Cæsar on behalf of the conspirators, with how much ingenuity Dr. S. adopts modern phraseology, and places his subject in the light of recent events; in this extract, it must be confessed, our italics make a formidable appearance.

*' Lacedæmonii, devictis Atheniensibus,' &c.*

*' Go to the proof, and appeal to facts. In the history of the Athenian republic, we read, that when that state yielded to the power of Lacedæmon, thirty persons were by the conquerors set over Athens to administer. Those magistrates opened their reign with a multitude of executions: they seized the loose and profligate, the pernicious and unpopular, and sent them to the scaffold, without the forms of trial. The people looked on with exultation, and celebrated the justice of their new rulers. But mark what followed. A precedent was established: and, the licence once given, that precedent was too soon fatally misapplied. Honest men were next cut off. The reign of terror commenced. Vice and virtue fell by the same blow. Thus the city of Athens groaned under oppression. But it was the chastisement of her folly, in too easily applauding discretionary power, which, she saw in the end, is the law of tyrants.'*

*' The history of Sylla is fresh in every one's recollection. When that usurper, flushed with victory, first seized the government, and ventured on the massacre of Damasippus, and others of a like stamp, who had enriched themselves by the misfortunes of the commonwealth, who was there then that applauded not the act? Justice, it is true, had been summarily done: yet it was the profligate, the factious, the fomentors of public discord, who had paid the forfeit of their crimes. What was the consequence? a general massacre followed.'*

The following just though very diffuse and florid paraphrase, we quote for its beauty and importance; but it is so completely different in form from the original, that we shall not take the trouble to distinguish its abundant faults,

*' Sin captus pravis' &c. Bell. Jugurth. 1.—' But if, impelled by appetite, or seduced by passion, the mind ignobly sink under the dominion of sense, vice and indolence impose their fetters, and habit gradually rivets them. Corruption once begun, it soon, takes root in the heart. Our vigour relaxes; the flame of genius is extinguished; and time passes away, without improvement. Meanwhile, the frailty of nature is sure to be charged with the train of misery that ensues. Thus it usually happens: men refer miscarriage in enterprise to any source, rather than to their own misconduct.'*

At the close of the Catiline, the Roman historian seems to have remembered that admirable passage of Thucydides. Ζ. αἰ;

ΤΩΝ ΤΕ ΓΑΡ ΝΕΚΡΩΝ ΑΙΛΑΦΩΝ ΘΥΛΩΝ, ΟΠΟΙΕ ΤΙΣ ΙΔΟΙ ΤΙΝΑΣ ΤΩΝ ΕΠΙΗΛΘΕΙΩΝ ΚΕΙΜΕΝΟΝ ΕΣ ΛΑΨΗΤΗ  
 μέλα φοβῶν κἀδισαλο, &c. Dr. S. has written his conclusion with care ;  
 it is a fine description, and the reader will fully justify our adding  
 it to our quotations.

• The crowds, which curiosity or the love of plunder attracted to the camp, beheld the field of battle with strong emotions. In turning over the bodies of the slain some discovered a friend or guest, and some a companion or relation ; while others, with malicious pleasure, recognized their enemies. The effects produced throughout the army were thus opposite and various. They were, like the scene itself, a tumult of intermingled passions, of joy and grief, of regret and congratulation.'

We have never more deeply regretted Dr. Steuart's illimitable verbosity, than in that exquisite speech of Micipsa, *Parum ego te, Jugurtha*, &c. As if determined to exasperate every admirer of Sallust, and indeed every reader of taste and feeling, our translator has completely overwhelmed and concealed the beauties of his original, beneath the heavy folds of his gorgeous and voluminous drapery. We spare ourselves the pain of seeing it on our pages.

On the whole, we have frequently endeavoured to consider this translation as an original work ; in this light it appears a very interesting and elegant production, and reflects no little honour on the abilities of the writer. At the same time we cannot help expressing our wish, that Dr. S. had adopted a more chaste and manly diction ; and this we had a right to expect, from the severity of his rebuke on the stately and luxurious majesty of Gibbon. It cannot be denied that the style of this work is often childishly florid, pompous without strength, and circuitous even to obscurity. As a translation we have already expressed our opinion of it ; we certainly should condemn such wanton diffuseness even in a poetical version. We are sensible of the defects of this performance : but we are also fully aware of the difficulties of the task. While we think, therefore, that Dr. Steuart has far exceeded the bounds, within which the liberty of translation ought invariably to be restricted, we are ready to acknowledge, with the utmost cordiality, that his version possesses considerable merit, and in some measure meets our wish, that the incomparable Roman should be introduced to English readers in an elegant dress, suited to the fancy of the times, and worthy of his rank and merit. We do not know that it ought to supersede future attempts. A writer, whom taste and habit induced to adopt a style more similar and suitable to the original, would now undertake the task with peculiar advantage. Dr. Steuart's work would obviously afford the most desirable assistance, and would enable a new translation to appear, with little or no comment, at a very moderate expense.

The notes of this publication, we have already observed, are very voluminous, and, to a great degree, unnecessary; yet they are generally learned, or at least elegant and interesting; they render the work exceedingly complete, and will save the reader the trouble of reference to other volumes, though it must be confessed they charge him a high price for this convenience. Some instances of false grammar and anomalous construction might be noticed; but these are like a few hairs adhering to a roll of velvet, of little importance, except as blemishes to its general beauty. We now take leave of Dr. S. expressing our conviction, that his deep research, his patient labour, his elegant taste, and his various, extensive, and accurate erudition, will command the gratitude and esteem of the world of letters.

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Art. XII. *A Letter to William Wilberforce, Esq. M. P.* on the Justice and Expediency of Slavery, and the Slave Trade, and on the best Means to improve the Manners and Condition of the Negroes in the West Indies. By Robert Heron, Esq. Price 4s. 8vo. Jordan and Maxwell. 1806.

**ROBERT HERON**, Esq. we have understood to be an assumed name, in which a certain author publishes those follies of his brain,\* to which he is—we mean to which he *ought to be*—ashamed to prefix his own. On the other hand, we have been assured that this Robert Heron is not that Robert Heron, not a *nomini umbra*, but a real person now existing in *rerum natura*, who undertakes to produce a certain number of MS. pages on a given subject, for and in consideration of so much good and lawful money, &c.&c.&c. How this is, we cannot pretend to say; our concern, assuredly, is not with the author, but with the book. This we find to be a ferocious personal attack on Mr. Wilberforce, the most absurdly sophistical, and contemptibly malignant, that has, perhaps at any time, abused the liberty of the press. Its main *argument* is the unlawfulness of doing *any possible evil* (that is, occasioning any pain whatever) for the sake of any possible good; an argument which applies exactly as much to Mr. Wilberforce and the slave-trade, as to the *Ld. Ch. Justice* and a convict at the Old Bailey; an argument so outrageously ridiculous, that none but a madman would think of refuting it. Every thing in the book which could at all claim the honour of an answer, has been answered a hundred times before; and our readers will not wish to find here, what they may find almost any where else. We shall therefore only shew how the author commences his attack.

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\* See his renowned '*Letters on Literature*,' published many years ago, and worthy of immortal ridicule.



'A fragment riven from a basaltic column, falls, unconscious to the earth. The sun-flower opens and shuts up its petals, by mere vegetative irritability. The force and delicacy of the sensations of even the most sagacious of brutes, and their combination into some sort of reasoning thought—arise not to the distinctions or obligations of morality. We expect not from infants more than natural unreflecting benevolence—and simple truth, not aware of the very possibility of such a thing as falsehood. To the savage, to the barbarian, to the unlettered peasant, to the bigot, *where the rust of bigotry has eaten into the very core of the soul*, it is but just to pardon almost every torpor, and every perversity of moral sentiment,' &c. &c. &c.

We were so confounded with the fall of the basaltic column, in the first line of this quotation, that we could not imagine whither the author was hurrying us, till we found ourselves at page 15, on the very scaffold of the guillotine, and were recalled to our senses by these tremendous interrogations.

'Do you (Mr. Wilberforce) deem a Marat, or a Robespierre, not to have been the most atrocious of criminals? Or do you suppose that there was not among them and their associates, a ferment of good intention, at least as blameless?—blameless, do I say!—*as sublimely virtuous*, as that by which your own efforts for the abolition of the slave-trade, and of slavery, have been so long prompted and directed?'

Had we stopped here, and thrown the pamphlet into the fire, the reader would have applauded our zeal; though he might have questioned our authority—that ought to be left to the hands of the common hangman. Yet still we look upon this pamphlet with some complacency! for it reminds us of an expiring monster employing the last convulsive agony of existence, in darting a fierce, but ineffectual blow, at the breast of its destroyer.

Satan is never more the prince of darkness, than when he appears as an angel of light; and Mr. Heron is never more profane than when he pretends to be pious. Hear him!—'*True Christianity* is to *that* religion, which Sir, your well-known book teaches, what the dramas of Shakspeare are to Dryden's romantic tragedies!' At page 120, the printed text says of a *true Christian*, 'He trusts to the *grace of God*, as to that conduct of Divine Providence, which, still educing *evil* out of *good*, hinders, by its general arrangement of things, any one act of his from disordering the general harmony.' As this evidently is a *misprint*, we notice it only to prove to the author that we have read his letter with more attention than he has revised it. But here behold deliberate sacrilege: he informs Mr. Wilberforce, that 'the particular modes of *emigration*! and *subordination*! by which alone the West Indies can be peopled,' are '*the law of nature; the revealed will of God; the common sense of mankind*,' &c.; and adds, 'I can no longer suppose, but that you now deeply regret

that you should ever have put such a rash hand to the œconomy of slavery, as did Uzzah, with unfortunate zeal, to the ark of God.' p. 27. When Mr. Heron presumed to compare '*the œconomy of slavery*' with '*the ark of God*,' he forgot that Uzzah was smitten, not for attempting to overthrow it, but for putting forth his hand to support it, when it was shaken. With this hint we leave Mr. Heron.

Art. XIII. *A brief Treatise on Death, philosophically, morally, and practically considered.* By Robert Fellowes, A. M. Oxon, pp. 134. 12mo. price 3s. bds. Mawman, London, 1806.

THE acknowledged importance of the subject, the universal concern it must excite in a world of mortals, the numerous, varied, and interesting scenes which it presents, the awful issue to which it conducts, all unite to render death a theme peculiarly favourable to the display of mental energy and impressive eloquence. In this respect, the task has not fallen into insufficient hands. Unhappily, however, for Mr. F., immortal truth alone can look 'the king of terrors' in the face; for when he casts his gorgon glance upon them, all the decorations of taste and learning wither in a moment, leaving us to detect with indignation the vain attempt to paint and beautify a corpse. And when a writer, employing respectable powers upon a favourable subject, completely fails of producing any valuable effect, to what can we attribute his infelicity, but to some *πρωτον ψευδος* some latent error at the foundation of his system, which enfeebles and perverts all his efforts. This appears to us the true cause of Mr. F's failure; for we shall be most egregiously mistaken if one of our fellow-mortals should ever learn to die with safety and comfort, by any aid this treatise can supply.

On a question awfully big with importance, where nature and reason feel their weakness, where to mistake is fatal, and to be right is the pledge of immortality, who would not expect a christian minister to search the inspired records of his religion, to consult with its infallible Author, and present to the world the decisions of him, 'who holds the keys of death and the invincible world.' But such reasonable expectations would here be disappointed; we are more frequently informed what man may think probable, than reminded of what God declares certain. Though Jesus Christ is the prince of life, who has abolished death, and brought life and immortality to light; though he says, I am the resurrection and the life; notwithstanding his death and burial, have an influence so powerful and so propitious on ours; and saints, apostles, martyrs, christians in every age, have found the solace of their last moments, in "looking to

Jesus," yet he holds no prominent or important place in this volume.

The true cause of death is kept out of sight. Paul informs us that death is originally the 'wages of sin,' that 'by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.' Mr. F. on the contrary, labours to convince us that death was sent into the world as a blessing, a mark of the Creator's beneficence towards those whose virtues he approves. In some of these reflections, he departs so widely from common sense, as well as revelation, that we need feel little apprehension of his doctrine producing any serious effects.

The antichristian consolation which is here held forth to the dying, is entirely in unison with the character of the work.

'When then we come to die, and reflect on the state into which we are about to pass, and the particular qualifications of disposition and habit, which the gospel has enjoined as necessarily requisite for the enjoyment, our only security and consolation can consist in the consciousness of having lived soberly, righteously, and godly, in this present world.'

This is completely abandoning, not only the prominent doctrine of the Scriptures, but the articles of the church, to which Mr. F. has sworn his assent. Similar sentiments might be found in the *Memorabilia*, but certainly not in the Acts or Epistles of Paul.

Is it because he is doubtful of his strength, and suspects he may need the forlorn hope, that Mr. F. recurs to the doctrine by which he might preach consolation to the damned, the temporary duration of future punishments? And by what new reasons has he attempted its support? Because the "temporary offence" of mortals cannot deserve eternal punishment. In what law-book, human or divine, are we taught to regulate the continuance of the punishment by the time employed in committing the crime? Defective as we think our criminal code, we have never yet arraigned it, for dooming to durance vile and long, the man, who, for the twinkling of an eye, abused his liberty to the injury of another in his person or property. And whom are we to thank for the temporary duration of the crime? Not the sinner; if he ceased to sin, it was because he had gained his object, or was weary of it, or was unable, or was afraid, or on any account rather than that the current of his disposition was changed, and his heart regenerated. Had not justice overtaken him, or some one of these impediments interfered, what security have we that he would not have gone on to sin for ever! Can we then prove, that infinite justice may not punish men for the crimes they would have committed, if they

could! To Mr. F.'s naked assertion, that the expressions of scripture, when explained according to the rule of sound criticism, afford no countenance to the doctrine of eternal punishment, we think it sufficient to oppose our plain denial.\* And *why* should we torture the scriptures, and weaken their authority, by attempting to overturn this doctrine? May we not safely trust the judge of all the earth to do right? and while the eternal duration of future punishments may display his justice, and prove that he has not governed the world by a lie, may not the nature and degree of them be so exactly apportioned to the varied shades of guilt, as to afford the completest satisfaction to every pure and perfect intelligence? That it *will*, we are satisfied; *how* it will, we are not concerned to know.

In spite of our reluctance to undertake the ungrateful task, we are compelled to protest against the very virtue which this book inculcates. Notwithstanding the gloss of words, the principle which breathes in these pages is not benevolence, which supremely regards the first and best of beings, and after him all others in their due order, and which alone possesses the nature of true virtue; but selfishness, which is of the essence of sin. To glorify him who justly claims supreme honour, to obey the king who ought to rule, to please that eye whose approbation alone is worthy our pursuit, to imitate the pattern of virtue, to approve ourselves the friends of him to whose excellencies indifference or dislike is impiety, are the motives which the scriptures have revealed, and true philosophy approves, as giving the spring, the inspiration, and the value, to all virtuous disposition and conduct. But these seem to have no place in Mr. F.'s system of religion, at least they have none in his book. To some of the motives which he urges, we readily yield their portion of worth and influence; but we object to their holding exclusively the place of purer and more exalted sentiments.

Amidst so much to censure, we can sincerely say, we were pleased to find something which we might justly commend. We could wish that all whom it may concern would practise the advice given with regard to making of wills, and the exercise of charity and forgiveness. The reflections on a death-bed repentance are such a medley of good and evil, that our critical fan will not enable us to separate the wheat from the chaff. Beside what Mr. F. has said to abate the vicious and ruinous confidence which men place in dying contrition, we should observe, that many, rescued from the instant stroke of death, have proved, by their subsequent conduct, that though sincere re-

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\* Page 55, Mr. F. uses the phrase *everlasting* destiny; and perhaps he thinks he is consistent.

penitance be never too late, late repentance is often not sincere. With regard to the penitent thief, we think Mr. F's conjectures unworthy of regard, because they are wholly gratuitous; there is no reason to believe that one was less criminal than the other; the sacred historians make no difference; they are both called *λῆσαι* and *κακούργοι*, thieves and malefactors; and the penitent acknowledges that they suffered justly. Surely the antidote to dangerous presumption is placed near enough, when we behold on the other side of the Redeemer, a fellow sinner dying in impenitence. We should lay most stress on the thought, that it must be a desperate hazard to presume how the Saviour would act in any common case, because in that awful hour when he was making atonement for sin, it pleased him to erect a stupendous monument of its mighty efficacy.

If specious reasoning, adorned with the charms of classic periods, could, without the vital animating spirit of christian doctrine, smooth the bed of death, we may recommend our readers to lay this volume on their last pillow. <sup>†</sup> But while man is a sinner, God a just, and holy governor, as well as a gracious parent, death serious, eternity awful, and christianity true, we would advise all, who value the peace of their last moments, to adopt the views of apostles and martyrs, and to commend their departing spirits into the hands of their Creator, Redeemer, and Judge, 'Lord Jesus receive my spirit.'

Art. XIV. *Christian Love*, with its correspondent Duties and Advantages, a Sermon; by J. Raban, of Wallingford, Berks, pp. 56. Price 1s. Williams, 1806.

WHERE is the critic so severe as to knit his brow at a discourse, whose spirit and design, like the law and the gospel of God, may be expressed in one word, Love. The preacher has made us so entirely of his party, that any censures we might venture to utter would be repress by our esteem and respect. We might indeed say, that he has attempted too much for one discourse from the pulpit; and we certainly think, that fewer thoughts, laboured with more care, would have produced better effect. Yet we are hardly prepared to say what we could wish omitted; for as much as was gained in elegance and polish might be lost in a diminution of intrinsic value.

As a composition we must call it loose and inelegant; and indeed Luther advised to preach sometimes *pueriliter, et ad captum vulgi*. Mr. Raban must allow us to wish, that he had constructed the following sentence in a less offensive form: 'Most ministers of the Gospel might look down with contempt upon the knowledge of by far the majority of their hearers.'

This is hardly consistent with the urbanity and politeness, which are commanded in the precept, 'be courteous,' and which we were pleased to see the preacher recommend so forcibly on Christian principles.

Art. XV. *A new Collection of Enigmas, Charades, Transpositions, &c.* a new Edition, 12mo. pp. 229. Price 4s. Longman and Co. 1806.

WE shall not enter into any arguments concerning the utility of enigmas in general; it may be sufficient to remark how highly they were esteemed among the sages of Asia, Greece, and Egypt, as contributing not merely to divert, but to strengthen and invigorate the mind. We warn our young readers, however, that the present is a *collection*; and that they may expect to find it contain old and new, good and bad, to the amount of more than three hundred.

Art. XVI. *Sacred History, in familiar Dialogues, for the Instruction of Children and Youth*, 2 vols. By the late Miss H. Neale, with a commendatory Preface, by the Rev. John Ryland, D. D. 2d. Edition, 12mo. pp. 295, 316, price 7s. boards. Gardiner, Burditt, 1806.

WE fully agree with Dr. Ryland, 'that this work unites so much entertainment with the most profitable and evangelical improvement of the Scripture Histories, as greatly to exceed, in the latter respect especially, if not in both, any other attempt of the kind.' The first edition was published several years ago in four small volumes, the last of which comprized, by way of appendix, a historical account of the Jewish nation, from the time of Nehemiah, to the destruction of Jerusalem. We are surprised to find that any of this volume remain unsold, as it completes the chain of Scripture History, and furnishes the young reader with very useful information, which he can no where else obtain with so much ease and pleasure. As this is the case however, the other part of the work is here reprinted in two volumes, and the whole will now be complete in three. We recommend it to every juvenile library, with the best wishes for its extensive circulation, and the firmest confidence in its utility.

Art. XVII. *A short Catechism of Sacred History*; for the use of Schools, pp. 51. Price 1s. Darton & Harvey, 1806.

Art. XVIII. *An Epitome of Sacred History*; chiefly abstracted from Dr. Watts's Short View, &c. 12mo. pp. 323. Price 4s. Darton & Harvey, 1805.

THE abilities of Dr. Watts, for communicating instruction to persons of all ages, have been celebrated by Dr. Johnson,

and admired by every friend of truth and piety, who is acquainted with his writings. His short view of Scripture History is, on some accounts, the most complete work of the kind that has fallen under our observation; but as it is too large to be committed to memory, its catechetical-form is liable to objection.

In the first of the publications before us, we have a much shorter catechism than Dr. Watts's, which may be useful in assisting children to recollect the Scripture-History. We cannot, however, so cordially recommend it as we could wish, chiefly on account of its monstrous disproportion; the first half of its pages containing questions and answers on the History of Genesis alone; and all that is recollected of the remaining histories of the sacred volume being crowded into the other.

The second of these publications contains an abstract of Dr. Watts's Short View, &c. The editor has done little, besides leaving out the questions, and inserting the answers of the catechism in the form of a continued narrative; a few words or sentences were sometimes necessary to make the connection appear natural and easy; these are of course inserted, and sometimes we observe a few improvements of the style.

We know not for what reason, (unless to make the volume of a convenient size,) the editor has omitted Dr. Watts's very useful history, of what is generally termed the connexion between the old and new Testament: a part of the work which we esteem very necessary in the education of young people.

Art. XIX. *An easy Grammar of History*, ancient and modern; containing a brief Expression of the leading Facts of History, written so as to be readily committed to memory; with Questions and Exercises, by means of which History may be practically taught in Schools. By the Rev. John Robinson, Master of the Free-Grammar-School, at Ravenstonedale, Westmorland. 12mo. pp. 155. Price 3s. Phillips, 1806.

THE ample title page of this little volume sufficiently explains its design; we have therefore only to add, it is well written, according to the improved plan of Goldsmith's *Grammar of Geography*, and it is illustrated by four useful maps; three of them belonging to the ancient history, and one to the modern.

We esteem it our duty to remonstrate against the positive assertion, (p. 42,) that Charles II. of England died by poison. Children should not be taught to receive that as an undoubted fact, which is only the conjecture of suspicion, and of which a celebrated historian affirms, (though it may be thought with too much confidence on the other hand) that, 'all circumstances considered, this suspicion must be allowed to vanish, like many others of which all histories are full.'

Art. XX. *Cromer* considered as a Watering-place; with Observations on the picturesque Scenery in the neighbourhood. By Edmund Bartell, jun. second Edition, much enlarged, royal 8vo. pp. 124. Price 8s. London, J. Taylor; Cromer, Leake, 1806.

THIS publication is designed to introduce the invalid to a small retired bathing place, on the coast of Norfolk, distant from Norwich about twenty-two miles; and those whose health or habits induce them to prefer quiet to dissipation, will probably find their advantage in adopting the suggestion. Cromer was formerly a considerable place, but the old town long ago yielded to the encroachments of the sea, together with the church, some remains of which, it is supposed, are still visible at very low tides. The inhabitants mostly subsist by fishing; some of them are engaged in salting and curing herrings. The work before us is chiefly occupied in describing the scenery of the adjacent country, the seats of the neighbouring gentry, and the market towns within a distance of ten miles. The author's reflections on the picturesque views he describes, and his deduction of landscape principles from these genuine compositions of nature, will be deemed the most entertaining part of the work. If we may depend on the accuracy of his eye, and the fidelity of his descriptions, the visitor will be amply gratified in such an excursion as our *cicerone* has suggested.

This edition, which is much improved, is handsomely printed; and is adorned with a view of Cromer, a view of interesting and luxuriant scenery on Fellbrigg Heath, and a neatly coloured map of the vicinity. This map is in some respects deficient; it should have delineated the eligible roads which are recommended in the work, and it should have distinguished the seats as well as the parks in which they stand; the churches should also have been inserted, and the mile stones should have marked the distance from London, &c.

These deficiencies we mention as hints for a succeeding edition, and for the notice of those who may be engaged in similar undertakings. We ought also to remark, that the work would have been materially benefited by a rigorous revision.

#### THANKSGIVING SERMONS.

Art. XXI. *A Sermon* preached to a Country Congregation, on the occasion of the late General Thanksgiving, &c. &c. By the Rev. Sir Adam Gordon, Bart. Rector of West-Tilbury, Essex. pp. 23. Price 1s. 6d. Rivington, 1806.

IT is our duty to apologize to the Reverend author of this discourse, and his numerous brethren, for our long neglect of the sermons they have published. With regard to performances of this kind, we believe there are almost as many writers as readers; and since it has become the fashion to publish sermons, merely on account of the event which occasioned them, they excite but little curiosity in the public, and not much attention from the critic. We do not expect to render any service to the author of this respectable sermon, by recording it in our pages; but at least we shall perform our duty, and obviate the reproach of neglecting him.

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Art. XXII. *Victory and Death*. The Substance of a Discourse, delivered December 5, 1805, &c. By Thomas Wood, (Huddersfield) pp. 25. Price 1s. 6d. 1806.

THIS is, like the last article, a declamation in praise of the gallant conqueror of Trafalgar, applauding our country and condemning our enemies. We do not see the necessity for preaching against religious establishments on such an occasion.

Art. XXIII. *England's Greatness*, the Effect of Divine Power and Goodness; a Sermon preached at the Nether Chapel, Sheffield, Dec. 5, 1806. By J. Dawson. pp. 46. Price 1s. Williams. 1805.

THE design of this performance is commendable; it is not in any respect particularly distinguished from the numerous tribe to which it belongs.

Art. XXIV. *A Sermon* preached in the Parish Church of Sedgfield, in the County of Durham, &c. Dec. 5, 1805. By the Rev. Thos. Sanders, A. M. of Christ-Church, Oxford, and Curate of Sedgfield. pp. 33. Price 1s. Hatchard. 1806.

A SERIOUS and respectable discourse, which does not pompously panegyricize the fallen hero, or the country for which he fell, but which aims to impress more important subjects on the mind. It warmly excites our gratitude for national mercies; but considers this as a duty of far less magnitude than personal repentance, and earnest solicitude for eternal salvation. We should be very glad to find the spirit of this discourse pervade every sermon on a similar occasion.

Art. XXV. *The Sword of the Lord & of Gideon*. A Sermon delivered in Peckham, Surrey, on Dec. 5, 1806. &c. &c. By W. Bengo Collyer. pp. 24. Price 1s. Conder, 1805.

THE text which is announced in the title is ingeniously divided into the following heads of discussion; the superintendence of Providence; the necessity of human exertion; the happy effects of their combined influence; and the gratitude we should feel for their success. The discourse is characterized by youthful exuberance of imagination, rather than by pointed argument, or pious and profitable instruction. Warm compliments paid to his country, may appear to merit for the preacher the praise of patriotism; but in our opinion that homage which requires the violation of historic truth, the stern integrity of the pulpit should disdain to offer.

Neither are we quite pleased that the preacher should excite the liberality of his congregation, 'lest he should be mortified!'

#### SWEDISH LITERATURE.

Art. XXVI. *Svedenstjerna's Travels, &c.*—concluded from Page 570.

HAVING spent the winter in London, M. Svedenstjerna proceeded on his Western Tour; and in March 1803, set off by way of Bath for Exeter. It is from this place that his scientific travels commence.

Henceforward, he examines the soil with minuteness; he visits the manganese mines at *Pyne*, near Exeter, the lime-kilns near Newton-Bushel, and the peat-marshes, and veins of coal, near Bovey Tracy; all his remarks display an extensive acquaintance with Natural History, and a mind capable of accurate investigation.

In order to pass the highest part of Dartmoor, he went to Plymouth, by the way of Morton Hampstead; and here he analyses the *shining ore*, commonly used for cleaning stoves, and at the writing-desk as a substitute for steel filings; he confirms the opinion, that, notwithstanding its great similarity to *blacklead*, it is a spathose iron ore, of the same nature as the German *eisenman*.

From Plymouth Mr. S. pursued his Tour to St. Austle, where he had letters of introduction to Mr. *Charles Rashleigh*, to whose abilities and patriotism he pays the highest compliments. This is the gentleman who, among his other useful undertakings, planned and founded the convenient harbour, near St. Austle, which after him bears the name of *Charles-town*. Here our traveller was much surprised to find, that the beautiful farms he saw around him, were, eight years ago, a barren and uninhabited common.

The famous clay near *St. Stephen's Church*, is afterwards analytically examined; the method of cleaning and preparing it for china manufactories described at some length, and compared with that used in France, and in other parts of the Continent.

Leaving this interesting country, celebrated during so many centuries for its mineral riches, M. S. then returned by way of Bodmin and Launceston, and thence through Barnstaple, to Ilfracomb, where he crossed the Channel to Swansea: at *Barnstaple*, he was charmed with the hospitality of Mr. W. GRIBBLE, who gave him an introduction to a friend in Ilfracomb, and offered him every assistance, even in money. 'I mention this circumstance' (says Mr. S) 'as a proof that English civility does not consist merely in treating you at a sumptuous table, but in tendering and affording you more important services.'—

At Swansea, our traveller was introduced to Dr. *Collings*, the Portreeve of that place, by a letter from Mr. GREVILLE. Here Mr. S. was completely in his element; along the river Tavey, near Swansea Canal, and on the road to Neath, he found a great number of iron and copper-works, among which Mr. MORRIS, Sheriff of the county, kindly guided him to the most remarkable: here, within the circle of a few Swedish square miles, he found fourteen copper-works, the aggregate produce of which was between 6 and 7000 ton per annum. During his stay at Swansea, he made different excursions, and describes successively the mode of conveyance by Shipping on the Tavey, the Canals and Aqueducts, the Railroads and the Steam-engines. After examining Mr. HAYNES's Pottery, he passed through Neath and Pontney Vaughan, to Merthyr, of which we think the following account may not be unacceptable.

*Merthyr Tydvill*, which less than twenty years ago was an insignificant place, has since, by its noble iron-works, become one of the most remarkable spots in England. These works, which are known under four different names, *Cyfartha*, *Pennydarran*, *Dowley*, and *Plymouth-works*, and which belong to as many proprietors or companies, are all situated within the compass of (three English miles) half a Swedish mile in length, and little more than 1 in breadth. Within this narrow

circuit I observed 13 iron forges, which upon an average produced 40 ton of pig-iron per week, and 20,000 ton annually of bar and hoop-iron. Without knowing the situation of these works, and the process now used in England, it is indeed difficult to imagine the possibility of such a produce.'

Mr. S. further states, of the *Cyfartha* works, that, through the *Puddling process*, invented by Mr. CORTH, and executed by Mr. CRAWSHAY, the clear profit in one year of the last war, had exceeded 50,000l. (p. 89.) The number of workmen, including all who are any way employed at these works, he rates at about 4000.

He now proceeds, by the way of Abergavenny, through Brosley to see the *Calcutt* iron-works, and those near *Coalbrookdale* and at *Lightmore*; and thence through *Shiffnall*, *Wolverhampton* and *Wednesbury* to *Birmingham*.

Between *Dudley Castle* (the situation of which he praises with animation) and *Wolverhampton*, our traveller counted in a small circuit of about nine miles, nearly 40 iron-works of different magnitude, and through the polite attention of Mr. WATT of Soho, whose son accompanied him, he found this tour highly interesting. *Bradley* iron-work, belonging to Mr. J. WILKINSON, being the largest in this neighbourhood, is described at considerable length.

We next find Mr. S. at *Sheffield* and *Rotherham*, examining the founderies and manufactories in that neighbourhood: and we are sorry that our limits prevent the insertion of his remarks. Had he now pursued a route through *Barnesley*, *Wakefield*, *Bradford* and *Leeds*, instead of taking the way of *Doncaster*, *Thorne*, *Snaith* and *Selby*, he would not have complained that he met with no manufactories deserving his notice.

He then proceeds by way of *York* to *Hull*; and describes this great commercial town, and its different manufactures, with considerable minuteness: at this place he saw some of his countrymen, and remained several days. At *Newcastle* Mr. S. found a great many amateurs of mineralogical science; he mentions particularly Mr. WINCK, Colonel BIGGE, and Mr. Geo. LOSH, and notices their cabinets. At the country-house of Mr. *Thomas Bigge*, (founder of the *Institution*, in *Newcastle*, upon the same plan as the *Royal Institution* in *London*) he spent several days and formed some interesting acquaintances. Nor did the *Tyne-works*, near *Limington* escape his notice, and still less the stupendous iron-bridge over the river *Wear*, which he admits to be the noblest and handsomest in Europe.

Our traveller entered *Scotland* by way of *Berwick*. The first object of importance that attracted his notice was the *Kelp*, or vegetable alkali (procured from the ashes of sea-weed so called), and used instead of barilla in soap-manufactories, &c. Here, as in *England*, we see him sometimes climbing a mountain on foot, sometimes travelling a champaign country; now examining the coal-mines, near *Dalkeith*, the iron-work at *Crammond*, or the papermill at *Laswade*; *sui semper similis*, he is always an accurate observer and entertaining companion.

The manager of the *Carron* iron-work thought fit to refuse a sight of it, even to his own countryman: a whim equally unhandsome and useless, as the *Carron* foundery is not now the largest in the kingdom, and produces nothing that may not be seen elsewhere.

At *Clyde* iron-work near Glasgow, which has three great furnaces, besides wind and cupola-forges, and which has been rated as next to *Carron*, in point of size and production, he staid several days; and whilst he is describing it he takes the opportunity to vindicate the genius, skill, and character of Mr. MUSHET in the strongest terms; from a menial situation, this gentleman rose to the management of the whole concern, and on account of some unsuccessful experiments, he has been stigmatized as an ignorant empiric.

'A few miles from Dumfries,' says Mr. S. 'I saw one of the handsomest country-seats, in Scotland, belonging to Mr. MILLER. This gentleman seems to be about 50, and has for upwards of twenty years been occupied with a new construction of ships, which, not only in calm weather, but even with a contrary wind, should be able to pursue their course. These ships, one of which Mr. Miller presented to *GUSTAVUS III.*, have two keels; between these, wheels are fixed, which should set the vessel in motion by a power independent of the wind. I was told that Mr. Miller had expended 20,000*l.* upon the project; neither the English, nor the Swedish Admiralty has thought proper to adopt his contrivance; but he is convinced, that nothing but prejudice prevents it. On a small piece of water, near his house, I saw a flotilla of sloops and boats, all constructed on this principle. Mr. M. is in other respects a very sensible and respectable man.'

The city and university of Edinburgh are treated with due respect; Mr. S. attended the Lectures of Dr. HORN, and he particularly commends that professor for his perspicuous and familiar mode of communicating instruction. He also attended the prelections of Dr. MURRAY, in mineralogy, and had the pleasure of inspecting his private collection.

Among some other collections belonging to private gentlemen, Mr. S. notices that of Mr. THOS. ALLAN, which is daily increasing. It is arranged according to *HÄUX's* system, whose prelections the owner had attended. With Mr. Allan, our traveller made several excursions, and also with Mr. JAMESON, whose abilities he mentions with becoming praise.

From the very scanty abstract of these volumes, which it has been in our power to make, the reader will be inclined to join in our wish to see them from the English press. They are written by a man of science and talent, and they embrace some very important and interesting subjects. In the event of such a translation appearing in this country, we recommend the division of the work into chapters, with the addition of an index, or at least an extensive table of contents.

#### AMERICAN LITERATURE.

Art. XXVII. *Message from the President of the United States; communicating Discoveries made in exploring the Missouri; Red River, and Washita, by Captains Lewis and Clark, Doctor Sibley, and Mr. Dunbar; with a statistical Account of the Countries adjacent, read in Congress, Feb. 19, 1806, 8vo. pp. 128. New York, 1806.*

THIS publication contains various papers laid before Congress, of which

The first is an official report of the progress of an expedition entered into under the authority of the American government, and

which is yet engaged in traversing the extensive countries situated between the Mississippi and the Pacific ocean. It is under the command of Capt. Lewis, who was sent, "with a party of men, to explore the river Missouri from its mouth to its source, and crossing the highlands by the shortest passage, to seek the best water-communication thence to the Pacific ocean." The party entered the Missouri in May 1804, and on the 1st. of November following, they took up their winter quarters, 1609 miles above the mouth of the river, in latitude  $47^{\circ} 21' 47''$  N. and longitude  $99^{\circ} 24' 45''$  W. from Greenwich. It is from this station, which was called Fort Mandan, that the letter from Capt. Lewis, dated 17th April, 1805,) or according to the President's introductory message on the 7th) was dispatched down the river by the barge with a crew of ten men. The party were to set off up the Missouri in six canoes and two *perogues*, immediately after dispatching the barge; Captain Lewis adds, "as our vessels are now small, and the current of the river much more moderate, we calculate upon travelling at the rate of 20 or 25 miles per day, as far as the falls of the Missouri. Beyond this point, or the first range of rocky mountains, situated about 100 miles farther; any calculation respecting our daily progress can be little more than bare conjecture. The circumstance of the Snake Indians possessing large quantities of horses, is much in our favour, as by means of horses the transportation of our baggage will be rendered easy and expeditious over land, from the Missouri to the Columbia river. Should this river not prove navigable where we first meet with it, our present intention is, to continue our march by land down the river, until it becomes so, or to the Pacific ocean. We do not calculate on completing our voyage within the present year, but expect to reach the Pacific ocean, and return as far as the head of the Missouri, or perhaps to this place, before winter. On our return we shall probably pass down the Yellowstone river, which, from Indian information, waters one of the fairest portions of this continent."

Upon the completion of this important enterprize, and the return of the travellers, the world will probably be gratified by a full, and, no doubt, an interesting account of their journey, and of the regions they will have explored; and which, connected with those of our countrymen, Hearne and Mackenzie, on one side, and the various navigators that have visited the north western coasts of the continent on the other, will nearly complete our geographical knowledge of the whole of that vast country; as far as the confines of the Spanish territories in New Mexico. We are afraid, however, that as we have not been able to discover that any eminent draughtsman, or scientific botanist, naturalist, or chemist, accompanies the expedition, its views, and consequently its reports, will be confined to commercial speculation, and statistical topography; an assiduous attention to both of which appears evident in the view of the Indian nations which accompanies Capt. Lewis's letter. Extension of trade, and, we suspect, territorial aggrandisement, seem to have been the principal, if not the only objects of the expedition. The latter motive lurks under the specious plea of protection to trade, in the following observation respecting the *Teton* Indians. "These are the vilest miscreants of the savage race, and must ever remain the pirates of the Missouri, until such measures are pursued by our government, as will make them feel a dependance on its will for their

supply of merchandize. Unless these people are reduced to order, by coercive measures, I am ready to pronounce that the citizens of the United States can never enjoy but partially the advantages which the Missouri presents." It is certainly a "consummation devoutly to be wished" that the whole of North America should partake in all the benefits of civilization; but we deprecate the extension of European settlements at the expense of the Indian aborigines, whether effected by the more rapid strides of desolating warfare, or by the slow but certain operation of spirituous liquors, which the trade as it is now carried on with them, from Hudson's Bay down to New Orleans, unfailingly introduces. The diminution of the native population, from these and other causes, is strikingly apparent in the statistical view above alluded to; some tribes appear to be now known only by name; many are said to be the remnants of once powerful nations; and most are stated to be gradually decreasing in numbers; whilst only of two or three the population is supposed to be rather on the increase. This statistical view, which forms a considerable part of the pamphlet before us, is given in a very crude and confused form, and for the comprehension of the mode which is adopted to convey the information it professes to contain, it is necessary, either to get by heart the meaning of nineteen arbitrary letters or marks, or to refer, in every instance, to the page of explanatory references. In stating the amount of the merchandize annually consumed by the different tribes, and the value of the articles they furnish in return, the denomination of that value has been omitted to be specified: we presume, however, it is in dollars, that these estimates are made. Collecting these amounts, it appears that the aggregate profit of the trade now existing with the Indian nations described, amounts to nearly 100,000 dollars, of which nearly one third falls to the share of the Hudson's Bay Company, and the British Canadian merchants. It seems probable, that when the period arrives, that the mercantile interests of the American traders clash with those of their neighbours from Canada, to the north westward, and the political views of the Spaniards, to the south eastward, disputes will arise as to the boundaries of their respective territories, which appear to be very inaccurately defined.

The next paper contains historical sketches of various Indian tribes, south of the Arkansa river, and stretching toward the Spanish territories, by Dr. Sibley. We extract the account of one of these nations, apparently the most important, being a numerous and hardy race, occupying the greatest part of the intermediate country between Louisiana and New Mexico. "HIETANS or COMANCHES, who are likewise called by both names, have no fixed place of residence; have neither towns nor villages; divided into so many different hordes or tribes, that they have scarcely any knowledge of one another. No estimate of their numbers can well be made. They never remain in the same place more than a few days, but follow the buffaloe, the flesh of which is their principal food. They have tents made of neatly dressed skins, fashioned in form of a cone, sufficiently roomy for a family of ten or twelve persons; those of the chiefs will contain occasionally 50 or 60 persons. When they stop, their tents are pitched in exact order, so as to form regular streets and squares, which in a few minutes has (*have*) the appearance of a town, raised, as it were, by enchantment; and they are equally dex-

terous in striking their tents, and preparing for a march when the signal is given; to every tent two horses or mules are allotted, one to carry the tent, and another the poles or sticks, which are neatly made of red cedar; they all travel on horseback. Their horses they never turn loose to graze, but always keep them tied with a long cabrar or halter; and every two or three days they are obliged to move on account of all the grass near them being eaten up, they have such numbers of horses. They are good horsemen, and have good horses, most of which are bred by themselves, and being accustomed when very young to be handled, they are remarkably docile and gentle. They sometimes catch wild horses, which are every where amongst them in immense droves. They hunt down the buffalo on horseback, and kill them (*it*) either with the bow, or a sharp stick like a spear, which they carry in their hands. They are generally at war with the Spaniards, often committing depredations upon the inhabitants of St. a Fe (*Santa Fe*) and St. Antoine; but have always been friendly and civil to any French and Americans who have been amongst them. They are strong and athletic, and the elderly men as fat as though they had lived upon English beef and porter."

"It is said the man who kills a buffalo, catches the blood, and drinks it while warm; they likewise eat the liver raw before it is cold, and use the gaul (*gall*) by way of sauce. They are, for savages, uncommonly clean in their persons: the dress of the women is a long loose robe, that reaches from their (*the*) chin to the ground, tied round with a fancy sash, or girdle, all made of neatly dressed leather, on which they paint figures of different colours and significations; the dress of the men is, close leather pantaloons, and a hunting shirt or frock of the same. They never remain long enough in the same place to plant any thing: the small Cayenne pepper grows spontaneously in the country, with which, and some wild herbs and fruits, particularly a bean that grows in great plenty on a small tree resembling a willow, called masketo, the women cook their buffalo beef in a manner that would be grateful to an English squire. They occupy the immense space of country from the Trinity and Braces, crossing the Red River, to the heads of (*the*) Arkansas and (*the*) Missouri, to river Grand, and beyond it, about St. a Fe, (*Santa Fe*.) Their native language of sounds differs from the language of any other nation, and none but themselves can either speak or understand it; but they have a language by signs that all Indians understand, and by which they converse much among themselves. They have a number of Spanish men and women among them, who are slaves; and who (*whom*) they made prisoners when young.

'An elderly gentleman now living at Natchitoches, who some years ago carried on a trade with the Hietans, a few days ago related to Dr. Sibley the following story:

'Twenty years ago, a party of these Indians passed over the river Grand to Chewawa, the residence of the governor general of what is (are) called the five internal provinces: lay in ambush for an opportunity, and made prisoner the governor's daughter, a young lady going in her coach to mass, and brought her off.' The governor reclaimed her, but she refused to return, as she had been tattooed, and given in marriage to a young Indian, who treated her kindly. She still lives with her husband, by whom she has three children.

It is singular that, in these sketches of the history and manners of the

Indians, Dr. Sibley takes no notice of any of their religious opinions or ceremonies, excepting cursorily to remark a tradition amongst the Cad-doques of a general deluge, from which they say that only one family was saved upon an eminence situated in their country. An inquiry into the notions of savage tribes respecting the deity, does not only, from the importance and influential nature of religion, become essential for the knowledge of their origin, of their manners and habits, and of the rank they occupy in the various gradations of human being, but it leads to higher results, and, as in the present instance, often presents us with facts corroborative of the Mosâic history, a conviction of the truth of which, is one of the fundamental pillars of the Christian religion. The traditions of the Chepewyan Indians, or the Chippeways, one of the the most extended and numerous races in North America, as related by Mackenzie, in the introduction to his travels, p. cxvii. are replete with similar proofs.

Dr. Sibley next, in a letter to the Secretary at War, gives an account of the Red River and the adjacent country, principally from his own observations during a voyage up the river for about 400 miles; but partly also from information obtained from others. The length of the Red River, is estimated at 1831 miles from its source to its junction with the Mississippi, whence New Orleans is distant about 220 more. We shall not follow the traveller in his ascent, from one *bayau* (a corruption or misspelling of the French *boyau*, gut) or creek to another, and from one *landing* to another, or through the various water-communications, some of which are represented as *boatable*, and others not; as without a map, or a more *lucidus ordo* than Dr. Sibley exhibits, the geographical course of the river is not easily to be traced. Nor can we distinguish where the writer's personal observations cease, and where those of others commence. The river, however, appears in general, to run through a beautiful and fertile country, and settlements of French and Americans are scattered along its banks, as far as Campti, which is 196 miles from its mouth. Coal is found in some parts, and there are numerous *salines* or salt springs. From those near Lac Noiz, it is said, that "two old men, both of them cripples, with ten or twelve old pots or kettles, have, for several years past, made an abundant supply of salt for the whole district; they make six bushels per day. There are twelve saline springs now open; and by digging for them, for aught any one knows, twelve hundred might be opened." A silver mine, probably the same mentioned by Dupratz, in his history of Louisiana, is found on a branch of the Red River, thence called by the French, *Riviere la Mine*, the ore of which appears in large quantities, but it is not worked; the Indians say there is another silver mine on a creek that empties itself into the same river. The course of the Red River does not appear to be materially interrupted by rapids or falls; but jams, or rafts, as they are called in the country, formed by timber of every description brought down by the current, appear at intervals, both on the main river, and on its different branches, and present almost insurmountable obstacles to the navigation. An account is given at the close of the letter, of an excursion by a Mr. Brevel, about forty years ago, from the Panis towns, up the Red River to its source, across the mountains whence it originates, thence to the Spanish settlements of Santa Fe, and back again. The intermediate distance he estimated at 800 miles. We have no other



account of any part of the country traversed by Mr. Brevel, excepting the cursory and indistinct one given by M. Page of his journey from Nacogdoch to San Antonio. We therefore extract Mr. Brevel's.—Near the Red River the country is very mountainous; proceeding onwards, the streams ran westwardly, and here they entered a level well timbered country. The soil is rich black loam, the waters clear and well tasted. Afterwards passing through a more broken country, well clothed with verdure, and enriched with mines of silver ore, Mr. B. arrived at a small town in the settlement of Santa Fe. "I understood, (says Mr. B.) that similar small towns or missions, were within certain distances from each other, for a great extent southwardly, towards Mexico; and that the inhabitants were mostly christianized Indians and Matiffs (Mestices.) The mines in that settlement afforded very rich silver ore, which was taken away in large quantities, packed on mules, and had the same appearance of *what* (as that) we met with about the head branches of Red River." Mr. B. was treated with uniform hospitality throughout his excursion, which occupied in the whole a period of three months and twenty days.

Dr. Sibley relates, on the authority of the hunters of Louisiana, that "the droves of animals, that in the beginning of winter descend from the mountains into the timbered country, is (are) almost incredible. They say the buffaloe and bear particularly, are in droves of many thousands together, that blacken the whole surface of the earth, and continue passing, without intermission, for weeks together, so that the whole surface of the country is, for many miles in breadth, trodden like a large road." We recollect a passage in Falkner's travels in Patagonia, where he says that the wild horses are so numerous in the plains of America, that during a fortnight they continually surrounded him. "Sometimes, he adds, they passed by me in thick troops, on full speed, for two or three hours together, during which time it was with great difficulty, that I and four Indians who accompanied me, preserved ourselves from being run over and trampled to pieces." A congress of travellers ought to be assembled, to fix some limits to the privileges they have from time immemorial possessed; but which they sometimes woe-fully abuse.

We cannot compliment *Doctor Sibley*, either on the elegance or perspicuity of his style, the depth or science of his observations, or even on the accuracy of his grammar. *Lays for lies, illy for ill*, are two solecisms among many.

The concluding paper, which is far more free from blemishes of diction than the others, contains an account of a voyage up the Black and Washita rivers, as high as the hot springs in the proximity of the latter, by Mr. Dunbar, Dr. Hunter, and others employed by the United States for that purpose. On the 17th October, 1804, they entered the Red River, at its confluence with the Mississippi, which lies in lat.  $31^{\circ} 1' 15''$  N. and long.  $6^{\circ} 7' 11''$  W. from Greenwich; twenty-six miles higher up they entered the Black River, which loses its name at the junction of the Washita, the Catahoola, and the Tenza. The mouth of the Washita is in lat.  $35^{\circ} 37' 7''$  N. On the 6th of November, the party arrived at the post of the Washita, in lat.  $32^{\circ} 29' 37''$  N. The course of the river to this place is incommoded by many shoals and rapids. The banks presented very little appearance of alluvial land, but furnished an infinitude

of beautiful landscapes, heightened by the vivid colouring they derive from the autumnal changes of the leaf." On this occasion, an observation occurs, which, if correct, may be of practical utility. Mr. Dunbar 'has always remarked, that the leaves of those trees, whose bark or wood are (is) known to produce a dye, are changed in autumn to the same colour which is extracted in the dyer's vat from the wood, more especially by the use of mordants: thus the foliage of the hickory and oak which produces the quercitron bark, is changed, before its fall, into a beautiful yellow; other oaks assume a fawn colour, a liver colour, or a blood colour, and are known to yield dyes of the same complexion.' In the progress of the party up the river, from the settlement of Washita, they occasionally stop to examine the qualities of coal, and the strength of salt springs; but nothing peculiarly interesting occurs, till their arrival at the hot springs, situated about nine miles from the river, in lat.  $34^{\circ} 31' 4''$  N. and long.  $92^{\circ} 50' 45''$  W. from Greenwich. There are four principal springs, the heat of which was found, by Fahrenheit's thermometer, to be, respectively,  $154^{\circ}$ ,  $150^{\circ}$ ,  $136^{\circ}$ , and  $132^{\circ}$ ; the quantity of water delivered by them, and by some smaller springs, or oozings, is estimated at  $3,771\frac{1}{2}$  hogsheds in 24 hours, and the chief substances held in solution in it, proved to be lime and iron. The water from these springs forms a brook, which is in itself a hot bath, too hot indeed near the springs, but affording every degree of temperature according to the distance chosen by the bathers. Some branches of the wax myrtle were found thrust into the bottom of a spring run, the water of which was  $130^{\circ}$ ; the foliage and fruit of the branch were not only sound and healthy, but at the surface of the water roots were actually sprouting from it: on pulling it up, the part which penetrated the hot mud was found to be decayed. No volcanic appearance is observed in the neighbourhood, and no sulphuric acid exists in the water; a ferruginous schistus is abundant, and martial pyrites, as well as bitumen, are found at no great distance. But the most singular circumstance attending these hot springs, is, that animalculæ are found existing in them. After a diligent microscopic search, in a kind of green moss, which was found growing at the bottom of the hot springs, Mr. Dunbar 'discovered a very minute shell-fish of the bivalve kind, inhabiting this moss: its shape nearly that of the fresh water muscle. When the animal is undisturbed, it opens the shell, and thrusts out four legs, very transparent and articulated, like those of a quadruped; the extremities of the fore legs are very slender and sharp, but those of the hind legs, somewhat broader, apparently armed with toes: from the extremity of each shell issue three or four forked hairs, which the animal seemed to possess the powers of moving.' After this, we shall almost be tempted to believe in the salamander.

During this excursion from Oct. 20, 1804, to Jan. 31, 1805, our travellers kept a meteorological diary; the predominant winds were from the N. W. quarter; the thermometer varied irregularly between  $86^{\circ}$  and  $30^{\circ}$ . On the 8th of January they set off on their return, and we are presented with the reports of various persons they occasionally met with, relative to the interior country. Amongst these, 'a Canadian, who had been much with the Indians to the westward, speaks of a wool-bearing animal larger than a sheep, the wool much mixed with hair, which he had seen in large flocks.' In vol. i. p. 279, of Vancouver's voyage to the north-west coast of America, there is an account of skins brought to him

for sale by the Indians, belonging to an animal, whence the wool is procured, of which they make their garments; the description of which, though the skins were much mutilated, confirms the report of the Canadian. His other report, that of having seen a unicorn, the horn of which, he says, rises out of the forehead, and curls back, conveying the idea of the fossil cornu ammonis, will not, of itself, shake the prevailing disbelief of the existence of such an animal; but it may have some weight when added to what is related by Sparrman, in vol. ii. p. 147, of his voyage, and by Barrow, vol. i. p. 312, of his travels, as to the probability of its being found in Africa; and by Turner, p. 157, of his embassy to Tibet, as to its existence in that country.

We have extended our remarks on this transatlantic production, beyond our usual limits for articles of foreign literature, on account of its interesting contents. We look forward with anticipations of pleasure and interest, to the period when the final result of the expedition, under Captain Lewis, will be communicated to the public. Several maps are referred to as having been laid before congress, together with these papers; but none is annexed to the pamphlet. A general map should, of course, accompany the work we are encouraged to expect.

## ART. XXVIII. SELECT LITERARY INFORMATION.

\* *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price, of such works; which they may depend on being communicated to the public, if consistent with their plan.*

▲ *Correspondence has been opened with various parts of the United Kingdom, for the purpose of procuring interesting Literary intelligence, on the authenticity of which the public may depend.*

### GREAT BRITAIN.

Mr. Jones proposes to publish a supplementary volume to his 4to edition of Froissart's Chronicles; containing memoirs of the life of the author; the various readings produced for the projected new Louvre edition: an account of the celebrated Manuscript of the Chronicles at Breslaw; with its various readings and additions, and an account of the Death of Richard II. of England, contracted from a manuscript in the National Library at Paris.

A treatise on British Pasture and Meadow Grasses, is intended to be published by subscription in the autumn of the present year; by Mr. John Thornhill of Gateshead, in the county of Durham. Above thirty kinds of Grasses will be described; and to aid the description, a specimen of each, having all the parts,

roots, leaves, stem and spike, will be given, with a small packet of the seeds of each plant. Price to subscribers, 15s.

Mr. Thelwall proposes to publish in a moderate sized 4to. volume; the subject matter of his Physiological Course, with scientific notes, and practical illustrations.

Dr. Maclean has a new work in the press intitled, The Influence of Asia on the Liberties of Britain, in a series of letters addressed to the Marquis of Wellesley; including a correspondence with the government of Bengal, under that Nobleman, and a narrative of transactions, involving the annihilation of the personal freedom of the subject; the extinction of the liberty of the press in India, with the Marquis's edict for the regulation of the press.

The Papers of the late Lord Macartney have been confided to Mr. Barrow, by his lordships executors; and they will be given to the public, accompanied by full and accurate Memoirs of his Lordship's long and active life.

Several persons of literary distinction, in the University of Oxford, intend to commence the publication of a periodical literary Censor, in that seat of science and learning.

Mr. Pratt intends to publish a selection of British Poetry, in 6 or 7 small volumes; accompanied by a critical and historical essay on British Poetry.

The Rev. J. Lawson author of Lectures on the Book of Esther, designs to publish some Lectures on the History of Joseph. He also proposes to print his Sermons on Parental Duties, in a separate form.

*The following Works will shortly appear:*

The second Edition of Dr. Neilson's Greek Exercises and Key, printed at the University Press, will appear in a few days.

New editions of Mrs. Radcliffe's Mysteries of Udolpho and Romance of the Forest are in the press.

Lord Holland's account of the Life and Writings of Lope Felix de Vega Carpio, embellished with an elegantly engraved Portrait is ready for publication.

A new Novel from the pen of Mr. Lewis is expected this month.

Mr. Boyd's translation of the Triumph

of Petrarch is in considerable forwardness.

The works of Lewis XIV. are in the press.

The Rev. Mr. Rogers has finished the 3d. & 4th. volume of his Lectures on the Liturgy.

A new Edition of Leland's Life of Philip King of Macedon, the Father of Alexander, is just ready.

Lectures on the Liturgy, preached in the parish church of St. Antholin, Watling Street; By the Rev. Henry Draper, D.D. 12s.

Fifty three Discourses, containing a connected system of Doctrinal and Practical Christianity, as professed and maintained, by the Church of England; particularly adapted to the use of families and country congregations; by the Rev. Edward Brackenbury, A. B. 2 vols. 8vo.

A Supplement to the Dissertation on the period of 1260 years; containing a full reply to the objections, and misrepresentations of the Rev. Edward Whitaker; some remarks on certain parts of the author's own dissertation; a view of the present posture of affairs, as connected with prophecy; by G. S. Faber, D. D. 8vo. 4s.

A historical view of the Rise and Progress of Infidelity, with a refutation of its principles and reasonings; in a series of Sermons, preached for the Lecture founded by the Hon. Rob. Boyle, Esq. in the parish church of St. Mary-le-Bow, from the year 1802, to 1805; by Wm. Van Mildert, M. A. 2 vols. 8vo.

## ART. XXIX. LIST OF WORKS RECENTLY PUBLISHED.

*We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us:—the insertion of any work should not be considered as a sanction of it; the list consisting of articles, which we have not examined.*

### AGRICULTURE.

The English Practice of Agriculture, exemplified in the management of a farm in Ireland, belonging to the Earl of Conyngham, at Slone, in the county of Meath: with an Appendix; by R. Parkinson, author of several works on Agriculture, 8vo. 9s.

### ARCHITECTURE.

Designs for Elegant Cottages and small Villas, calculated for the comfort

and convenience of persons of moderate and of ample fortune; to which is annexed, a general estimate of the probable expence attending the execution of each design; by E. Gyfford, Architect. Royal 4to. 1l. 11s. 6d. or, coloured, 2l. 12s. 6d.

### ARTS AND MANUFACTURES.

Memoirs of the Society of Arts, Manufactures and Commerce, for 1805—6, 10s. 6d.

Memoirs and Reports of the Society for Maritime Improvement, 1s.

## BIOGRAPHY.

Memoirs of Mrs. Crouch: compiled from her own MS.; by M. J. Young, 2 vols. 12mo. 9s.

An account of the Life and Writings of James Beattie, L. L. D. Professor of Moral Philosophy and Logic, in the Marischal College and University of Aberdeen, containing many of his original Letters; by Sir Wm. Forbes of Pittligo, Bart. 2 vols. 4to. 2l. 12s. 6d. royal paper, 5l. 5s.

Memoirs of a Traveller, now in retirement; written by himself, 5 vols. 1l. 5s.

The Exemplary Life of the Pious Lady Guion, translated from her own account in the original French; by T. D. Brookes, 7s.

A Sketch of the Professional Life and Character of John Clark, M. D.; by J. R. Fenwick, M. D. 8vo. 2s.

The Life and Works of George Morland, containing his Portrait, and 20 Engravings; which form specimens of his different styles of painting; by F. W. Blagdon, Folio. 3l. 13s. 6d.

## EDUCATION.

A history of England, from the earliest periods to the Peace of Amiens, in a series of letters to a young Lady at School; by Charlotte Smith, 3 vols. 15s.

Leading Strings to knowledge; or Dame Wise, and her Pupils. In progressive Lessons of one, two, three and four, &c. syllables; by E. Somerville, 2s. 6d.

*Apex*; or the Evenings of Southhill, Book I.; by N. Salmon, 5s.

The Young Surveyors Guide, or a Treatise on Practical Land Surveying; being a complete introduction to that Art. In six parts; by J. Coles, 3s.—fine 5s.

The History of England, for the use of Schools and young persons; by Baldwin, 4s.

Select Fables, written for the purpose of instilling into the minds of early youth, a true sense of Religion and Virtue; from the French of M. Florian, 3s.

## LAW.

A Treatise on the Law of Obligations or Contracts; by M. Pothier. Translated from the French; with an Introduction, appendix, and notes, illustrative of the English Law on the subject;

by William David Evans, Esq; Barrister at Law. 2 vols. royal 8vo. 1l. 18s.

Thoughts on Trial by Jury in Civil Cases; with a view to a Reform of the Administration of Justice in Scotland; in a series of Letters, 1s. 6d.

## MEDICAL SCIENCE.

Remarks on Mr. Birch's 'Serious Reasons for uniformly objecting to the practice of Vaccination'; by J. Moore. 8vo. 1s.

A Letter to Mr. Birch, in answer to his late Pamphlet against Vaccination.

Vaccination Vindicated against misrepresentation and calumny, in a letter to his patients; by J. Jones, Member of the Royal College of Physicians.

Anatomical Reflections on the Form of Animals, and the new opinions of H. Cline; by T. Hunt, 5s.

## MILITARY SCIENCE.

A Staff Officer's Manual; in which is detailed the duty of Brigade-Majors, and Aide-de-Camps; in Garrisons, Cantonments, on the march, and in the field; by Brigade-Major Thomas Reide.

Observations on the use of Light Armour, in the present system of Military Tactics, 2s.

A Vindication of Mr. Windham's Military Plan; with remarks on the Objections of his opponents, 5s.

Copy of a letter to the Rt. Hon. Mr. Windham, on the simplifying and more easily managing the Volunteer system; by an inspecting Field Officer, 1s. 8d.

A defence of the Volunteer System; in opposition to Mr. Windham's idea of that force; with hints for its improvement, 8vo. 2s.

## MISCELLANIES.

A short narrative of the Wonderful and Providential Preservation of Charles II. 5 Plates. 13mo. 1s. 6d.

A Collection of Epitaphs, and Monumental Inscriptions, historical, biographical, literary and miscellaneous, 2 vols. 12mo.

Violet Vale, or Saturday Night; consisting of stories for the instruction of Youth; by Mrs. Pilkington, 12mo 3s 6d.

Speech of Randle Jackson, Esq; delivered at the Special Court of Proprietors of East India Stock, May 21, 1806, 1s.

The Saunterer, a periodical Paper, 2 vols. 12mo. 8s. new edition.

An Epitome of the delightful art of Angling, shewing at one view, the hours, seasons, and depths, for catching all sorts of fish, usually angled for; also

the various baits for each; and other useful information, so digested as to contain the essence of all the treatises, ever written on the subject. Printed on a sheet of writing paper. Price 6d.

Dissertations on Man, Philosophical and Political; being an answer to Mr. Malthus's Essay on the Principle of Population; by Thos. Jerrold, M. D. 8vo. 10s. 6d.

Essays on the Anatomy of Expression in painting; by Charles Bell, 4to.

Remarks on the facility of obtaining Commercial Credit, or an exposure of the various Deceptions, by which credit is procured, 10s. 6d.

Some remarks on a Letter lately published, and addressed to the Arch-Bishops and Bishops of the Church of England, or J. Lancaster's Plan for the Education on the lower orders of the Community, in which Quakerism is described, as a disgusting amalgama of Anti-Christian, Heresies and Blasphemies, 1s.

A letter to Lord Portchester, on the present degraded State of the English Clergy, 1s. 6d.

John Bull's Soliloquies on the late Impeachment.

Harmonic Pastimes; being Cards constituted on the Principles of Music; invented by T. D. Morgan, 2s.

#### NAVAL.

Memoirs of the Rise and Progress of the Royal Navy; from the beginning of the Reign of Henry VII., to 1805; by C. Derrick, Esq. of the Navy-Office, 4to. 1l. 15s. 6d.

#### POETRY.

Sensibility; a Poem; by John Robins, Exeter 5s.

The Poetical Works of the late Mrs. Robinson, now first collected by her Daughter; with many original Pieces, 8vo. 1l. 7s.

An Essay and Poems, on the public life of the late Mr. Pitt; by Thos. Shirley.

Corruption, a Satire, with a full length Portrait of the Author and notes; by Thos. Clio Rickman, Author of the Fallen Cottage, 2s. 6d.

Poems by Mr. Polwhele, 3 vols. 15s.

Poems by James Montgomery, second edition, hotpressed, 5s.

#### POLITICAL.

A Full and Impartial Report of the Debate in the house of Lords, May 14, 1806, upon Lord Holland's Bill for the relief of Insolvent Debtors, 8vo. 1s.

A Vindication of the Justice and Policy of the late Wars, carried on in

Hindustan and the Deccan; by Marquis Wellesley; by Sir George Dallas, 4to 5s.

Considerations for and against a South American Expedition, 8s. 6d.

A comparative statement of the two bills, for the better Government of the British Possessions in India, brought into Parliament by Mr. Fox, and Mr. Pitt; with explanations. By the Right Hon. R. B. Sheridan. 2s. 6d.

An Answer to the 'Inquiry into the State of the Nation;' with strictures on the present Ministry, 8vo. 3s.

A Dispassionate Inquiry into the best means of National safety; by J. Bowles, Esq. 8vo. 3s.

The present claims and complaints of America, briefly and fairly considered, 8vo. 1s.

Substance of the Speech of the Right Hon. G. Canning, in the House of Commons, April 30, 1806, on Mr. Secretary Windham's motion, for the second reading of the bill for the Repeal of the Additional Force Act.

A Reply to the Speech of a Right Hon. Secretary delivered in the House of Commons, April 1806, relating to the Regular, the Militia, and the Volunteer Forces, 1s.

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Recollections of Paris, 1802—4, &—5; by J. Pinkerton, 2 vols. 8vo. 1l. 1s.

CORRESPONDENCE.

Mr. Brown's acceptable Communication has duly arrived.

We have within these few Days received Mr. Bakewell's favour, dated April last; we hope to attend to it shortly.

We feel ourselves much indebted to J. R.'s friendly concern, for our reputation and prosperity. If he will favour us with his Address, we should be happy to transmit a few Lines to him privately.

Several Communications lately received, will be duly regarded.

ERRATA.

From Page 489, line 37, to 490, line 15, should have been marked as a quotation. In consequence of this omission some trivial alterations have occurred.

p. 570, line 6, for and read et, in some copies.

# THE ECLECTIC REVIEW,

For SEPTEMBER, 1806.

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Art. I. *Communications to the Board of Agriculture; on Subjects relative to the Husbandry and internal Improvement of the Country.*  
Vol. IV. 4to. pp. 446. Price 18s. Nicol, 1805.

IT is pleasing to reflect that a pursuit so essential as agriculture, to personal comfort and national prosperity, has at length been rescued from the exclusive controul of ignorance and prejudice. The occupations of husbandry, which have engaged the pen of a Varro, and immortalized the most elegant poet of antiquity, are no longer disdained by men of science and ability; and we observe with pleasure that the president of the Royal Society contributes, jointly with a cottager occupying three acres of land, to the contents of the volume before us. A spirit of agricultural improvement, especially in this island, has lately been aroused; and its progress has been far more rapid than at any previous period, in districts formerly enslaved by a bigoted and repulsive obstinacy in error. Much is our country indebted to the individual exertions of noble patrons, and intelligent cultivators; to the endeavours of our various societies, for the promotion of agriculture; and especially, to the NATIONAL BOARD, whose labours have been directed to every county, and extended to every collateral object.

The county-surveys published by the Board, are, even in their present imperfect state, interesting and valuable; and when the amended reports are completed, they will form a basis of information, on which the statesman may safely build his theory, and the agriculturist his practice. In the speech of Lord Carrington, the president of the Board of Agriculture, expressing his regret that these reports are not completed, it is remarked,

‘But a sufficient degree of agricultural knowledge is so rarely united with the power of explaining it with perspicuity and method, that notwithstanding all my endeavours, I have seldom succeeded in finding persons with sufficient ability and inclination to undertake this work; but as it is one of the greatest importance. I hope that the members of the Board, in their respective counties, will search for the most proper persons, and that they will also direct, encourage, and assist them in the detail.’

VOL. II.

X x



In this speech, which by the bye, we think would have occupied a more appropriate and useful place at the beginning, than, where it is now inserted, nearly in the middle, of the volume, the purposes to which the attention of the Board has been directed, are thus detailed :

‘ To excite emulation and promote enquiry ; to encourage and diffuse improvement, in the construction and the use of instruments for abridging labour ; in adapting a proper rotation of crops, and a judicious selection of manures, to different soils ; and to endeavour, for all these purposes, to combine the results of science with the practical knowledge of agriculture : to discuss new projects ; to recommend such as are useful ; to discountenance such as are visionary and impracticable ; and, above all, to infuse into the minds of those honorary members that come among us, a just sense of the importance of the study of agriculture as a science, and the practice as an art.’

In the pursuit of these objects, the Board appear to have endeavoured to collect in one focus all the various lights, which either scientific theory or unlearned practice can throw on this important pursuit.

But we are much surprized at finding in this volume some papers utterly useless and insignificant; and could the Board be suspected of the sin of book-making, we might be apt to arraign them at our bar for that literary crime. Some former volumes of the communications to the Board, possess far more propriety of arrangement, and shew more judgement in selection than the present one, the fourth published since the year 1797.

This volume contains one hundred and forty-four papers extracted from prize essays, and thirty-five articles, denominated miscellaneous papers.

The extracts from prize-essays, are classed under fourteen heads ; and we proceed in our review of them according to the order in which they occur.

I. *On certain soils and their cultivation.* In this class there are sixteen papers, many of which display a considerable portion of practical knowledge, ingenuity and perseverance. Farmers, who receive allotments of inclosed wastes, may derive benefit from many of the observations here detailed arising from the practice of others ; and in particular, Mr. J. Ambrose, of Copford, near Colchester, exhibits in his paper, No. x., various modes of successful management of heath and peat-land, that deserve attention. His paper likewise attracted our notice, by the account it contains of an industrious and honest labourer on his farm, to whom three acres of *sedgy* bottom were let at a very low rent for ten years, at the expiration of which term, they were worth 50s. per acre, per annum, and the man, who had, besides two acres of garden ground, became the owner of the house he lived in, of a good team of eight horses, a broad-

wheel-waggon, and a timber-carriage; all acquired by his peculiar good management, œconomy and industry. We may, have occasion, before we close our account of this volume, to record other instances of the prosperity of little tenants; and to combat the opinions that have been held, and indeed formerly encouraged by the Board, that the letting of land in small portions is prejudicial to the general interest of agriculture.

The prize-essays from which the extracts are selected, were sent in claim of premiums offered by the Board, in the year 1802, for the best methods of conveying grass-land into tillage, and, after a certain time, restoring it to grass again, with improvement, or, at least, without injury. This is an experiment attended with danger, if not accompanied by judgement in the selection of the land so converted, and by perseverance in tillage, for a course of years, adapted to the nature of the soil. On this subject, the opinion of Mr. John Mossop of Deeping in Lincolnshire, expressed in No. xvi. is deserving of attention; adverting to rich clays, he says,

‘I should be very wary of sticking my plough into land of this description, unless I might be permitted to keep it in motion for thirteen years at least; because I am persuaded when it has been laid down as well as any other land, for the first three or four years, it will not be so good as it was before it was broken up, and it will be a year or two before it become better.’ ‘It is not improbable but the farmer, by converting this land to tillage, for four or five years only, may lose more than he shall gain. I have no doubt of his profits while kept arable; but, after laying it down, he may lose a great part of his profits in one year, by the rot in his sheep, which is no uncommon thing. The unwary farmers have in many places suffered in this way, upon new clay-lands, where they have not been particularly careful both of their stock and draining; and even where they have been attentive to the latter, they have not been exempt from losses in the former.’

II. *Draining.* We are here presented with two papers; one, ‘on drainage by steam,’ by Mr. Savoy of Downham, and the other, ‘on the time of draining,’ by Mr. Taylor, of Barnham. Towards the close of the latter, Mr. Taylor details the method of under-draining observed in Norfolk, which is, perhaps, the simplest, and attended with the smallest expense. Heath, or ‘ling,’ if to be procured, he recommends as best to lay in the drains from the toughness and durability of its nature. To this we would add, green broom, and the spray of birch, which are very useful for the purpose.

III. *Paring and burning.* This important practice, which has produced unexpected and incalculable benefit, where judiciously applied, is variously represented, in the twenty-seven articles under this head; it is generally mentioned, however, with almost unqualified praise, and is daily gaining ground against the numerous prejudices that existed against it. These

were not a little fostered by the earlier publications of the Board of Agriculture. In the outlines of their general report, presented in the year 1795, it is stated that 'the supposed benefits resulting from the practice of paring and burning are too often counterbalanced by the evils which it occasions. It may be of use in the first breaking up of the new soils when cautiously treated, but though it affords a temporary stimulus to the soil, yet by depriving it of all those articles, which are carried off during the process of combustion, an irreparable loss is sustained.' The erroneous impression that, by burning, the pabulum of vegetation is carried off, has been fully disproved by experience; in fact, the volumes of smoke, which accompany this operation, and the appearances of which add plausibility to that theory, consist principally of water, coloured by a small portion of oil, and do not carry with them much, if any, of the real food of plants! Theorists are widely discordant as to the mode in which this process tends to the amelioration of land; but that it is attended with surprizing advantages, experience sufficiently demonstrates.

Beside the exuberant fertility it occasions, it destroys every weed, both root and seed; and exterminates those baneful insects that often destroy the fairest prospect of the husbandman. Indeed there is scarcely any other mode of extirpating from a field that destructive plague, the wire-worm, which is often found in the richest clays. Burning has the talismanic virtue of converting every thing that is noxious, into a state of utility and profit. We should be inclined to go a step farther than is generally admitted, and say, that burning of land is not only applicable to the conversion of grass-land into tillage, but also to the restoration of arable land, that is in a foul and impoverished state, from neglect or bad husbandry. The prejudices that have arisen against this practice, where it has been tried, for there are some parts where it has been rejected merely on account of its novelty, are to be ascribed, either to its being applied to light sandy soils, which do not want decomposition but rather cohesion; or to the excessive cropping to which it has led some avaricious farmers. We may instance the trials mentioned by the Rev. Mr. Pryce, in Breconshire, one of which is upon poor sandy soil; 1, Rye. 2, Oats. 3, Oats. 4, Oats. 5, Summer, fallowed, limed, and dunged. 6, Rye. 7, Oats laid down with ray only. Another is upon red loam. 1, Rye, and five successive crops of oats, then laid down with hay-seeds! This is indeed, as he calls it, 'wretched bad management.' Nor can we, notwithstanding its success, approve of the course adopted by J. Wynhall, Esq. of Rosshire, after paring and burning, (No. xxvi.) wheat, barley, pease, barley, and then laid down, which, as a note observes, must certainly be called overcropping.

The principal differences, in the methods observed in paring and burning, are, first; whether to burn in small or in large heaps; and secondly, whether only to scorch the soil into black ashes, or to burn it into red ashes. It would lead us too far to enter into the opinions entertained on these subjects, on which, in fact, it is not theory, but experience, that must decide. We recommend the perusal of No. xix., by Mr. Payne, of Frickly, near Doncaster; of No. xxii., by Mr. Maxey, of Knottery, in Bedfordshire; and of the experiments on burnt clay in No. xxxiii., by the Rev. G. Swayne, of Pucklechurch, near Bristol.

A good paring-plough is a desideratum in agriculture; the hand-labour, by this breast-plough, being both wasteful of time, and imperfectly performed. We are glad to learn from Mr. Mac Murdo, in No. xliii., that it is his intention 'to adopt a practice recommended in Mr. Hale's book, entitled, *A complete Body of Husbandry*, a work published in the year 1756, where, in chapter 39., the process of "burn-baiting" is fully described, and a species of horse-plough to be used as a substitute for the paring-spade, is described and warmly recommended.'

A paring-plough is described, and a representation given of it, in the *Encyclopædia Britannica*; but we do not know whence it has been taken, nor does the construction of it, though simple, appear adequate to the purpose of turning up the sward in a proper direction.

IV. *Manuring.* The twenty articles under this head furnish very little information, in proportion to the interesting and important nature of the subject. A fact is stated in No. L., by Mr. W. Jones, of Foxdown-heath, near Wellington, which was new to us; but having heard it corroborated, whilst writing this article, by an intelligent and practical farmer, we insert it. 'Wheat produced from lime manure, has the bran thinner, and the grain heavier, than that produced by dung. Wishing to ascertain the supposed difference in weight, I have referred to a very intelligent baker, who assures me, that the difference is not less than two pounds, on a Winchester bushel of about sixty pounds weight, so that this constitutes a difference of a thirtieth-part of the meal in favour of lime.' In No. Lii. though foreign to this subject, is introduced the description of a small kiln, (nine feet high, three and a half wide), for burning lime, for the consumption of a farm, used by T. G. Rawson, Esq. of Cardrington, in Ireland, which heats a large boiler for water, and two smaller ones for various domestic purposes, besides two ovens and a tiled stage for draining corn. We deem it worthy of imitation by every farmer, who has the opportunity of obtaining limestone, and the fuel necessary for the purpose, in the vicinity of his homestead. Mr. Rawson asserts, that

the value of the lime paid the expences of fuel and attendance.

The anonymous writer of No. LIV. states, 'a plain and easy method of ascertaining the properties of marl, (here called malm) viz. dry a small piece, and immerse it in a wineglass of vinegar; if it instantly begins to ferment, and extracts the acid, then it may be depended on to answer a valuable purpose.' But though this method will ascertain the presence of carbonate of lime, it cannot determine the quantity of that substance, nor consequently the comparative goodness of the sample. We would therefore recommend, in preference, the method proposed by Mr. Davy in his essay on the analysis of soils. This process, though perfectly scientific, is scarcely less simple than the one just mentioned. We transcribe it from p. 309 of this volume:

'Should the finely divided soil be sufficiently calcareous to effervesce very strongly with acids, a very simple method may be adopted for ascertaining the quantity of carbonate of lime, and one sufficiently accurate in all common cases. Carbonate of lime in all states, contains a determinate proportion of carbonic acid, i. e. about 45 per cent., so that when the quantity of this elastic fluid given out by any soil during the solution of its calcareous matter in an acid is known, either in weight or measure, the quantity of carbonate of lime may be easily discovered. When the process by diminution of weight is employed, two parts of the acid and one part of the matter of the soil must be weighed in two separate bottles, and very slowly mixed together till the effervescence ceases; the difference between their weight before and after the experiment, denotes the quantity of carbonic acid lost; for every four grains and a half of which, ten grains of carbonate of lime must be estimated.'

A fanciful and impracticable proposal for ascertaining the quantity of manure necessary for new lays, is made in No. LXV, by Mr. Birkbeck, of Warborough; who says,

'Let manure, equal to the whole exhaustion incurred during the course of tillage, be replaced on the grass. To ascertain this, an accurate account should be kept of the straw and grain produced by each crop. The same weight of grain and oil-cake consumed by horses, cattle, or hogs, littered on an equal quantity of straw will furnish an equivalent in manure sufficiently exact for our purpose.'

Mr. Payne, of Frechley, in No. LXVI, insists that the winter season is an improper time for laying on manure. We will allow that the 'good old time' from the middle of July to the end of August, is in general the best for carrying on manure; but should that season escape, the farmer ought not to lose the opportunity of a frosty winter, or delay carting his manure, till the spring. How would it interfere with the seed-time? and, should the weather be wet and the land heavy, every practical

agriculturist well knows what reason he would have to bewail his delusion, in supposing that frost and snow dissipate the fertilizing power of manure, which is the position on which this gentleman founds his maxim.

*V. Fallowing.* The two papers on this subject, seem to have been intended as contrasts to each other. The first, No. LXVII. anonymous, is a string of assertions and similes, without argument, to prove that summer-fallowing is prejudicial, and the author goes so far as to say that one summer-fallow will exhaust land more than ten crops. But the philosophically just principles of the next paper, No. LXVIII., by the Rev. Dr. Graham, of Aberfoil, near Stirling, sufficiently evince the falsity of the opinion that the land sustains injury, by exposure to the influence of the atmosphere and the summer's sun.

Dr. G. has aptly illustrated his observations on the beneficial influence of the light and air, by a remark of Mr. Berthollet, on the analogy that is found to exist between the solar rays, and oxygenated muriatic acid now used in bleaching, in their nature and effects.

His remarks approach very near to establishing the paradox, that the exposure of the surface of the earth, to the air and sun, and the shading of it interstitially, by a leafy crop, produce the same effects, though in different degrees. An important advantage, however, in a shading crop, we conceive to be the detention of that moisture, which is essential to a putrefactive process. The principal uses of summer-fallowing are; the pulverisation of the soil, and the destruction of insects, accumulated during a course of cropping. Until these essential purposes can be equally answered by other methods, let us not explode fallows altogether, notwithstanding the specious temptation of the saving of a year's rent and labour. We do not wish to be understood, however, that fallows are always necessary. for we have known some land that has scarcely been fallowed for fifty or sixty years; but in this case, the land was extraordinarily good, and it received such a course of hoeing, approaching to a complete eradication of the weeds, as cannot always be adopted. Summer fallows, however, are scarcely ever necessary on light lands which are easily tilled, and to which the drill-husbandry can be advantageously applied.

*VI. Operations of Tillage.* Of the five papers under this title, the first two Nos. LXIX., and LXX., relate to deep-ploughing; the third, numbered by some mistake XLI., to trench-ploughing; No. LXXI., to rolling; No. LXXII., describes a new plough-share; but none of them offers any thing material for observation, excepting that Mr. Pung, in the paper entitled, XLI., mentions the advantage of double furrowing; which is certainly of use, not only upon grass, but also on clover-lays:

but we suppose Mr. P. was a stranger to the skim-coulter, used at Avely, Upminster, Romford, and the adjacent places, by which the same operation is performed, and every purpose answered, with one ploughing.

VII. *Courses of Crops.* These are seven papers on this subject; of these No. LXXXIII., by Mr. Wilson, of Balborough, near Chesterfield, and No. LXXV., by Mr. Cussans, of Bedhampton-Park, near Portsmouth, point out the best mode of laying down pasture, in which the future thickness of the sward and exemption from weeds, are of the first importance. The mixture of two loads of rapeseed, with the grasses, sowed by Mr. C., is a novelty, a trial of which may be recommended; as it gives immediate food for the sheep, and by that means assists as manure: but it may be doubted whether the spreading leaves of the plant are as useful in preserving the young and tender shoots of the grass from being parched up by the sun, on the first stage of their appearance, as they are injurious in stifling or retarding the growth of the sward. The other papers in this class contain nothing worthy of remark, and are beyond measure insignificant.

VIII. *Culture of the crops introduced on breaking up grass-land*; Which is subdivided into heads relative to the sorts of crops, viz.

1. *Wheat.* On which there are ten papers. The first, No. LXXX., by Dr. Fothergill, of Bath, contains an extract from the transactions of the Massachusetts Society, for promoting agriculture, with an account of a new species of wheat, which, whilst it possesses other valuable qualities, ripens fifteen or twenty days earlier, and weighs upon an average five pounds in a bushel more, than other wheat. Dr. F. expected to procure a sample of it, which he promises to communicate to the Board. But the most useful paper of the ten, is No. LXXXIII., by Mr. William Jones, of Foxdown-house, Wellington, who adduces his experience, and reasons with ability as to the best temperature of the soil, and the proper time for sowing wheat.

2. *Oats.* Four papers relative to the sort and quantity of seed.

3. *Beans.* One article on the harvesting of beans.

4. *Turnips.* The first paper on this head, No. xc., by the Rev. J. W. Parsons, of Upper Hadnock, Monmouth, gives an account of a preparation of turnipseed, as a preventative against the fly. This, if confirmed by subsequent experience, may be of importance.

‘The turnipseeds were divided into equal parts. A mixture of nitre, sulphur, and common salt, was thrown on one half, enough to absorb the water with which it was previously moistened. This prepared seed was then mixed with the other half. At the close of each day’s plough-

ing, one pint to a statute acre was sown before the first harrowing, and another before the last harrowing.

In conclusion, Mr. P. particularly advises to sow at the close of each day's ploughing on the fresh earth. The plot thus sown entirely escaped the fly, while the adjoining land totally failed more than once. We pass over the other five papers in this class without comment.

5. *Cabbages*. One paper by Mr. Amos, of Brothertoft, near Boston, who strongly recommends the culture of this plant.

6. *Winter-tares*. One paper on the mode of consumption.

7. *Potatoes*. Amongst the six articles on this root, we particularly notice No. civ., by Mr. Wright, of Pickworth, who relates an experiment of planting it, by the shoots that issue from the potatoe in spring. When compared with potatoes planted by cuttings, the result was in favour of the shoots, both in tops and roots; and, as most of the potatoes exposed for sale in the spring have had their shoots rubbed off, though the latter are not converted to any use, he considers that their being preserved for planting would be a material saving of food. We wish likewise to make honourable mention of this gentleman's liberal offer to the Board, to conduct any agricultural experiments they may point out, free of expence, unless attended with actual loss; which offer was accepted, and Mr. Wright has since executed several trials at the recommendation of the Board; some of which are detailed in No. xxvi. of the miscellaneous papers.

8. *Hemp*. 9. *Flax*. 10. *Woad*. 11. *Rape*. 12. *Carrots*.

IX. *Grasses*. Nine papers on this head, enumerate various proportions of seed recommended by the writers, for laying down land; in which we deem the quality of the land to be a more essential qualification than most of them have considered it; and think that general recommendations, will not equally suit for strong clay, and for light sandy or chalky soils. It may be doubted, whether red clover is fit to mix with seeds for laying down pasture, being prejudicial to the young grass in the summer, from its great succulence and the space it covers, and leaving its naked haulm in the winter. Rib-grass, *plantago lanceolata*, is recommended by several, but by Mr. Joseph Atkinson, of Northumberland, in No. cxxi., it is strongly reprobated as a most pernicious weed: we have not had any particular opportunities of judging of its merits, yet have always understood that it was a good perennial grass for the formation of sward. In No. cxxii., by Mr. Thomas Chatterton, of Waplington, carraway is recommended for pasture, all kinds of cattle being fond of it; it was considered as particularly



serviceable, where it had been tried, to the new lamb ewes. It grows in fields about Hull, where the poor people gather the seed for sale to the druggists. This plant is perennial; the root large, deep, and succulent; the herbage appears and disappears early.

X. *Feeding or mowing.* Of the four contributors on the controverted point, whether to feed or mow grass the first season, two are on one side of the question, and two on the other. We think that no particular rule can be laid down, and that the nature of the soil, and the predominant weather at the time, ought in all cases to govern the decision.

XI. *Live Stock.* It is only the first paper under this head that properly relates to live stock; the others are, on dairies, cake-feeding, soiling, horse-dealing, and, *O admirandum!* a short paper, No. cxxxviii., by Mr. Mackenzie, of Glasgow, on *hay and straw soup!*

XII. *Rent.* The calculations in the paper on this head, No. cxxxix., by Mr. William Cullingworth, of Daventry, by which he estimates that 13s. 3d. per acre should be the increased rent for permission to break up old pasture now under lease, proceed on the principle that the tenant must not take an additional profit by tilling land, beyond what he got by grazing it, and that all the additional profit should go into the landlord's pocket. This is very unfair; the advantage should at least be divided, the tenant contributing his additional labour, for the sake of an additional profit.

XIII. *Grazing and Tillage compared.* Under this title we find a paper, No. cxi., by Mr. R. Brown, of Markle, Haddington, on the comparative quantity of food produced by arable and pasture land; which is of little value, as he does not appear to have any good data to substantiate his calculation.

(To be concluded in our next Number.)

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Art. II. Good's Translation of Lucretius on the Nature of Things:—  
(Concluded from p. 603.)

OUR task is now to inquire, how far Mr. Good has successfully availed himself of the peculiar advantages he possessed, in the actual execution of his version.

In addition to the requisites of a competent translator which we have attributed to him, *fidelity* is a quality of the first importance. He should convey to the reader's mind all the ideas, which his author has expressed, without deficiency, without addition, and in all their native delicacy of form, proportion, and dependance. It is superlatively difficult, perhaps it is impossible, fully to exemplify this quality, in a *poetical translation*. Though Mr. G. is intitled to this praise in a high

degree, we are compelled to say that he has sometimes deviated from the right course which he generally holds. Sometimes, for a material thought in the original, we seek in vain in the translation. Much more frequently we observe a redundancy, into which Mr. G. was, we doubt not, reluctantly compelled, by the necessities of versification, though he has not taken up the shackles of rhyme; or by the apparent desirableness of illustrating, by paraphrase, an abrupt transition, or a clause concise to obscurity. These additions are not only of epithets and adjuncts, but occasionally of half lines and lines. In a few instances, we have differed from the translator on the meaning of a passage.

The character of Mr. G.'s poetry is masterly elegance. His versification is easy, his numbers commonly flowing and harmonious, and his expression judiciously select; but his inversions are awkward and intricate. The philosophical parts of the original have frequently a ruggedness and complexity, which Mr. G., aided by the copious diction of modern science, has with much felicity made more easy and intelligible.

It is in the pathetic, the awful, the tender passages, the bursts of simple majesty, and the warm pictures of visible nature, that Lucretius pre-eminently shines, and that Mr. G., we must confess, appears to us the most deficient. In the translator's hands they are, certainly, fair and elegant, and worthy of commendation. It is the comparison with the grand original, that makes them seem faint and feeble; as the most brilliant artificial lights languish, when exposed to the splendour of the sun.

We shall now adduce some passages of the version, annexing, for the ease of comparison, references to the lines of the original as numbered in Wakefield's or Eichstadt's edition, whose emended text varies by a few figures, from the numeration of the verses in the common copies.

We shall first cite the celebrated picture of superstition, and its sanguinary horrors as evinced in the sacrifice of Iphigenia, by Agamemnon. Book I. v. 63—102; of Mr. G.'s translation, v. 63—110.

"Not thus mankind. 'Them long the tyrant power  
Of SUPERSTITION sway'd, uplifting proud  
Her head to heaven, and with horrific limbs  
Brooding o'er earth; till he, the man of Greece,  
Auspicious rose, who first the combat dar'd,  
And broke in twain the monster's iron rod.  
No thunder him, no fell revenge pursued  
Of heaven incens'd, or deities in arms.  
Urg'd rather, hence, with more determin'd soul,  
To burst through nature's portals, from the crowd  
With jealous caution clos'd, the flaming walls

Of heaven to scale, and dart his dauntless eye,  
Till the vast whole beneath him stood displayed.  
Hence taught he us, triumphant, what might spring,  
And what forbear: what powers inherent lurk,  
And where their bounds and issues. And, hence, we  
Triumphant, too, o'er Superstition rise,  
Condemn her terrors, and unfold the heav'ns.

“ Nor deem the truths PHILOSOPHY reveals  
Corrupt the mind, or prompt to impious deeds.  
No: Superstition may, and nought so soon,  
*But wisdom never.* Superstition 'twas  
Urg'd the fell Grecian chiefs, with virgin blood,  
To stain the virgin altar. Barbarous deed!  
*And fatal to their laurels!* Aulis saw,  
For there Diana reigns, th' unholy rite.  
*Around she look'd;* the pride of Grecian maids,  
The lowly Iphigenia, *round she look'd,*—  
Her lavish tresses, spurning still the bond  
Of sacred fillet, flaunting o'er her cheeks,—  
*And sought in vain protection.* She survey'd  
Near her, her sad, sad sire; th' officious priests  
Repentant half, and hiding their keen steel  
And crowds of gazers, weeping as they view'd.  
Dumb with alarm, with supplicating knee,  
And lifted eye, she sought compassion still;  
Fruitless and unavailing: *vain her youth,*  
*Her innocence and beauty;* vain the boast  
Of regal birth; and vain that first herself  
Lisp'd the dear name of Father, eldest born.  
Forc'd from the suppliant posture, straight she view'd  
The altar full prepar'd: not there to blend  
Connubial vows, and light the bridal torch;  
But, at the moment when mature in charms,  
While Hymen call'd aloud, to fall, e'en then,  
A father's victim, and the price to pay,  
Of Grecian navies, favour'd thus with gales.—  
Such are the crimes that superstition prompts!”

The words here distinguished by the Italic character have no correspondent authority in the original; and hence our readers may form a tolerable estimate of the translator's occasional expletives. Yet, it must be confessed, that these additions, though destitute of an archetype in the text, are seldom found to contain an idea which is not naturally deducible from it.

The exquisite clause,

‘ Humana ante oculos fede quom vita jaceret  
In terris,—

is rendered in a very defective and sinking manner by Mr. G's.  
“ Not thus mankind:” and the fine and touching metaphor is totally lost.

The passage,

— uplifting proud  
Her head to heaven, and with horrific limbs  
Brooding o'er earth;—

strong and beautiful as it is, does not justly represent the sense of

Quæ caput a cœli regionibus obtendebat,  
Horribili super adspectu mortalibus instans :

which merely expresses that the monster presented her head from heaven (that is, that superstition was a perversion of religious notions) menacing mankind with the horrors of her countenance.

V. 80. “—and unfold the heavens.” To readers in general, we are apprehensive, this expression will suggest the thought of throwing open the knowledge of celestial mysteries; whereas the idea of Lucretius is, that the triumph over superstition will raise us to an equality with heaven.

V. 91, 92. The poet represents the fillet, which bound the victim's virgin hair, as flowing over each of her cheeks: but the translator has transferred the image to the “lavish tresses” themselves.

The ideas so forcibly conveyed by the poet's “*casta incestæ*,” so moving to the strongest feelings of pity and indignation, can scarcely, if at all, be traced in the translation. While, on the other hand, the paraphrastic rendering of “*rubendi tempore in ipso*,”

— at the moment when mature in charms,  
While Hymen called aloud,—

sacrifices, to unnecessary amplification, the characteristic simplicity of the author.

The spirited line with which the description is so admirably closed, loses all its animation in Mr. G.'s

— the price to pay.  
Of Grecian navies, favoured thus with gales.

The preceding passage we have selected, not as a subject of criticism, but on account of its intrinsic merit. Nor are these remarks on the translation produced by a hypercritical affectation of excessive delicacy, but because it is our duty to furnish our readers with the best opportunities, that our limits will permit, for the formation of a just opinion on every work, that comes beneath our notice. We shall not extend the same plan of minute examination to the following extracts; since the passage already introduced is, in these respects, a fair specimen of the whole; and since we freely profess, that Mr. G.'s style of translation has fewer of those blemishes, than the majority of similar works in our language.

In his long note on the story of Iphigenia, Mr. G. repeats

the common observation that "this story is generally supposed to be derived from that of Jephtha, so pathetically related in the book of Judges." We think, with Grotius and most other commentators, that this vow was fulfilled by her consecration to perpetual celibacy: Mr. G. should at least have mentioned this interpretation. With regard to Iphigenia, Sophocles (very expressly *Elect.* 574) Virgil, Lucretius, Horace, and Propertius; relate that she was actually sacrificed: This story has its parallels, in the anecdotes of Idomeneus and Aristomenes. Euripides, Ovid, and Martial, maintain that a stag was accepted in exchange. Similar substitutions are mentioned among the Spartans, the Thebans, and the Phalerians in Italy. We see little reason for referring any of these (for if any, why not all?) to the vow of Jephtha, or with Bochart, to the history of Abraham. Mr. G. ambiguously asserts, that the tale of Iphigenia "was well known to the world from the time of Homer to Euripides." But Homer, who like Lucretius calls her Iphianassa, speaks of her as alive in the tenth year of the war. *Il. B.* IX. l. 145. It is probable, that the tale was current among the Greek rhapsodists subsequent to the age of Homer, and that Euripides moulded it to suit his own purpose, and produce stage effect.

Our next specimen shall be the famed *exordium* of the second Book, v. 1—36.

'How sweet to stand, when tempests tear the main,  
On the firm cliff, and mark the seaman's toil!  
Not that another's danger soothes the soul,  
But from such toil how sweet to feel secure!  
How sweet, at distance from the strife, to view  
Contending hosts, and hear the clash of war!  
But sweeter far, on Wisdom's height secure  
Upheld by truth, to fix our firm abode;  
To watch the giddy crowd that, deep below,  
For ever wander in pursuit of bliss;  
To mark the strife for honours, and renown,  
For wit and wealth insatiate, ceaseless urg'd,  
Day after day, with labour unrestrain'd.

'O wretched mortals!—race perverse and blind!  
Through what dread dark, what perilous pursuits,  
Pass ye this round of being!—know ye not  
Of all ye toil for, nature nothing asks,  
But for the body freedom from disease,  
And sweet unanxious quiet for the mind?

'And little claims the body, to be sound:  
But little serves to strew the paths we tread  
With joys beyond e'en nature's utmost wish.  
What, though the dome be wanting, whose proud walls  
A thousand lamps irradiate, propt sublime.

By frolic forms of youths in massy gold,  
 Flinging their splendours o'er the midnight feast:  
 Though gold and silver blaze not o'er the board,  
 Nor music echo round the gaudy roof?  
 Yet listless laid the velvet grass along,  
 Near gliding streams, by shadowy trees o'erarch'd,  
 Such pomps we need not; such still less, when spring  
 Leads forth her laughing train, and the warm year  
 Paints the green meads with roseat flowers profuse.  
 On down reclin'd, or wrapp'd in purple robe,  
 The thirsty fever burns with heat as fierce  
 As when its victim on a pallet pants.'

We shall now present to our readers a selection of extracts, designed to exhibit some of the physical doctrines of the poet; from which they will, with pleasing interest, perceive how accurately he observed natural phenomena, how philosophical were his reasonings, how happy many of his conjectures, and how frequently he has almost, if not altogether, anticipated various important discoveries in the system of nature, which, by the aid of experience, the improvement of instruments, and the progress of mathematics, have been ascertained in the most recent times.

That there exists a vacuum, and that the gravitating power of all bodies is directly as their quantities of matter, are principles of the Newtonian school, for which Lucretius has ably contended. Book I. v. 341—364; in the translation, v. 385—411.

'But what more clear, in earth or heaven sublime,  
 Or the vast ocean, than, in various modes  
 That various matter moves? which, but for space,  
 'Twere vain t' expect; and vainer yet to look  
 For procreative power, educating still  
 Kinds from their kinds through all revolving time.

'True, things are solid deem'd, but know that those  
 Deem'd so the most, are rare and unconjoin'd.  
 From rocks and caves translucent lymph distils,  
 And from the tough bark drops the healing balm.  
 The genial meal, with mystic power, pervades  
 Each avenue of life; and the grove swells,  
 And yields its various fruit, sustain'd alone  
 From the pure food, propell'd through root and branch.  
 Sound pierces marble; through recluses walls  
 The bosom tale transmits: and the keen frost  
 E'en to the marrow winds its sinuous way.—  
 Destroy all vacuum then, close every pore,  
 And, if thou canst, for such events account.

'Say, why of equal bulk, in equal scale  
 Are things oft found unequal in their poise?  
 O'er the light wool the grosser lead prevails  
 With giant force. But were th' amount alike

Of matter each contain'd, alike the weight  
 Would prove perpetual: for, from matter sole,  
 Flows weight and moment, ever prone to earth:  
 While vacant space, nor weight nor moment knows.'

The same subject is thus further elucidated, in almost the very terms of experimental pneumatics: Book II. v. 230—239; of the translation, v. 234—244.

' For though, when urg'd  
 Through the pure air, or clear translucent wave,  
 Doubtless all pond'rous forms more swift descend;  
 This, from the variance of resistance sole,  
 Flows, by such fluids form'd 'gainst things unlike,  
 The grosser quick o'erpowering. But pure space,  
 In every part, in every hour the same,  
 Throughout resists not, the demanded path  
 Yielding submissive. Hence, in equal time,  
 Through the blank void, unequal weights descend  
 Of every fancied variance.'

This, our young readers know, is familiarly illustrated in the air pump.

That the philosophy of Lucretius coincides, to an exactness almost perfect, with the doctrines of Locke and Newton on the secondary qualities of bodies, the ensuing passage will shew. Book II. 730, &c,—808; of the translation, v. 743—818.

' Deem not thou,  
 When ought of substance, black or white, the view  
 Solicits obvious,—deem not, in the germs  
 Of embryo matter, black or white inheres,  
 Or aught besides of tint, where aught occurs,  
 Rousing the vision; since the seeds of things  
 Live void of colours, actual or conceiv'd.

' Hence not essential colours to the form  
 Of things created: frequent e'en ourselves,  
 Mid the deep shade of night, by touch alone  
 Prove what surrounds us, every hue extinct.

' All hues, moro'er, to all by turns convert;  
 A change primordial seeds can ne'er sustain.

' But though material atoms thus live void  
 Of hue; still many a differing form is theirs,  
 Whence hues they gender, and their variance stamp.

' And, since all colours live but in the light,  
 Were hues essential to the seeds of things,  
 These, too, would die in darkness: for, resolve,  
 What hues exist beneath the midnight gloom?  
 Hues born of sun-beams, changing but their shades  
 As, playful, changes the refracted ray?

Thus the gay pigeon, as his plume he waves,  
Drinks in new tinctures from the noon-tide blaze :  
Now glows the ruby, and now, ting'd with blue,  
Sports the green emerald o'er his glossy neck.  
Thus, too, the peacock, as direct or bent  
Falls the full beam, wears each prismatic dye.  
Since then th' impinging light each hue creates,  
So, without light, each, instant, must expire.'

Did our limits permit, we should with pleasure insert the long and energetic, though sparingly adorned, detail of the phænomena and cause of lightning. We must, however, be contented with only a short portion of it; but this, we conceive, will excite the inquiring naturalist to peruse the whole. Lib. VI. v. 159, in the translation, v. 103.

' But the blue light'ning springs from seeds of fire  
With seeds conflicting mid the war of clouds.  
As when the flint with flint, or steel, contends,  
Swift flows the flash, and sparkles all around.

' Then earlier see we too, the rushing blaze  
Than hear the roar, since far the fluent films  
Of sight move speedier than of laggard sound.  
As, when the woodman fells some branch remote,  
It drops conspicuous e'er the bounding blow  
Strike on the ear :—so the keen lightning far  
Anticipates the thunder, though alike  
Rear'd from one cause, from one concussion rear'd.

' Or, haply, hence, the winged lustre springs  
Trembling amid the tempest; that when air,  
Pent in the hollow of a cloud, ferments,  
That hollow broad'ning, as already sung,  
And close its sides condensing, the pent air  
Heats from its motion; as from motion, heats  
All sight surveys; work'd oft to flame, and oft  
Melted, as melt the missile balls, at times,  
Of lead shot rapid. Heated thus, at length,  
Th' expanded air bursts sudden from its tomb,  
Scatt'ring long trails of coruscating fire.  
Then rolls the dread explosion, after heard,  
Since sound than light far earlier meets the sense.  
Yet scenes like these in clouds alone exist  
Of utmost depth, whirl'd mass o'er mass immense.'

We shall close our extracts, more apprehensive of overpassing our own limits than of fatiguing our readers' patience, with the pathognomic description of the plague at Athens, the inimitable history of which, had they written nothing else, would have immortalized the names of Thucydides, and of Lucretius. Mr. G.'s professional studies and practice have endowed him with particular advantages, in the transfusion of this noble effort of



scientific and poetic genius. Book VI. v. 1143—1202, of the translation, v. 1186—1252.

¶ ' The head first flam'd with inward heat; the eyes  
Redden'd with fire suffused: the purple jaws  
Sweated with bloody ichor: ulcers foul  
Crept o'er the vocal path, obstructing close;  
And the prompt tongue, expounder of the mind,  
O'erflow'd with gore, enfeebled in its post,  
Hoarse in its accent, harsh beneath the touch.

' And when the morbid effluence through the throat  
Had reach'd the lungs, and fill'd the fault'ring heart,  
Then all the pow'rs of life were loosen'd; forth  
Crept the spent breath most fetid from the mouth,  
As steams the putrid carcase: every power  
Fail'd through the soul,—the body,—and alike  
Lay they liquescent at the gates of death.  
While with these dread, insufferable ills  
A restless anguish join'd, companion close,  
And sighs commixt with groans; and hiccough deep,  
And keen convulsive twitchings ceaseless urg'd,  
Day after day, o'er every tortur'd limb,  
The wearied wretch still wearying with assault.

' Yet ne'er too hot the system couldst thou mark  
Outwards, but rather tepid to the touch:  
Ting'd still with purple dye, and brandish'd o'er  
With traits of caustic ulcers, like the blaze  
Of erysipelas. But all within  
Burn'd to the bone; the bosom heav'd with flames  
Fierce as a furnace, nor would once endure  
The lightest vest thrown loosely o'er the limbs.  
All to the winds, and many to the waves,  
Careless, resign'd them; in the gelid stream  
Plunging their fiery bodies, to be cool'd:  
While some, wide-gasping, into wells profound  
Rush'd all abrupt; and such the red hot thirst  
Unquenchable that parch'd them, amplest show'rs  
Seem'd but as dew-drops to th' unsated tongue.

' Nor e'er relax'd the sickness; the rack'd frame  
Lay all exhausted, and, in silence dread,  
Appall'd and doubtful mused the Healing Art.  
For the broad eye-balls, burning with disease,  
Roll'd in full stare, for ever void of sleep,  
And told the pressing danger; nor alone  
Told it, for many a kindred symptom throng'd.  
The mind's pure spirit, all despondent, rav'd;  
The brow severe; the visage fierce and wild;  
The ears distracted, fill'd with ceaseless sounds;  
Frequent the breath; or pond'rous, oft, and rare;  
The neck with pearls bedew'd of glist'ning sweat;  
Scarcely the spittle, thin, of saffron dye,  
Salt, with hoarse cough scarce labour'd from the throat.

The limbs each trembled ; every tendon twitch'd  
 Spread o'er the hands ; and from the feet extreme  
 O'er all the frame a gradual coldness crept.  
 Then, tow'rd the last, the nostrils close collaps'd ;  
 The nose acute ; eyes hollow ; temples scoop'd ;  
 Frigid the skin, retracted ; o'er the mouth  
 A ghastly grin ; the shrivell'd forehead tense ;  
 The limbs outstretch'd for instant death prepar'd ;  
 Till with the eighth descending sun, for few  
 Reach'd his ninth lustre, life for ever ceas'd.  
 ' And though, at times, th' infected death escap'd  
 From sanious organs, or the lapse profuse  
 Of black ting'd fæces, fate pursued them still.  
 Hectic and void of strength, consumption pale  
 Prey'd on their vitals ; or, with head-ache keen,  
 Oft from the nostrils tides of blood corrupt  
 Pour'd unrestrain'd, and wasted them to shades.'

The voluminous and heterogenous farrago of annotations is highly amusing and instructive ; but the plan it pursues is so unbounded, that it might almost be extended to embrace the whole *Encyclopedie*. It consists of comments on the philosophical doctrines of the poem, digressions on the discordant dogmas of the different Grecian schools, sketches of scientific history, and numerous statements of the discoveries and results of modern philosophy. Beside this diversified matter, our indefatigable annotator descants with feeling and judgement on the rhetorical beauties of his author ; criticises the labours of former editors and translators ; brings to view the passages of Grecian masters, both poets and philosophers, whom he supposes the Epicurean bard to have imitated or followed ; and pours forth, with a lavish hand, the treasures which his great attainments as a linguist, and his extensive reading have enabled him to amass, under the head of resemblances, parallelisms, allusions, and supposed imitations of his text, from Latin, French, Italian, Spanish, Portuguese, English, German, Arabic, and Persian poets, and from the HOLY SCRIPTURES. Mr. G's observations on the latter class of the comparisons which he has instituted, are so much in unison with the principles which we would ever inculcate, as binding on the conscience, and richly recompensing the pains of every scholar, that we cannot deny ourselves the pleasure of transcribing them.

' In attentively perusing the poem before us, it is impossible to avoid noticing the striking resemblance which exists between many of its most beautiful passages, and various parts of the poetic books of the Scriptures : and the Abbé de St. Pierre, as well as several other continental writers, have hence conceived Lucretius to have been acquainted with them.—Be this, however, as it may ; be the parallelisms I advert to, designed or accidental, I trust I shall rather be applauded than con-

demned, for thus giving a loose to the habitual inclination of my heart. Grotius, Schultens, Lowth, and Sir William Jones, have set me the example; and while treading in the steps of such illustrious scholars, I need not be afraid of public censure. Like them I wish to prove that the SACRED PAGES are as alluring by their language, as they are important in their doctrines; and that, whatever be the boast of Greece and Rome with respect to poetic attainments, they are often equalled, and occasionally surpassed by the former. The man who, professing the Christian religion, is acquainted with the ancient Classics, ought, at the same time to be acquainted with Biblical Criticism: he has, otherwise, neglected his truest interest, and lived but for little purpose in the world. I delight in profane literature, but still more do I delight in my Bible: they are lamps that afford a mutual assistance to each other. In point of importance, however, I pretend not that they admit of comparison; and, could it once be demonstrated, that the pursuits are inconsistent with each other, I would shut up Lucretius for ever, and rejoice in the conflagration of the Alexandrian library.' Pref. pp. 15, 16, 17.

But the pursuits are *not* inconsistent with each other, as has been frequently and honourably demonstrated; and we hope will be still further shewn by increasing attestations. To the ministers of the gospel especially, and to students for the sacred office, we earnestly recommend the ardour for pre-eminence in the acquisition of solid classical attainments, in order to consecrate them to the service of the DIVINE REDEEMER. Their understanding, their taste, their dignity, and their usefulness, will hence derive inexpressible accessions. What Horace has so justly said on the subserviency of cultivation to genius, may, with equal justice, be accommodated in this case.

Alterius sic

Altera poscit opem res, et conjurat amice.

There is one instance, in which we are solemnly bound to express a decided condemnation of the translator's judgement, and of his taste. A passage which Lucretius ought never to have written, and which renders a work otherwise of uncommon utility and excellence, absolutely unfit for the perusal of youth, should never have polluted the English page! Yet Mr. G. has rendered every offensive image, with disgusting and most dangerous minuteness. To have drawn, over this description, the flimsy veil of prudery, would have been still more censurable; as it would, in reality, have increased the evil, by representing it in a form less revolting. It is not a sufficient excuse to say that the whole is but a physiological dissertation. The pretence is confuted by its dress and decorations. The concluding chapters of Haller's Physiology may be very proper for the lecture-room: but who would tolerate them turned into fascinating English verses? If this work come to a second edition, which

cannot be doubted, we hope that Mr. G. for decency's sake, will blot out the pernicious pages. He has sufficient precedents for such omissions; and if he had none, it would be honourable to set the example.

The work concludes with a copious and judicious Index, which will be found of great convenience, particularly for consulting the notes.

Art. III. *Remarks on the Earl of Selkirk's Observations on the present State of the Highlands of Scotland, with a View of the Causes and probable Consequences of Emigration.* 8vo. pp. 353. Price 6s. Longman & Co. London; Anderson, Edinburgh, 1806.

Art. IV. *Eight Letters on the subject of the Earl of Selkirk's Pamphlet on Highland Emigration: as they lately appeared under the signature of Amicus in one of the Edinburgh newspapers.* 8vo. pp. 57. Price 1s. 6d. Longman and Co. London. Anderson, Edinburgh.

WHEN Lord Selkirk published his observations on emigration from the Highlands, he knew there were many enemies to his opinions, and probably wished to excite the discussion, which he might naturally anticipate. On a question of so much national importance, it is desirable that the public should not be left merely with *ex parte* evidence, but that every point of the subject should be openly examined. The opponents of Lord S. have, therefore, only to conduct themselves with good faith and good temper, in order to merit the thanks both of the noble author and the country at large. The first of these publications is tolerably fair and argumentative; but the latter, which was published in the form of letters, in eight numbers of the Edinburgh Herald and Chronicle, merely echoes the sentiments of the other, with less force, but more acrimony. Both admit the justice of the praises, which we bestowed on the talents and virtues displayed in the noble Earl's publication (E. R. Vol. II. 274,) and join in acknowledging the truth of his first leading positions. Yet with the inconsistency which determined opposition frequently betrays, each of these writers insinuates, that Lord Selkirk formed the plan of colonising Prince Edward's Island from sinister motives, and promoted its execution by unjustifiable expedients.

The latter writer says,

‘His troops were composed of a motley assemblage of ages and sexes. Even these, I am informed, he raised with infinite labour and difficulty; travelling from market to market, supporting hired recruiters, aided by eloquent harangues, and holding out splendid promises, and enchanting prospects. Won by these means, about 800 people were enticed to visit

an expected land of ease and plenty, and to desert the scenes of their youth.' p. 24, 25.

The author of the Remarks affirms, 'that the speculations of Lord Selkirk were certainly written with a keener eye to the improvement of Canada, than the benefit of the mother country, or the happiness of its people.' The same censurable spirit is displayed at greater length, when, under the gloss of shewing how the Highland Society might retaliate the reflections of Lord S. upon their measure, he takes the method of shewing how naturally all Lord S's. plans may have originated in motives of *prudence*, and corroborates this idea from the personal *emolument* which, he states, has attended their success.

'It is acknowledged, they might say, that the first idea of the plan which he has since executed was adopted very early in life, and during the course of his academical studies, and confirmed in the course of an extensive tour through the Highlands in the year 1792. The impressions of early life are warm, but they are not on that account the more likely to be correct: the ardent sensibility of youth is too apt to be roused with the rhapsodies of the celebrated classics of antiquity about political happiness, and not a few have traced the errors of maturer age to the unchastised studies of their boyish years. At that time the fourth and youngest son of an ancient and honourable family, condemned by the law of primogeniture to the prospect of a younger brother's portion, without any taste for the military profession, and no desire to shine in the senate or at the bar, and perhaps disdaining mercantile pursuits, his Lordship early turned his attention to agriculture. Under such circumstances it was no idle or unmeaning speculation to employ his patrimony in cultivating the fields of America, rather than those of his own country. In Canada, upon application to government, a tract of land fit for cultivation may be obtained for nothing, whereas it would be necessary to make a purchase of land in the United States from some individual, as all the best land there has been already appropriated.

'The succession of the hereditary titles and estates of his family might perhaps have induced the noble author to abandon the plan, to which, when a younger brother, he looked as the source from which the future prospects of his life were to spring: but in some minds a persevering ardour is a prominent feature; and it is no reflection to Lord Selkirk's to suppose it of that description. Lord Selkirk seems to have viewed the acquisition of wealth and consequence only as the means of carrying into execution, with more efficacy the plan he had conceived in early youth. He applied to government therefore, and was enabled to complete his arrangements for his establishment in Upper Canada. Had Lord Selkirk known that he should not be able to carry into effect his original plan of a remote and inland settlement, he plainly intimates that he would have confined his encouragements to the same class of people that formed the wealth of other cultivators of waste ground, or perhaps have abandoned the scheme entirely: But, before he knew that government wished for a maritime settlement, we are informed, that he had

already proceeded far in his preparations\*, and the engagements entered into must be fulfilled. A purchase was accordingly made of a large tract of uncultivated ground in Prince Edwards' Island, from the proprietor, at a very easy rate. The emigrants defrayed the expences of the voyage, either by their money or labour; and the land was sold at a very great advance of price. The success of these measures has not disappointed the calculations of prudence; the emolument has been very great without any great outlay of money, and merely by employing some little care and attention. Lord Selkirk still has a considerable quantity of ground uncultivated: he did not procure as many emigrants as would have been sufficient for cultivating his whole property. Additional recruits are required for the colony; but although so many have already transported themselves to it, and although those of their friends, who may chuse to follow their example, have had liberal and earnest invitations, Lord Selkirk will be able to inform the public how these invitations have been listened to. The public must know what would be sufficient to ensure success; it may also be able to conjecture what are the circumstances which must retard its further progress.' pp. 272, 273, 274—276,—279, 280.

All this may serve the purpose of irritation, but contributes nothing to conviction. And when these writers attempt to load the Earl with the odium of exciting, by the arts of a crimp, the spirit of emigration, which, but for him, would have had no existence, they forget, what they had already admitted, and all the world knows to be fact, that this disposition had raged before Lord S. was born. Indeed, not only here, but in the usual strain of these publications, we discover the symptoms, rather of wounded national pride, or endangered interest, than of sincere conviction pleading the cause of truth.

The following strictures we cannot, with propriety, omit.

'Seemingly conscious that the same effects which had attended the breaking up of the feudal system in other countries, should have occurred in the Highlands, Lord Selkirk proceeds to remark, that, 'in one very important circumstance, the ancient state of the Highlands differed remarkably from the rest of the kingdom;—every spot was occupied by nearly as many families as the produce of the land could subsist†. This must indeed be allowed to be a most singular fact in political economy, and it is a solitary instance; for even the great and populous empire of China is found to possess, within its immense compass, vast quantities of waste land which would admit of a greater number of inhabitants than it at present maintains.

'With a vigorous and patriotic government, an industrious and sober people, a mild climate and productive soil, and in a country where agriculture is made a public concern, it might have been expected, that we should find, if we were to meet with it any where, every spot occupied by nearly as many as the produce of the land can subsist. But Lord Selkirk desires us to look for an example of this singular fact to the High-

\* P. 5.

† P. 25.

lands of Scotland after the battle of Culloden—to the inhabitants of a country whose manners were lawless, and their chiefs independent,—constantly at enmity with each other,—suffering from an unsettled government, the miseries of famine, and the destructive effects of war—with a climate not uncommonly favourable to the productions of nature, and a soil by no means supplying this defect. The observation must be allowed at least to have the attraction of novelty in its favour.’

pp. 53, 54.

As we are umpires, rather than parties, in this dispute, we chose to insert this passage; for it is the only one in which we have felt convinced that the combatants of Lord S. have the better of the argument. He was evidently drawn into this misstatement by an inadvertent eagerness to establish his favourite positions.

In the following passage the Remarker has fallen into a similar snare.

‘We are informed by Lord Selkirk, and it is indeed a well known fact, that the emigrants carry out with them much more money than it could have been conceived possible for persons in their situation to possess. An account is given of one whose capital amounted to 116l. as a specimen of what others in a similar rank, and that not very high, might be possessed of. Many carry out much more with them, even to the extent of 1000l. By far the greater proportion, however, transport along with themselves a great deal less. Suppose, that on an average each person carries out 30l. it will be at once seen, that besides the quantity of productive industry, the nation is also deprived of a very considerable quantity of capital, amply sufficient for putting that industry and much more into motion. In the year 1802, it is known, that 4510 emigrants, independently of the passage money, took with them above 100,000l. in cash\*.’ pp. 84.

Here it must occur to every reader, that this is not exactly the class which can be expected to enlist as soldiers, and hence Lord S. derives one of his leading arguments. But those, who oppose his undertaking dwell chiefly upon the mischief of depriving our armies of those recruits, at a time when the country has peculiar need of their services.

It is frequently asserted in the works under review, that many means might be found to employ the Highlanders who are thrown out of their little farms. But when bare possibilities only are mentioned, and nothing determinate is specified which affords an immediate and adequate resource, the question is not met, but evaded. Did we conceive that his Lordship maintained the necessity of emigration from generation to generation, and that no means should be attempted to obviate the evil in future, we should be the last to undertake his defence. But he con-

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\* App. C. to Third Rep. on Coasts, &c. of Scotland.

tends only that there is now a peculiar class of the Highland population, for which no resource opens to our view, but that of removing them to some yet unsettled country, where they may not be wholly lost to the parent isle. Far from being hostile to every other means of employing the moveable force, he himself points out several. 'Every friend to his country, says Lord S., would rejoice if the Highland proprietors could find the means of obviating the local depopulation of their district, by the introduction of suitable branches of productive industry.' 'Among these the most promising is the cultivation of waste land. Some attempts have been made in the Highlands to turn the superfluous population to this branch of industry. The success with which they have been attended is sufficient to encourage further experiments.' He also earnestly recommends attention to our fisheries, which have been well denominated 'a mine under water.'

That he did not himself recur to any of these preventatives to emigration, arises from his considering them as calculated to operate only at a distant futurity, and cannot be imputed to him as a crime, unless it is criminal to act upon our own views rather than those of our opponents. It is for the Highland Society, and those who coincide with them, to reduce to practice their own principles, which, if they prove well founded, will take away the power, and we should hope the inclination, of others, to succeed in schemes of emigration.

What answer Lord S. will give to pp. 340—342 we know not.

When the author of the Remarks, diverts from the controversial object of his book, he discourses well on the rural and political œconomy of the kingdom; discovers a mind not uninformed on this most interesting subject; and suggests hints which demand attention. But in an answer to Lord S. much of this seems misplaced; for whence has it appeared, that the Earl opposes these sentiments? Indeed the alteration of the title, and the suppression of much controversial and personal reflection, would render the book valuable as a source of general information concerning the Highlands. If it must, however, be considered as a reply, it is prolix, desultory, and irrelevant.

Of the Eight Letters, we are informed, a new edition is just published, price 2s. 6d. with large additions.

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Art. V. *The Life of Thomas Dermody*, interspersed with pieces of original Poetry, many exhibiting unexampled prematurity of genuine poetical talent, and containing a series of Correspondence with several eminent characters. By James Grant Raymond. In 2 vols. small 8vo. pp. 258, 346. Price 10s. Miller, 1806.

**I**F we were to try this work as a literary performance, we should pass sentence on it in very few words. We should pronounce



it guilty of mediocrity, and condemn it to die—a natural death; for its chief merit is, that there is little to blame, and its principal defect that there is little to praise in it. But were we to judge it according to the interest excited by its hero while living, and the curiosity which has been awakened concerning him since his death, we should not find room, within our limits, for the expression of our wonder at his early powers, sympathy for his strange sufferings, and abhorrence of his dreadful depravity. For not less distinguished by his talents and misfortunes, than by his follies and vices, was Thomas Dermody, who at the age of ten years was admired as a prodigy of wit and learning, yet died at eight and twenty, reprobated and abandoned by his patrons, as an irreclaimable slave of intemperance and ingratitude. These are hard words; but they are the truth;—they are these two volumes in one sentence. On the grave of a youth beloved of the muses, who perished in want, we shed the tears of compassion;—on the grave of a sinner, whose life of iniquity is thus blazoned before the world by the most constant of his friends, we tremble to tread; and while we pause in imagination over the place where his ashes are at rest, with the earnestness of agony we exclaim, ‘May his soul have found peace!’ We presume not to judge this nursling of genius, and victim of indiscretion; he is gone whither human praise and human censure cannot follow him, but whither *we* must follow him shortly, not as *his* advocates or accusers, but to *answer for ourselves*, and for the employment of the talents committed to *our* charge. Had the glory or the shame of the Departed alone been in question, we should have passed by his monument in silence and sadness, leaving to TIME, at his leisure, either to crumble it into dust, or to build it up into immortality. But since indolence, self-will, and sensuality, the tempters that deceived, and the dæmons that destroyed, poor Dermody, are most frequently the besetting sins of youthful poets, we shall exhibit his life unhappy as it was, and his memory dishonoured as it is, for their warning and instruction: the lesson, though peculiarly interesting to them, may be profitable to *all* who consider it.

Thomas Dermody was born at Ennis, in the county of Clare, in Ireland, on the 17th of January 1775. His father, Nicholas Dermody, was a Schoolmaster, who instructed him, from his cradle, in the Greek and Latin languages, apparently with no higher view than to make him useful as an assistant in the school, for at nine years of age we find little Thomas acting in that capacity. But to this early acquaintance with the bards of antiquity,—for Homer and Horace were the companions, the *playmates* of his childhood—we may attribute his being so prematurely smitten with the passion for poetry: though we rather think that he was inoculated, than that he took the infection

himself; for in all his pieces, that we have seen, from the dawn to the sunset of his career, though there is a rich luxuriance of imitation, we find a poverty of invention, unworthy of the noble improvidence of an original Genius, lavishing with unbounded prodigality the native treasures of an exuberant imagination. Hence we apprehend, that Dermody was a Poet more instructed than inspired, and that if he had not heard the voice of song till a later period, his poems at sixteen would not have surpassed those which he really wrote at ten; yet that from twenty to twenty-eight, his pieces, on this supposition, would have equalled the actual productions of that interval. We judge thus because we observe no climax in the succession of his works: his poems at ten years shame those at sixteen, and disgrace those at eight and twenty: in relation to each other, the first are giant promises, the second manly attempts, the third pigmy performances. The former, admirable as they undoubtedly are, manifest rather a *prematurity* than a *pre-eminence* of talent,—the ordinary excellence of a riper age, rather than the rare exhibition of powers, superior in kind, yet suited in measure to his tender years; for they have neither the charms nor the faults of children's verses;—charms and faults indeed they have, but they are those of a *later age*, not of a *higher order*. His numerous works, as he advanced in life, countenance the hypothesis, singular as it may seem, that his genius was only of the middle size, but, under peculiar circumstances, forced, as it were in a hot-bed, into such rapid growth, that it had attained in ten years the standard, which, with common advantages, it would hardly have exceeded in eighteen: and it is remarkable that his juvenile improvement was almost imperceptibly gradual, but when his years had reached maturity, his mind seems to have lost its powers of expansion, and to have reached, without being able to break, the barriers of impassable mediocrity. His familiarity, even in infancy, with the great poets, not only of Greece and Rome, but of his *native country* also, made verse, if not the *first*, the *principal* form in which he learned the exercise of speech and thought; consequently the *language of poetry* became, if we may use the phrase, his *mother tongue*; and more from example than choice, from obedience than love, at an age when children are merely docile and imitative,

‘He lisped in numbers, for the numbers came.’

It is true, that Mr. Raymond does not tell us this (for he says not a word about Dermody's early *English* reading, though it must have been very considerable,) yet we gather it from accidental hints scattered through these volumes: indeed every grain of knowledge they contain, concerning the progress of this extraordinary youth's mind, must be winnowed from bushe

chaff. But if there were no other authority for this presumption, the first poem which Mr. Raymond has quoted would justify it; for it proves that Dermody had long been a versifier. Let the reader judge from the following extract from Corydon.

A shepherd swain like me, of harmless guise,  
 Whose sole amusement was to feed his kine,  
 And tune his oaten pipe the livelong day,—  
 Could he in aught offend th' avenging skies,  
 Or wake the red-wing'd thunderbolt divine?  
 Ah! no: of simple structure was his lay;  
 Yet unprofan'd with trick of city art,  
 Pure from the head, and glowing from the heart.—  
 Thou dear memorial of a brother's love,  
 Sweet flute, once warbled to the list'ning grove,  
 And master'd by his skilful hand,  
 How shall I now command  
 The hidden charms that lurk within thy frame,  
 Or tell his gentle fame?  
 Yet will I hail, unmeet; his star-crown'd shade;  
 And beck his rural friends, a tuneful throng,  
 To mend the uncouth lay, and join the rising song.  
 Ah! I remember well yon oaken arbour gay,  
 Where frequent at the purple dawn of morn,  
 Or 'neath the beetling brow of twilight grey,  
 We sate, like roses twain upon one thorn,  
 Telling romantic tales, of descant quaint,  
 Tinted in various hues with fancy's paint:  
 And I would hearken, greedy of his sound,  
 Lapt in the bosom of soft ecstasy,  
 Till, lifting mildly high  
 Her modest frontlet from the clouds around,  
 Silence beheld us bruise the closing flow'rs,  
 Meanwhile she shed her pure ambrosial show'rs.

Vol. I. pp. 5, 7.

Who would imagine this to be the artless but passionate language of a *babe* of genius? or rather who *would not* imagine it to be the painful labour of an ingenious youth to imitate the style and manner of our elder poets of the seventeenth century, and especially the Lycidas of Milton. If the latter be granted, our point is established, that the talents of Dermody were more *premature* than *pre-eminent*.—We proceed to his biography.

Mr. Raymond informs us that the father of Dermody, 'from whatever cause, grew uneasy in his mind, and flew for temporary relief to the bottle;' and afterwards that the son "fatally (as it proved) accustomed himself to mix with the vulgar and dissipated characters, with whom his father's unhappy propensity led him to associate." There are parents who deserve the curses of their children, though perhaps children ought never to utter

them. The father of Dermody was one of these; for though he saw the ruin of his family involved in his own intemperance, he had not the virtue to refrain; but still "pursued his pleasures, and heard even the reproaches of his children with indifference and apathy." Every step of the son's miserable life may have been influenced by the father's misleading: every sin of that son recorded in these volumes is a stone cast at the memory of that father. From such a guide, rather from such a betrayer, the child might well run away. Towards the end of 1785, he set out secretly for Dublin, "with two shillings, the second volume of Tom Jones, (*which he has often said determined him on this adventure*) and a single change of linen in his pocket." Both the shillings he gave away to a poor old woman, whom he found in a wretched hovel by the way, mourning over the corpse of her daughter, whose five orphan children were crying around her. This is almost the only anecdote of Dermody that we have read with pleasure. We cannot relate the other adventures of his journey, though rendered sufficiently romantic by his being benighted in a ruined abbey, meeting a merry parish clerk, and being assisted on his way by a benevolent Irish carrier. On his arrival in Dublin, (a distance of 140 miles from his native village,) though his fond imagination had painted it "the emporium of felicity," he was saved from perishing in the streets by a kind-hearted bookseller, who seeing a country lad earnestly poring over a Greek author, at his stall, emerged from his cellar to secure his property. Astonished at the boy's learning, and pitying his forlorn condition, he engaged him to teach his son Latin; but either the master or the scholar was too stupid for the task, and Dermody entered into the service of another bookseller, whom also he soon deserted. In the beginning of the following year, 1786, Dr. Houlton, finding him one day, in mean apparel, reading Longinus in the original Greek, at a bookseller's shop, was so pleased, on further examination, with his proficiency in that language, that he took him home, and provided for him while he himself remained in Dublin, which seems to have been a few weeks only. Dermody shewed the Doctor many of his little poems and translations, which greatly increased the interest he had felt in the boy's welfare, from the first moment of his acquaintance with him. Doctor Houlton's narration, here introduced, is very entertaining. Dermody's knowledge of Horace, his favourite Latin author, was put to the test by Mr. French, a friend of Dr. Houlton's, who in his first interview with him requested a version of the eleventh ode of the first book, to which he had accidentally opened. In nine minutes the boy produced a very fair translation of it in verse, fifteen lines in length. In his answer to Mr. French's questions on the subject of this translation, he displayed considerable critical reading and obser-

vation. Some time afterwards finding among some old books a copy of Anacreon, an author whom he had never before seen, he sat down instantly to read it. Nothing could divert his attention till he had gone through the work; and in the course of a few days, he made poetical translations of all the pieces in the first book. But his mind, restless after novelty, and impatient of controul, soon grew weary of his patron's kindness, and the Doctor's business calling him into the country, he set the little captive at liberty, and furnished him with as much money as he could spare, and the best advice he could give him concerning his future conduct. Dermody quitted him without regret, for he scarcely felt a pang at parting with any friend, in a world, where he never found a greater enemy than himself; and being now in the hands of that enemy, after a few more days he had wasted all Doctor Houlton's donation, 'distress and poverty assailed him; without a settled home he roved about the streets by day, and begged the meanest shelter during the night.' From this misery he was relieved by a poor scene-painter, who introduced him to Mr. Owenson, of the Theatre, in whom he found a zealous and unalienable friend. Mr. Owenson took him to his house and associated him with his children; he trumpeted forth his merits and sufferings in every company, and determined to procure this fondling of genius an introduction to the college.

The account of Dermody's introduction to Dr. Young, professor of natural Philosophy at the University of Dublin, and afterwards Bishop of Clonfert, is curious and interesting. Many similar stories are introduced; and it is easy to conceive how much surprize must be excited by such active talents in childhood. Mr. Owenson's plan fully succeeded. Dr. Young with the utmost kindness agreed to superintend the studies of his new favourite, and to complete him for college.

'The prospect,' says Mr. Raymond, 'was flattering to Dermody, but unfortunately the studies which he now entered on with Dr. Young, were suited neither to his genius nor his disposition.' What these studies were we are not told, but they could not be very dissimilar from those, to which he had been accustomed from his infancy: yet "with tears he would lament the mental drudgery into which he had been thrown, and the loss of those caresses which he once enjoyed in the arms of the Muses." The truth is evident: Dermody could not endure restraint of any kind; and it is probable from his uniform abhorrence of all regular study, manifested on many occasions, that his father had used extreme severity in qualifying him for a classical usher at nine years of age. His aversion to Dr. Young's lessons soon grew so great that he absented himself from them, without giving the least intimation of his design to either of his friends. They were consequently much displeased at his perverseness; but Mr.

Owenson quickly recommended him to a more durable situation. The Rev. Gilbert Austin, who kept a school of high reputation in Dublin, took Dermody under his protection, introduced him to his friends, and issued proposals for publishing by subscription a selection of his poems. For a time Dermody seemed to attach himself to his books, and his conduct was decorous. He had the opportunity of forming connections among the sons of some of the first families in Ireland, of improving his manners in elegant society, and cultivating his talents under an able and friendly preceptor. The story of his learning and his distresses had awakened so much compassion, that at one time Mr. Austin placed 150*l.* in the bank, for the use of his pupil, whose poems were eagerly expected from the press. But this eccentric boy, who had been made a prodigy in Greek by the precepts of his father, seems to have been converted into a brute of sensuality by his example: for while he was courted by the good and the great, he slunk from their invitations to wallow in the styes of drunkenness and profligacy. By one of his hardened associates he was induced to attempt a shameful imposition on the common sense of Mr. Austin, who detected him in a lie, and as a punishment sent him from the parlour to be an inmate of the kitchen. Not being immediately recalled from this banishment, in which it does not appear that he either shewed penitence, or made concession, he gave vent to his rage, and "wrote *four lines*, in "which the families of his patron and patroness were severely "and humourously satirized." Mr. Raymond says that it was not the wish of Dermody, that these lines should ever be seen;—why then were they not destroyed? By some person they were found in his room among other scraps of rhyme, and carried to Mr. Austin, who was so provoked by this ungrateful return for his kindness, "that he destroyed the poems he had collected for publication, returned to the subscribers the whole of the money "he had received for the boy's support and education, shut his "doors against him, and turned him once more upon the world "friendless and forsaken." If his crime was only "in a moment of passion, writing *four mirthful lines* against his benefactor," as Mr. Raymond would wish us to believe, Mr. Austin's anger was ridiculous, and his vengeance unjust; but this Mr. Raymond has not ventured to affirm. The consequences prove that the offence was very aggravated, for in the whole circle of Mr. Austin's connections the boy's conduct was deliberately condemned, and his character ruined beyond recovery.

In this dilemma the wretched outcast first tried a plan of raising temporary supplies of money, which he often practised afterwards with various success; he wrote letters to men of rank, fortune, or literary eminence, flattering their vanity, stating his misfortunes, and imploring their bounty. Considering the uncontrollable

independence of mind, that made him rebel against all individual authority exercised over him, by masters or patrons, it might seem strange that he could thus prostrate his proud spirit at the feet of arrogant greatness, and expose himself to be spurned away with a rudeness, that was only less humiliating than the reluctant relief that he sometimes obtained. But there are many strange paradoxes in human nature; and we know that the basest and most pliant servility is consistent with the most refractory stubbornness of heart.

His good friend Mr. Owenson, who had been absent at the time of his disgrace, on his return to Dublin, administered to his wants with unabated kindness, and through the means of Mr. Berwick, procured him the patronage of the present Countess Dowager of Moira. This noble-minded Lady immediately placed him under the tuition of the Rev. Hugh Boyd, of Killeagh, the translator of Dante. In this retirement Dermody reluctantly remained two years; for though he at first acted with diligence and propriety, in the end he abandoned himself to drunkenness and riot, among a crew of wretches with whom he associated at a neighbouring ale-house, whose follies and frenzies he has celebrated in rhymes, which have no merit, except that, bad as they are, they are too good for the subject. The poetical garlands, which he wove for his patroness, would be more particularly pleasing, if we could forget, that every thing like gratitude in Dermody, appears to have been the despicable homage of mercenary adulation. Among these the most distinguished is a Dramatic Pastoral, '*The triumph of Gratitude*,' of which the characters and sentiments, the stricture of the language and the modulation of the verse, are closely imitated from Milton's *Comus*. For example:

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' Such minstrelsy  
Would ill befit belated revel rout;  
Or wassail wild, with vice unholy knit  
In fell alliance.'

But the master-lay of Dermody's muse is unquestionably the little poem entitled '*Elegiac Stanzas*' on himself, written during his residence at Killeagh, when he was about sixteen years old. In these affecting lines, the tender yet brilliant simplicity of thought and expression, that sheds a charm as soft as twilight on 'fair Fidele's grassy tomb' in the Dirge of Collins, casts a gleam of glory on the grave of poor Dermody, which will linger late and long upon it.—

It was impossible always to conceal the faults and irregularities of Dermody from his beneficent patroness, who frequently condescended to remonstrate with him in the gentlest terms on the impropriety and probable consequences of his bad be-

haviour. Dermody vindicated himself with unbecoming petulance, and persevered both in his errors and his murmurings; till—finding him utterly untractable; and impatient to ruin himself, in his own way, by going to London to display in England those talents which he now thought Ireland unworthy—Lady Moira set him at liberty from her protection. Overjoyed at his emancipation, the infatuated boy once more went to Dublin; a friendless adventurer. He had scarcely arrived in the city, when he found himself without a penny, and took to his old beggarly trade of writing letters to rich men. Among others he attracted the notice of Messrs. Flood and Grattan, at that time the glory of the Irish Parliament. Mr. Raymond has preserved a sketch by the former, of a plan for a political poem, on the British Constitution. It is a curious document, but a fitter theme for a Senator than for a Poet.

But among Dermody's Irish patrons, none endeavoured with more zeal, or less success, to serve him substantially, than the late lamented Lord Kilwarden, then Attorney-general. From him the obstinate youth deigned to accept temporary relief; but when he found that his patron 'had actually engaged apartments for him in the college, and promised to furnish them in a commodious manner, defraying the whole of his expences there, and allow him thirty pounds a year in order that he might appear in the world with comfort and respectability'—his independent spirit (*his stubborn indolence*) revolted from the yoke, and 'he chose rather to continue in mean obscurity, than to accept the liberal proposal of his benefactor.' About this time it appears that he became acquainted with his present biographer, whose kindness he had frequently afterwards occasion to solicit, and opportunity to abuse. Meanwhile Dermody lived on the precarious charity of his friends, and the extorted gifts of those to whom he had addressed his fawning petitions. Occasionally he scribbled for the news-papers, and once published an outrageous pamphlet on the French Revolution, in which we find the following passage:

'Had Voltaire and Rousseau lived to this grand epoch, they would have died contented; to see the Rights of Man vindicated; to see their *pen* followed by the *sword*, would have been a foretaste of heaven!'

But finding this side of the question unprofitable, he recanted his error and to flatter Mr. Smith, who had espoused contrary principles, he thus speaks, in a poem addressed to that gentleman, of the effects of *that sword*, which followed *those pens*;

\* Where, by Barbarians slaughter'd, Justice lay,  
And the loud rabble claim'd unhallow'd sway;

\* \* \* \* \*



While o'er the blood-stained base of public woes,  
Pillar'd on death, the Grand Republic rose!

With a mind so devoted to prostitution, it was not wonderful that his habits and his associates, at this time, were of the base order. 'Twice was he forced to try his fortune in the King's service, and was twice handed over to the tender in the Bay,' but afterwards released by private liberality: at length he entered as a private soldier, in the 108th Regiment. Military discipline seems to have been the most wholesome regimen under which he ever existed; for he was progressively made a corporal and serjeant for his *good behaviour*. In his nineteenth year he went with the regiment to England, where he had the good fortune to be placed under the immediate command of the Earl of Moira, who appointed him to a sub-lieutenancy in the waggon corps. He afterwards served in Flanders, and was present at many of the principal actions of the unfortunate campaign in 1794. In this service, he received several severe but honourable wounds. On the reduction of the army, Dermody was put on the half-pay-list, when, again falling under his own most tyrannical government, he rushed back into his former excesses, and the few remaining years of his life, while he resided in London, were devoted to self-destruction. Lord Moira continued to countenance him, till his interference was no longer bounty but madness.

The following stanza, from an 'Ode to Frenzy' written at this time, will shew that he had made little improvement in poetry since his sixteenth year, (he was now twenty-four), and will also exhibit in a very terrible light the feelings most familiar to his despairing heart.

'The hurried step, the pregnant pause severe,  
The spectred flash of sense, the hideous smile,  
The frozen stare, revenge's thrilling tear,  
The awful start, sharp look, and mischief's secret will;  
*These are the proud demoniac marks I claim,*  
Since grief and feeling are the same;  
Then all thy racks sublime prepare,  
And shield me, Frenzy, from Despair.'

The frantic ode, from which this stanza is copied, was sent in a time of extreme misery to Mr. Raymond, who immediately hastened to relieve the unfortunate bard. Mr. R. had not seen him before during fourteen years: his appearance is thus described:—'Those youthful features which only a few years before were pleasing, attractive, and intelligent; in which were to be traced the sparks of intellectual greatness; were now totally changed. A settled melancholy had taken possession of his mind; and his care-worn pallid countenance, disfigured

by a wound which he had received in an action; added to the meanness of his garments, for he was almost naked; exhibited him as in reality a picture of despair.' By Mr. R.'s assistance he was soon afterwards enabled to sell a collection of his poems to considerable advantage, and the public received them favourably.

We are too deeply interested in the poet's own sad story, now drawing near to its tragical conclusion; to stop here to criticise those specimens which Mr. R. has exhibited as proofs of the superiority of Dermody's talents, but which, in our opinion, only evidence their inveterate mediocrity; for they abound with imitation, and continually remind us that we are *not* reading Pope and Goldsmith, though the author seldom permits either to be long out of our sight. These pieces, however, happening to procure him a supply of money and friends, he took care to dissipate both with all possible expedition; and soon finding himself without either, he revived his Irish plan of levying contributions on the wealthy and the great. Sir James Bland Burgess, author of a heroic poem, called 'Richard the First' was at that time one of his most bountiful patrons. Mr. Addington, (now Lord Sidmouth) then Chancellor of the Exchequer, also munificently rewarded him for the exercise of his powers on several occasions. From the 'Literary Fund,' he likewise received several sums of money: but all the gifts of all his benefactors were only drops of water to that unquenchable thirst, which consumed his vitals, in proportion as he endeavoured to allay it by desperate inebriety.

Yet were the energies of his mind not extinguished, but maddened, by his sufferings and excesses. Mr. Raymond assures us, that his 'Battle of the Bards,' a heroï-comic poem in two cantos, on the celebrated rencontre between Peter Pindar and Mr. Gifford, was produced in one day: if we admit Mr. R.'s testimony to be correct, 'The Battle of the Bards' was indeed a wonderfully hasty production; and it certainly exhibits as much of the humour of Martinus Scriblerus, as well could be diffused over so large a space in so short a time. By the liberality of Mr. Addington, Dermody now found means to publish a second volume of poems, from which, however, he derived little benefit. From these pieces Mr. Raymond gives sundry extracts, which only confirm our judgement that Dermody's talents could not raise his conceptions beyond that point, below which all poetry is mortal. Mr. R. of course, as the friend, the patron, and the biographer of Dermody, is enraptured with every thing he writes; he quotes the following passage from this volume, as a fine portrait of *Danger*.

'High o'er the headlong torrents foaming fall,  
Whose waters howl along the rugged steep,

Z z 2

On the loose-jutting rock, or mouldering wall,  
 See where ghaunt *Danger* lays him down to sleep?  
 The piping winds his mournful vigil keep,  
 The lightnings blue his stony pillow warm;  
 Anon, incumbent o'er the dreary deep,  
 The fiend enormous strides the labouring storm,  
 And 'mid the thunderous strife expands his giant form.'

This is indeed *expanding the giant form of Danger*, with a vengeance: need we introduce the original, which is only a pigmy in comparison?

'Danger, whose limbs of giant-mould,  
 What mortal age can fix'd behold?  
 Who stalks his round, an hideous form!  
 Howling amidst the midnight storm,  
 Or throws him on the ridgy steep  
 Of some loose hanging rock to sleep.'

*Collins's Ode to Fear.*

We remember to have seen another description of the same subject, by a living author, whose imitations are equally palpable.

Dermody's poverty and his disorder (a rapid decline) had now reduced both his frame and his spirits very low. Every day, as he approached the last, brought with it new wants, and new sorrows. In the beginning of July 1802, with the last strength of an emaciated body, and a broken mind, he fled from his persecuting creditors in London, and took shelter in a miserable cottage, near Sydenham, in Kent. In this den of despair he was found by Mr. Raymond and another gentleman, on the 15th of the same month, perishing for want of every common necessary of life. What relief could be immediately procured, was administered to him. His friends then engaged comfortable lodgings for him in the neighbourhood, and took their leave, promising to return and remove him in the morning. Dermody died that night.

Concerning the talents of this extraordinary youth, we have delivered our opinion already; his principal misfortunes have been recorded in the foregoing memoir: it only remains for us to point out some of the particular circumstances that operated to form his character, and aggravate his calamities. We consider his early life to have been attended with nearly every event that could nourish and strengthen the evil propensities of nature, while it was precisely deprived of every countervailing advantage. We cannot doubt that his premature attainments had raised him to a dangerous degree of self complacency; and the severity (as we apprehend) of his education, together with a conceited satisfaction in the extent of his acquisitions, would

strongly indispose him for any serious or permanent pursuit. His indolence would induce him to hope, and his vanity would lead him to expect, the sinecure patronage of the great and wealthy; and he doubtless depended on becoming the highly valued Horace of some indulgent Mæcenas.

This is a very common and a very dangerous error among young poets. That Dermody's expectations were thus extravagantly romantic, may be inferred from his pertinaciously rejecting all plans for his gradual advancement in life. And this conjecture is confirmed by a passage in one of Dermody's letters to the Countess of Moira, in which he tells her plainly how easy it would be for her ladyship, out of her great possessions, to spare him a portion that would place him at once beyond the reach of want, and the precariousness of dependence. Other subordinate circumstances might be mentioned as materially contributing their injurious influence on the character of Dermody. Studies exclusively classical, uncorrected by religious instruction—an education destitute of all moral discipline, domestic order, and filial respect—are particulars too important to be overlooked. But these shrink from observation, when compared with that dreadful source of guilt and misfortune, an early love and habit of drunkenness. This, and the execrable rabble among whom it involved the unhappy Dermody, were sufficient to foster into rankness every tendency to evil. It would be more easy than pleasant to trace their various operations: the effect was but too evident, in a character sottishly indolent, self-conceited, and invincibly stubborn; lost to all moral principle, and even to that pride which desires to obtain respect, though it may not endeavour to deserve it; deaf to all the suggestions of prudence and friendship, and callous to every feeling of shame, ambition, or gratitude.

One circumstance we should observe, which tended to debase and harden the mind of Dermody, was the deplorable condition of dirty and half-naked poverty, in which, on his first appearance in Dublin, he was ostentatiously exhibited in the palaces of the great, as a spectacle of suffering and a prodigy of learning. In stifling the confusion which he must have felt at first, on these mortifying occasions, he subdued the ingenuous modesty of nature into shameless effrontery; and discerning, young as he was, that he was frequently indebted for bounty, more to compassion than to admiration, (for those could feel who could not understand Greek) he took advantage of that weakness in human nature, and to the last hour of his life, raised more money by his rags than by his rhymes, and found his wretchedness a better patrimony than his talents.—

It is painful to think that eminent talents should have been so dreadfully perverted; and that a mind so soon rendered rich

and prolific, should become the polluted receptacle of all that is hateful and impure.

When we see with what early luxuriance the germs of learning and of vice, planted together in infancy, by one unfaithful hand, sprang up in his mind, till the thorns of the latter overshadowed and choaked the shoots of the former; we cannot help deeply lamenting, that the seeds of religion were not sown, with those of knowledge, in that exuberant soil, where they might have risen and flourished together, like trees in the paradise of God, in grandeur and beauty supporting and adorning each other, yielding shelter and shade with their intermingling branches, and producing in their season, the flowers of genius and the fruits of holiness.

Art. VI. *A Vindication of the Principles and Statements advanced in the Strictures of the Right Hon. Lord Sheffield; on the Necessity of inviolably maintaining the Navigation and Colonial System of Great Britain, with Tables and an Appendix.* By the Rev. Jerome Alley, L.L.B. M. R. I. A. 8vo. pp. 90. Price 2s. 6d. Symonds, 1806.

**T**HE subject of this pamphlet is certainly of momentous importance to the welfare of our country; we shall therefore enter into a more particular detail of its scope and tendency than its size might seem to demand, and enable the author, in the following extract, to describe its plan.

‘ In the first part of this work, I have confined myself, principally, to the more particular branches of the subject, the effects produced on the shipping interests of England by the late suspending acts; the injurious competitions which were excited between the British and the foreign ship builder: the consequent decline of British navigation, and the transfer in several instances, of the carrying trade of England to foreign powers. In the second part the view has been extended; the right of England to frame laws for the regulation of her commerce, which has been denied; the causes of the late increase of the exports and imports of England, which have been misrepresented; the policy of reserving to English merchants the exclusive supply of the British West Indies, which has been denied, have received a distinct and cautious discussion; and it has been shewn by the testimony of comparative statements, and admitted facts, that the navigation and colonial regulations of this country are eminently conducive to the permanence and prosperity of English commerce; and that, even if they were found to restrict the imports and exports of the nation, they are yet the foundation of our naval pre-eminence, and should therefore be consistently and inviolably maintained.’

As the champion of Lord Sheffield, Mr. A. treats those who have held different opinions from his Lordship, with considerable asperity of remark; ignorant, illiberal, malevolent, contemptible, are among the epithets which he lavishes (apparently with rea-

son) on his opponents. We are sorry to see our author demean himself, by imitating the temper of which he complains. The occasion may be said to have provoked retort, but is it necessary to return abuse upon an impotent or contemptible opponent? Is it not perfectly easy to prove a man to be a scoundrel, without calling him so?

Mr. A. enters upon his subject by stating, that in consequence of several acts of the British Legislature since the year 1794, the navigation and colonial system of England has been violated by relaxations and suspensions of a very decisive nature—omitting to give his readers any information respecting the system itself. We think this a material defect in the discussion, as the uninformed reader is left to collect, as he can, what the spirit of that system has been, from the evils introduced by its suspension. For although it may be known in a superficial way to most mercantile men, yet we will venture to observe, that, in general, they know it only in the regulations that affect their individual branches of commerce. We will endeavour to supply this defect, by a brief recapitulation of its principal features and provisions.—

This system is, in fact, a series of restrictions and prohibitions, tending to establish a monopoly. Viewing the self-preservation of a people as a paramount duty, our ancestors considered the defence of this island from foreign invasion, as the first law of national policy, and consequently made every effort to create and support a maritime power. Wishing that the merchants should own as many ships, and employ as many native mariners, as possible, restrictions and prohibitions were devised, to induce, and even compel them, to such an application of their capital. The partial interests of commerce were thus frequently sacrificed, trade being then considered principally as the means of employing ships, and thus of conducing to the grand object, the *naval strength of the country*. The wisdom of the plan is best evidenced in its effects: and these the present pamphlet tends to elucidate. It may be truly stated, that the increase of our trade and naval strength has kept pace with that of our shipping and navigation.

The first grand scheme for encouraging our marine, was brought forward by the celebrated act of navigation, passed by the Long Parliament Oct. the 9th 1651, and since modified by the 12th Car. II. c. 18. This statute may be divided into nearly 30 rules for regulating shipping, of which we shall only name a few of the most important, viz.—That no goods be imported or exported between the mother countries and the colonies, but in *British built ships*, owned by *British subjects*, and navigated by a master, and at least three-fourths of the mariners *British subjects*.—That no growth of the colonies be transported

any where but to Britain, or some other British plantation.—That no goods be imported into the colonies, but such as are shipped in Great Britain.—That no power may trade from port to port in Great Britain or Ireland, but in a *British* built or *British* owned vessel, and three-fourths of the mariners British subjects.

The stat. 33d Geo. III. c. 68, contains several regulations calculated to enforce the provisions of the navigation acts, defining British seamen to be either natural born subjects, persons naturalized by act of parliament, or made denizens by letters patent, having become subjects by conquest, or cession of some newly acquired county; and having taken the oath of allegiance, or other oath required on such conquest or cession. Foreign seamen, however, having served three years in our navy in time of war, may be employed as British seamen, not having taken the oath of allegiance to a foreign state. This statute also contains further regulations as to the registry of British ships, and the employment of negroes in the West Indies, &c.

It is this system which our author contends has been violated by several acts of the British legislature, since the year 1794.

'These measures,' adds he, 'in the opinion of the noble author of the strictures, were impolitic and mischievous in their tendency; but it is asserted on the contrary, by the opponents of that work, that they were highly serviceable to the British merchant and to British shipping, and that, so far from being violations of the navigation laws, they contribute to support and improve the whole system. Now, it will be thought evident by reasonable men, that the acts alluded to could have been passed for no purpose, but absolutely to abrogate for a season, the leading principles of that system; they could not have been framed to support what had been previously established, but to suspend what had been previously established, in favour of new measures and new views; they were found accordingly to annul, for a specific period, all the restrictions by which British shipping had been encouraged, in preference to neutral bottoms, and to authorize and invite the exportation of goods of any kind in foreign vessels, which were neither duly navigated, nor duly built. Of these regulations and principles, it is scarcely necessary to say, that they were in direct hostility to the whole code. They permitted what that system forbade. They suspended, counteracted, annihilated restrictions, which that system was formed to ratify and maintain; and they conferred privileges on foreigners equal (and in some respects superior) to those, which had been exclusively reserved by the same code, for the encouragement of British shipping and commerce. Yet all this, it is said, was but to support and improve the navigation system.'

These innovations left the competition open to foreign built ships, and enabled their advantages to operate in such a degree, that through the high price of provisions, the weight of taxes, the rise in ship's provisions and stores, it was admitted that a foreign built vessel might be sold, *ceteris paribus*, at a much

cheaper rate than a British. Mr. A. then gives a table of imports from and exports to the United States or British colonies in America, for three years, ending the 5th Jan. 1801, the 5th Jan. 1793, and the 5th Jan. 1775. He then remarks :

‘ That it is no common and casual decline of a most valuable trade, which is stated and proved, and no doubtful cause which has produced the effect. Were the navigation laws maintained, as they were in two of the periods specified in the table ? The trade *proportionally* flourished. Were they relaxed and renounced, as was the case in the third period adverted to ? The trade *proportionally* declined. In the year 1772, for instance, when our old maritime principles were respected, the number of inward bound British vessels trading to the American continent, appears to have amounted to 814, including a tonnage of 102,310 tons, and the number outward bound, to 843, including a tonnage of 102,501 tons ; in the year 1798, when our old principles were renounced, the inward bound British vessels did not exceed 178, containing 28,322 tons, and the outward did not exceed 289, containing 43,815 tons. Thus, under the acts of suspension, the shipping and tonnage of England employed, inward and outward, in one branch of trade, in the year 1798, were less than those employed in the year 1772, to the amount of 132,674 tons, and of 1190 vessels, and this depression will be considered as of yet more serious mischief when traced through all its bearings and effects.’ But, Mr. A. justly remarks—‘ It is not a carrying-trade alone that is lost ; it is not a little and paltry gain, resulting from a disconnected and partial pursuit that is sacrificed : it is the industry of the naval mechanic that is deadened ; it is the shipwright and the countless artizans who depend upon him for support, that are robbed of employment ; it is the number of sailors that are directly lost to the nation by dispersion, and ultimately lost by the diminished employment of British vessels, or, in other words, by the diminished means of education and maintenance ; it is the ruin of all the arts, manufactures, and trade, which flourish and expire, according as the demand for shipping advances or declines : these are the mischiefs which should occupy the consideration of the statesman, and which, to a maritime nation, depending for every thing that is of national value on its maritime strength, are of the most awful and alarming import.’

The second part of the pamphlet opens with a view of the motives, and absurdities, of some late doctrines on the subject of suspension, which are certainly pointed out in a very clear and satisfactory manner.

‘ With these general doctrines,’ continues our author, ‘ are mingled others of a nature not less idle, but far more culpable. The navigation system itself is decryed, in the whine of affected lamentation, as abrogating natural rights, prohibiting the exercise of natural powers, and preventing the enjoyment of natural benefits ; and it is maintained, for an obvious purpose, that Britain possesses ‘ no unqualified right to regulate her commerce with other countries, because there are more parties than one to the execution of her regulations, and without reciprocity there is no right.’ On the first of these doctrines I make no comment ; if it was



designed to hold up the maritime and colonial code of this country to public disgust and abhorrence, it is criminal; if it was not so designed it is puerile, foolish, and absurd. But of the right of commercial regulation, appertaining to every kingdom, I shall say, without fear of contradiction, that it is undeniable in the theory, and universal in the practice. All nations have adopted commercial restrictions and prohibitions: all nations, except such as were controlled by superior powers, have thought themselves authorized to close or open their ports, in whatever manner their individual interest might require. What independent people would listen to us, except with contempt, if we told them 'they were not the sole party to the execution of their commercial regulations;' and that 'we also had rights in their commerce,' which ought to be respected, and may therefore justly be enforced? What free people would not smile, if we informed them, 'as without reciprocity there was no right,' they could not, without injustice, issue prohibitions, in which we possessed no reciprocal advantages? Look round the world. Is France so liberal as to act on this law of reciprocity? Is America? Are Sweden and Denmark? Let it not then be said of England alone, that she is rapacious and unjust, because she acts on systems of maritime and colonial regulation. Her legislators and merchants will not attend to these abstractions and puerilities; and, when, she ceases to exercise the powers of law over her own colonies, merchants, ports, productions, and shipping, she will cease to be a nation.'

It may be worth notice, that France herself has adopted a *navigation law*, and during the short interval of peace, determined, even to the obvious injury of her infant trade, that no *foreign vessel* should be employed in her service.

The comparative table produced by the opponents of the navigation system, Mr. A. has dexterously turned against them, though he does not pledge himself for its accuracy. But if the arguments founded on them shall turn out to be very suicides, and if in their own statements exist their own refutation, the inference is very obvious. Mr. A. then pursues, more at length than we are able to follow him, an able defence of the navigation system; first, as it secures and extends the carrying-trade of Britain; and, secondly, as it tends to provide protection for general commerce and national existence, being the only adequate resource for a military navy. Deprecating the intercourse allowed between America and the British West Indies, he contends,

'That if on this subject a decisive policy were adopted and maintained, England and her dependencies would be able to furnish from their own produce, every article necessary to the supply of the British West Indies. Would Newfoundland be deficient in fish? Canada in lumber and corn? Nova Scotia and New Brunswick in timber of every kind? Ireland in cattle? England in manufactures? Every application to these would virtually augment their future means. Industry would be encouraged by a system regularly maintained; produce would in-

crease with industry; and, in a little time, America would be no longer heard to menace discriminating duties and port restrictions, because the islands would be no longer dependant on her power. In the interval, if the province of Great Britain, and her dependencies, be not wholly equal to the supply of the West-India market, let the American intercourse be maintained by English vessels, of English vessels there are indisputably enough for the purpose, and neither English capital nor inclination will be wanting to conduct the trade with regularity and vigour; it is a wavering, precarious, and yielding system alone, that can repel the British merchant from undertaking to maintain an intercourse of this nature. He asks nothing but the benefit of his own laws, and to maintain the laws will be most effectually to insure the supply.

Mr. Alley has collected together a number of concessions from his adversaries, in which the navigation system is highly extolled; this sort of argument, though not conclusive, is of vast importance to a controversial writer.

A strain of just panegyric to Lord Sheffield, the author of the *Strictures*, concludes this interesting pamphlet. The vindication is well managed, at once defeating the opponent, and elucidating the subject of dispute. The author reasons from facts rather than theory. He appears to have had a competent and correct knowledge of the question he discusses; and has combined, in his pamphlet, much valuable matter, with many weighty, and, at this period, highly important arguments.

Art. VII. *Sermons, chiefly designed to elucidate some of the leading Doctrines of the Gospel.* By the Rev. Edmund Cooper. Rector of Hamstall, Ridware, &c. Vol. 2nd, 8vo. pp. 310. Price 5s. Cadell and Davies, 1806.

THE diversified talents of divines are wisely adapted to the various tastes of mankind, and amongst the numerous sermons that are constantly issuing from the press, every reader will meet with some, which comport with his particular views and feelings. It must, however, be acknowledged, that those discourses are best calculated for the general benefit mankind; which combine within themselves a regard to all the parts of Divine Revelation, and in which the preacher does 'not shun to declare the whole counsel of God.'

As we have already expressed our warm approbation of Mr. Cooper's theology, (E. R. I. 268) and our high opinion of his talents as a public instructor, in reviewing the first volume of his sermons, it is unnecessary for us to enlarge upon the merits of the second.

It is with no small degree of pleasure that we have observed him pursuing the same plan throughout these discourses,

The present volume contains 12 Sermons on the following subjects.

'The Sin and Danger of neglecting the great Salvation of the Gospel—The Life and Death of the real Christian—The Duty of surrendering ourselves to God, explained and enforced—Angels rejoicing over the penitent Sinner—Consolation to the Afflicted—Expostulation with careless Sinners—The Grace of Christ sufficient for the People—Hezekiah's Fall considered and applied—The Duty of confessing Christ before Men—The Advantages of Godliness to the present Life—Earnestness in Religion, recommended and enforced—The Marks of true Faith, stated and explained.'

As a specimen of the plain and warm addresses of our author, we select a passage from his discourse on the joy of angels over repenting sinners.

'If it be possible that you can require additional motives to repentance, the text, as it has been unfolded, will amply provide them. Contemplate the stupendous scene, which has been opened to your view. Behold the cloud of witnesses, with which you are encompassed. Behold the unnumbered millions of immortal Spirits waiting in joyful expectation your return to duty, to God, to happiness. Shall they wait in vain? Shall they be prepared to raise their angelic voices, and to strike their golden harps in celebration of your deliverance from the wretched captivity of sin; and will you madly cleave to sin, prefer its dreadful bondage, and in obstinate impenitence rush upon destruction? Shall Satan and his legions feel on your account a malignant pleasure, and insultingly triumph in your ruin; while angels might be rejoicing over you? Shall that soul, which might be furnishing fresh matter for praise and joy throughout the realms of light, continue immersed in fleshly lusts, in sensual gratifications, in worldly pleasures and pursuits, regardless of the high and glorious privileges, to which it is invited? God forbid, my brethren, that any of you should be so sunk, so lost! May that blessed Spirit, who only can *work in us to will and to do of his good pleasure*, work in you true repentance unto life! By the effectual operations of his grace may he enlighten your darkness, break the fetters with which you are bound, and constrain you henceforth *no longer to live unto yourselves, but unto Him, who died for you and rose again!*' pp. 89—91.

The following extract is calculated to refute the insinuation, that real religion diminishes the happiness of its sincere votary; and at the same time it places his character in a point of view, equally engaging and correct.

'His enjoyments' (says Mr. C.) '*are of a rational and holy nature.* Where then is he to be found? In the crowded resorts of fashionable dissipation? In the seductive haunts of boisterous and licentious mirth? No. The pleasures, which such scenes afford, are to him offensive and disgusting. The passions, which they tend to excite and gratify, are those which it is his unceasing toil to subdue and mortify. See him on the busy stage of public life, stemming by his exertions the tide of im-

morality and profaneness; pleading the cause of the injured and oppressed; framing and promoting plans of extended and permanent beneficence. See him in the humbler walks of private life disseminating happiness within his narrow sphere; assisting the distressed, ministering to the sick, consoling the afflicted. See him in the social and domestic circle receiving and imparting useful knowledge, discoursing on the works and ways of Providence. See him in the assembly of the saints, pouring out his soul in prayer and praise. See him in his secret chamber, communing with his own heart, and holding delightful intercourse with his God. These are the enjoyments of the Christian: enjoyments which shame the trifling, sinful pleasures of the world, and shew the heavenly principle which operates within.' pp. 204, 205.

While we highly approve of the scriptural sentiments and zealous piety which this volume expresses, we think it not equal to the former. The author seems to have written in haste; and therefore has permitted many inaccuracies to escape his revision. There is, also, a considerable degree of sameness in several of the discourses. And, possibly, it may not be a hint unworthy the attention of our divines in general, if, in preparing sermons for the press, they would recollect, that the approbation of the public at large is not to be obtained by that scanty labour, which will often secure the attention of a single congregation.

At the same time we would be far from discouraging that kind of writing on religious topics, which, by its simplicity, is eminently adapted to instruct and improve the plainer orders of society. We have sometimes seen florid harangues under the title of Sermons, which would have proceeded with better grace from a school boy at a debate, than from a grave teacher of theology; nor is it one of our smallest gratifications to meet with pulpit lectures, equally remote from bombast and vulgarity. From a volume like this we rise, pleased with the affectionate and animated preacher, and in love with the glorious gospel he enforces; impressed with shame for our past deficiencies, and with earnest resolutions for future exertion.

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Art. VIII. *Observations and Experiments on the Digestive Powers of the Bile in Animals.* By Eaglesfield Smith. 8vo. pp. 77. Price 2s. 6d. Longman and Co. 1805.

**T**HE object of this little volume is to prove, that the Bile is the great menstruum by which digestion and the formation of chyle are effected; and that the gastric juice, or fluid secreted in the stomach of animals, does not possess any digestive power whatever.

The author informs us, that he has endeavoured, in the present work, to shew the truth of these positions from observations and experiments on the digestive power in animals. As one appro-

priate and well performed experiment is always much more satisfactory to us, than a number of vague and indecisive observations, we turned over the volume with a considerable degree of eagerness for an account of the promised experiments. But we must acknowledge that we here experienced no small degree of disappointment; since, excepting the administering of an ounce of the gall of sheep daily to a man labouring under a severe fit of the jaundice, we find nothing of the sort, but that which occurs in the following paragraph.

'To ascertain the digestive powers of the Bile by experiment, the following was made upon frogs:—Cold-blooded animals appearing best adapted to the purpose, on account of their being more tenacious of their living principle, and their interior cavities less susceptible of inflammation, when laid open by incision. The abdomens of several frogs were therefore laid open, and the excretory ducts of the gall obstructed by ligature: the wounds were then sewed up, and the animals left to recover themselves; in this state they were fed with insects and pieces of earth-worm cut small: after the space of twenty-eight hours the stomachs of two of them were opened, but no appearance of digestion seemed to have taken place in the insects, and the change in the earth-worm from the action of the absorbents was scarcely perceptible. Two remaining frogs were fed with the gall of other frogs killed for the purpose, and after fourteen hours, on opening them the appearance was totally different from the foregoing; the pieces of earth-worm had entirely disappeared, and nothing but the shells and wings of the insects remained. There did not appear to be any want of health from the operation of incision in the animals when the experiment was made; as milk thrown into their stomachs coagulated as in the natural state of that cavity. This experiment is most successful during the heat of the Summer, when these animals have attained their greatest degree of irritability of life.'

p. 58.

It must be obvious to every one, that from experiments performed, or at least described, with so little exactness, no certain conclusions can be drawn. Of several frogs who were rendered the subjects of examination, the result with four only is related. Did the experiments fail, or were the results contradictory? In either event, the result and the particulars of each experiment should have been fairly detailed; and as this has not been done, no one can form a just opinion of the general evidence. Unless the greatest accuracy is preserved in the description of experiments, it is impossible to determine how far the different appearances, in different cases, may depend on the degree of injury which the animal has sustained by this cruel inquisition. The stomach, which, after the irritation of opening the abdomen, and tying up the bile ducts, did still digest its food, might, from a very slight variation in the operation, be rendered wholly incapable of performing this function, though even fed with the gall of other frogs, as was done by Mr. Smith.

We have a very different and more important objection to these experiments. Pain should never be unnecessarily inflicted. The tortures occasioned by dissecting alive should therefore be only permitted, when some great and adequate good can be obtained by that, and by no other means. When close and just reasoning has led to an opinion, by the establishing of which the means may be discovered of diminishing or removing some of the numerous diseases with which mankind is afflicted; then if no other mode exists of discovering the necessary facts, we must submit to the sacrifice. But when hypothesis, unsupported either by observation or argument, is thought to warrant such a cruel examination, we cannot but lament that man should so forget his responsibility for the exercise of his dominion, and that his *fellow creatures*, who are the subjects of his power, should be the victims of his wanton curiosity.

In the present instance, before he adopted such a mode of investigation, the author would have done well to consider, how far his assertion that the gall is always found in considerable quantity, and at all times, in the stomach of all animals, whether muscular or membranous, agrees with this fact; that bile is seldom ejected even by an emetic, except when the operation is so severe or so long protracted, as to force that part of the duodenum which is near to the stomach to assume with that viscus, an action directly contrary to its natural peristaltic motion; which produces a retropulsion of the contents of the duodenum, and, with them of the increased quantity of bile which the extraordinary pressure of the gall bladder has mechanically forced into that intestine. But even this case is adduced by the author in proof of his particular opinions.

‘That the stomach by its action has the power of causing this regurgitation into its own cavity, may be observed in the operation of emetics, in the sea sickness, cholera, &c. when pure Gall is frequently voided at the mouth.’

Thus to prove that the stomach possesses and exercises, during health, a peculiar power, it is shewn that this power is exercised in cases where inordinate morbid action is induced: on such reasoning it is unnecessary to comment.

Other arguments we notice, which are equally vague or inapplicable. That the erosions, which have taken place in the stomach of animals after death, may with more propriety be attributed to the action of the bile, than to that of the gastric juice, will require to be supported by a stronger reason, than because they are generally found at the bottom of the stomach, where our author says, the gall is in the greatest abundance, p. 10. That a superabundant secretion and flow of the gall into the stomach, often produces great voraciousness; requires somewhat more like proof than its having been related of a man, otherwise enjoying good

who (that he) devoured such large quantities of grass that the farmers used to turn him out of their fields." P. 28. That it is not the intention of Providence that the aliment should be digested in the stomach, demands better arguments for its proof, than that "as two processes cannot take place in the same substance at the same time, if the solvent of digestion was secreted by the stomach, that change which is necessary to fit the fibre to be acted on would be impeded by it, and no digestion produced." p. 70.—It must require other facts, beside the easy miscibility of bile with animal and vegetable oils, to enable us to agree with the author, that 'no unbiassed person will hesitate in pronouncing it to be the grand menstruum employed by nature for the purpose of digestion.' P. 36. And particularly, in proof of this opinion, will it be required to explain, how the fæces become so well concocted, and undergo so thorough a digestion, in those icteric cases in which not a particle of bile passes into the intestines.

Upon the whole we find ourselves obliged to say, that the peculiar opinions of this author are neither supported by his arguments, nor proved by his experiments. We trust however that the love of inquiry which he has here manifested, will, on some other occasion, lead him to such an exercise of his abilities, as may afford us the opportunity of commending his judgement, as well as his zeal.

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Art. IX. *A Translation of the Charges of P. Massillon, Bishop of Clermont*; addressed to his Clergy: with Two Essays; the One on the Art of Preaching, translated from the French of M. Reybaz; and the other on the Composition of a Sermon, as adapted to the Church of England, &c. &c. By the Rev. Theophilus. St. John, L. L. B. &c. 8vo. pp. 310. Price 6s. Rivingtons, 1805.

THE religion of Jesus is superior to dependence upon either literature or eloquence; their presence can add nothing to its innate excellence, and their absence cannot affect its security; but both the one and the other derive lustre from religion, and never appear to such advantage as when employed in its service. They are both useful when rendered subservient to truth; and appear then most dignified, when they join in its triumph over the sophistry, and the ignorance of its adversaries. Incapable as they are of restoring one depraved disposition, or implanting one genuine virtue, they are highly valuable to religious instructors, in subordinate and auxiliary services. While some, by neglecting them, have disguised the most important truths under a clumsy and repulsive exterior, and appeared labouring to be unintelligible, or at least uninteresting, others have successfully associated genius with piety, and the charms of eloquence with the doctrines of the Gospel.

things there may be excess. Much as we have been mortified by seeing good sense obscured by mean and low language, we have been still more disgusted by a shewy pompous diction, attempting to conceal a miserable poverty of meaning. We observe, with pain, that, in the crowd of sermons which are every day issuing from the press, few rise above mediocrity, and that what our modern writers have gained in composition, they often seem to have lost in sentiment.

We turn with pleasure from the tinsel of meretricious ornament, and the disgusting neglect of regular composition, to the volume before us; and are recompensed for the drudgery of toiling through insipid, uninteresting works, by the fervid eloquence, and affectionate zeal, of the amiable Bishop of Clermont.

The French preachers are distinguished for eloquence of a certain description, more brilliant than impressive, more vivid than permanent, more declamatory than argumentative. They seem suited to produce rather a transient stage-effect, than lasting influence on the heart. All are not, however, of this description; and there are many which may be read with considerable advantage, by young men devoted to the duties of the pulpit.

The work before us is deserving of praise, as a specimen of animated, impressive, and appropriate composition, but it is more estimable for its intrinsic worth, and for the excellence of its solemn and important admonitions. The subjects of discussion are highly interesting, and they are pressed upon the heart with equal ability and seriousness. The translator says,

'Massillon is an author who cannot be read with pleasure, nor even endured, in a literal translation: he multiplies words with such abundant profusion, that an English reader, not perceiving (it being impossible to preserve) the graces of his stile, would be fatigued, and even disgusted, by the same idea so often, with scarcely a change of words, presented to his mind. I was therefore reduced to this dilemma, either to abridge and translate the author, and of consequence, sometimes unavoidably, to weaken his sense, and retain to a certain degree the idiom of his language; or to express his sentiments in my own style—and had I preferred the latter, and had even succeeded, I should have offered to the reader, at best, but an imperfect imitation.'

Having therefore preferred the former mode, he has preserved, with considerable success, both his spirit and his beauties; and pruning the redundancies of his stile, has improved his composition to an English ear.

The subjects are arranged in the following order: Charge I. On the excellence of the priesthood. II. On propriety of character; in which Massillon considers the spirit of the ministry, a spirit of separation from the world, of prayer, of labour, of zeal, of knowledge, of piety. III. On zeal. IV. On being called to the Christian ministry. A large part of this charge is



"entirely omitted" by the translator; since, he says, "from the first part of this discourse little advantage could be derived by a protestant clergyman;" the second part fares no better, for it "relates to the approbation of the pastor by the people." From the specimen which he gives, in the note on this part, of the French Bishop's eloquence, and justness of appeal to the consciences of his clergy, some, perhaps many, readers, will be sorry that he has entirely omitted the second part; especially those who do not conceive that a congregation's "choice of its own minister" is such a subject of horror as the translator seems to think it, when he exclaims, "God forbid! for a regulation so injudicious would banish from the church every good, and introduce into it every evil." V. On reflection on the success of our ministry. VI. On solicitude for the salvation of souls. VII. On solicitude to suppress vice. VIII. On a good example. IX. On the excellence of the ministry. This charge is a methodical and beautiful exposition of the words selected (which are Rom. ii. 17---21.) in the order in which they regularly occur. X. On the manner in which the clergy are to conduct themselves among men of the world. XI. On the prudent conversation and behaviour of the clergy. XII. On the solicitude the clergy ought to shew for their people when confined by sickness. XIII. The pernicious effects of avarice in the clergy. XIV. On mildness and gentleness. XV. On the necessity of prayer. XVI. On study and knowledge. To these charges is added by the translator, a catalogue of books recommended by the Bishop of Lincoln to the clergy, with a list of their prices; a letter on the art of preaching, translated from M. Reybaz; and thoughts on the composition of a sermon as adapted to the church of England, by the translator: the volume closes with a prayer for the use of the younger clergy.

The following extracts may serve as a slight specimen of Massillon's manner; but it is difficult to select any *part* which will do justice to the *whole*. In the first charge, he remarks,

"A minister, worldly in his affections, and irregular in his conduct, although he should do no other injury to religion than exhibit his own life, introduces an accumulation of evils into the Christian Church. What secret satisfaction! what encouraging apologies for excess, when many find their follies countenanced, and their vices authorized by his depravity! We preach to them in vain; the life of the clergy, of which they are witnesses, is, with the generality of men, the Gospel; it is not what we declare in the house of God, it is what they see us practise in our general demeanour; they look upon the public ministry as a stage designed for the display of exalted principles, beyond the reach of human weakness; but they consider our life as the reality by which they are to be directed."

He speaks of an ungodly minister, in the following emphatic

terms, as one of the greatest punishments inflicted by God on a guilty nation.—“ When the Almighty,” says our author,

“ Is not thoroughly provoked, he contents himself with arming kings against kings, and people against people; he reverses the order of the seasons; he strikes the country with barrenness; he spreads desolation, famine, and death on the earth. But when he says in his wrath, what chastisement have I yet in reserve to inflict on my people, and what is the last mark of mine anger that I can shew unto them, ‘ they,’ says he, ‘ which lead them, shall cause them to err.’”

The bishop finishes this address with a solemn and interesting remark, worthy the serious consideration of every Christian minister of every denomination:

“ I comprise the substance and utility of this exhortation in one reflection. I can neither singly destroy nor save myself: from the moment I became one of the Lord's ministers, I have been either a scourge in his hands for the affliction of men, or a blessing sent down from heaven for their salvation.”

In the fifth charge, he remarks concerning the vices against which ministers ought to be upon their guard:

“ They are not heinous offences which we have the most to fear: a foundation of religion, a virtuous education, an established reputation of uniform conduct, veneration for the holiness of our ministry, may all conduce to preserve us from them: what we have most to guard against is, that the spirit of piety, so essential to our sacred calling, may not become extinct; that we may not go to sleep in a state insensible of the joys of heaven, accompanied with apparent regularity, and devoid of genuine religion. We do not perceive in our life any notorious sin; and we do not at the same time perceive, that a life which is not founded in piety, is itself sinful in the eyes of God.”

The following paragraph, which closes the charges, may serve as a specimen of the gentleness, yet fidelity, with which they are enforced, and of the spirit by which this amiable prelate was actuated:

“ I implore you then, my reverend brethren, to obviate an evil, which represents you to yourselves, and to each other, in so unfavourable a light: restore to this great diocese the high character which it has always sustained, by the universal observance of this salutary discipline: my course is already far advanced, suffice it not to end with the mortification of seeing a practice, productive of such substantial good, fall into entire disuse: spare my old age this sorrow; rather renew it with fresh vigour, by renovating your zeal for your duty, more especially for the conferences, which are so wisely prescribed. Fulfil ye my joy: the love of study will be renovated with them. Second, then, the wishes of a pastor who hath always loved you, who hath never exercised, but with regret, his authority over his brethren, and who may therefore reasonably hope, that without having recourse to severity, his remonstrances will, of themselves, find the way to your hearts.”

One material defect in these charges, is the recurrence of the same thoughts so often: is scarcely an apology to say, that there is none among them which may not be well endured in repetition.

The extracts, which we have given, cannot properly be called selections. They are a few, among a multitude of beautiful and important reflections, which press upon the reader in every page. Some of the exhortations are rendered luminous by correct arrangement; others, assuming the shape of essays, pursue a train of thought without distinct divisions. In our opinion, a discourse intended for the pulpit is essentially defective, if it have not a clear and decided method which the mind can embrace, and the memory retain.

There are several remarks worthy of attention, in the translated and original essays at the close of this volume. The work would have been more truly unexceptionable, if the translator had spared one or two reflections upon those who dissent from the Church of England. There was not any occasion, for instance, when M. Reybaz says, "The whole eloquence of the person, at least with many preachers, consists in spreading their hands for the purpose of uniting them with a loud noise, and in continually repeating this periodical motion;" for the translator to add in a note, "This censure equally applies to the methodists, calvinists, independents," &c. Vociferation, and ludicrous or improper gesticulations, are no more a part of "Calvinism" or dissent, than of an establishment and episcopacy. We are sorry when a publication like the present contains *any thing* which can prejudice *any* party against it: we wish it to be universally read; and it was not necessary that the translator should censure the dissenters, in order to prove himself a clergyman.

The omission of references to the several texts of scripture prefixed to these charges, is, in our opinion, a very unbecoming neglect.

Art. X. *Answer to War in Disguise; or Remarks upon the new Doctrine of England concerning Neutral Trade*, (New York printed, London reprinted). pp. 76. Price 2s. 6d. Johnson, London, 1806.

Art. XI. *An Examination of the British Doctrine*, which subjects to Capture a neutral Trade not open in Time of Peace, 2d. Edit. (America printed, London reprinted.) pp. 200. Ap. 17. Price 5s. Johnson, London, 1806.

Art. XII. *Belligerent Rights asserted and vindicated against neutral Encroachments*, being an Answer to an Examination, &c. pp. 91. Price 3s. Johnson, London, 1806.

THE celebrated pamphlet which has given rise to these publications, has already passed under our notice; but we think

it right to state, very briefly, the scope of that work, in order to elucidate the subject in dispute.

The author of *War in Disguise*, professes to support a principle of the law of nations, (first specifically applied by this country in 1756, and thence called the rule of the war in 1756,) declaring, in substance, that a neutral has no right to deliver a belligerent from the pressure of his enemy's hostilities, by trading with his colonies in time of war in a way that was prohibited in time of peace. In maintaining this principle, he forcibly displays the evils arising to this country, from neutral interference in the colonial trade of France. On the other hand, he remarks, that our enemies have, for the most part, only changed their flags, chartered many vessels really neutral, and altered a little the former routes of their trade; and that their transmarine sources of revenue, instead of being for a moment injured by our hostilities, are at present scarcely impaired. Tracing this evil to the pressure of war, and the cupidity of neutrals, he discusses the remedy of checking it by force, and maintains that to apply that remedy, is, under present circumstances, equally just and politic.

The work we shall first take into consideration, professes to be an answer to *War in Disguise*; the author informs us, "that he is not a practitioner of the law; he is not a merchant; he has no interest in trade; he holds no office; and has no connection with those who administer the government." It would appear therefore, that the present is one of the most calm, dispassionate, and liberal answers, that can be reasonably expected. This liberality is confined to concessions that exceedingly embarrass the progress of the writer. In page 6, alluding to the author of *War in Disguise*, he says,

'We gladly pay our tribute of applause to great part of his work, especially to that which shews in a manner equally clear and forcible, the mischiefs resulting from what is called the neutral carrying-trade, or what might more properly be called the covering-trade. We fully agree with him, that it is inconsistent with neutral duties, and eventually hostile to neutral rights; that it derogates from the national honor, poisons the public morals, and is injurious alike to our interest and reputation. In this persuasion, we believe that, to restrain it, the American government will honestly and heartily concur in every measure of reason and justice.'

Having approached the argument, as he terms it, by such acknowledgments, he roundly asserts, on coming up with it, that "the principle on which the rule of 1756, was founded, was denied by that nation against whom it was applied; and neither that nation nor any other, has ever assented to it; and much less to the conclusions from it, which are now stated."

After this assertion, he again loses sight of his argument, and

enriches his pages with citations from Sir W. Scott. This enlightened Judge, our author professes highly to respect, yet his respect attaches not to the judge, but to the gentleman. "The reason" says he "is obvious, *prize courts are bound, from their nature and office, to decree according to the orders of their sovereign.*" This most rash and puerile assertion, he attempts to support by argument, if it may be so called, drawn from a dictum of Sir Wm. Scott, stating the text of the instructions to be the true rule of that court; as if it were tyrannical, in our courts, to adhere to instructions by which we *relinquished a part of our belligerent rights!* We know not whether this nonsense in the American author, is to be imputed to weakness or knavery. He has thought it worth while to afflict his readers with a long comment on this very point, as if he hoped to persuade them, that these instructions are the *authority* on which seizures are justified, instead of being a modification and restriction of the fundamental right, which is now called in question.

This work is, indeed, such a farrago of assumed facts, and absurd applications, as we have seldom seen huddled together. For example; "suppose France and Spain" it is said, "should revive the colonial monopoly, a relaxation of which is said to justify captures, would Britain have a right to take the smuggler in time of war whom she could not touch in time of peace? and if not, by what perversion of reason and conscience can it be pretended that a trade is innocent only while it is criminal, and criminal the moment it becomes innocent." A smuggler's *violations* of colonial monopoly are beside the question. At a relaxation of it from the pressure of war, the *smuggler* becomes an *ally*; his interference is made innocent toward France, because it is auxiliary; it becomes criminal toward England, because it is hostile.—Again; "whenever Great Britain, by force or otherwise, shall conquer a colony, which we suppose to be meant by turning the enemy out of the exclusive possession," we shall not dispute or attempt to share the rights she may have acquired; but we must be permitted to observe, that attack and conquest are definite words, of distinct meaning, which must not be confounded." Cutting off an enemy's intercourse with his colony, is *turning the enemy out of the exclusive possession*, but no one calls it a *conquest*; it certainly is that pressure of war which approaches toward a conquest, just as a blockaded port is the nearer falling by the interception of supplies. The question is, whether it be consistent with neutrality, to relieve such a pressure, and obstruct such an impending conquest.

The following is a bold specimen of absurdity.

"Before we leave the argument of Sir Wm. Scott, let us, however, make one remark. He certainly did not mean to justify the French Emperor, should he prohibit the neutral commerce with Britain: Yet if

such an idea had entered the Emperor's mind, might he not, at the head of his army near Boulogne, have proclaimed, "that it was his indubitable right to possess himself of Great Britain: that he had the certain means of carrying that right into effect, &c. &c. Would the British government consider a conclusion drawn from these premises, that nobody should trade with England, as worthy of serious refutation? Yet where is the difference (in reason) between the Island of Britain threatened by France, and the Island of Martinique threatened by England."

Comment here would be insulting to the common sense of the reader. To shew how this author persists to insult it, we shall copy the following illustrations:

'The rule, (or to speak more correctly, the practice) of the seven years war, being therefore a measure of necessity, can never be applied to *ordinary*' [he should have said *similar*] 'cases; even against the party whose weakness had submitted. To deduce consequences from it now, is as logical as to conclude, that he who has once been acquitted for killing a man in *self-defence*, has a right to kill every man he meets!'—p. 37.

Speaking of neutral frauds, perjuries, &c. he inquires, "shall it be contended, that because a prudent man riding near London, conceals his purse and watch, the first highwayman he meets has a right to take it!"

What reliance could a writer place on the strength of his cause, when he attempted to enforce it by such *persiflage*?

Having dragged us through thirty pages, our author thinks it right "to take a moment to consider whence a belligerent derives his right to make prize of a neutral." A wise resolution. And in this part of the subject, as before, he concedes all that is necessary to support the author he combats. "*He has never heard it gravely stated as a rule of law, that the property of an innocent man may be justly taken from him whenever it is convenient to his powerful neighbour.*" Certainly not! nor any one else! "*If however the neutral divests himself of his proper character, and takes part in the war, he may justly be treated according to that character. His property then becomes lawful prize.*" Thus is the question really at issue, again evaded, though in substance conceded. Under cover of such general assertions, as that a belligerent cannot justly complain of the consequences of a *lawful act*, or impute guilt to a neutral for *lawful acts*, he combats imaginary opponents, not the author of War in Disguise. The *legality of the acts* is the thing disputed.

Numerous inconsistencies not less palpable, abound in this vague and declamatory pamphlet; it came in such a questionable shape, that it was our duty to examine it, and though sufficiently *neutral* as to its produce, we think the false papers it contains, justly entitle it to condemnation.

The author of the Examination of the British Doctrine, who, we understand, is the Hon. James Madison, Secretary of State under the American Government, discusses the subject with more ability than the gentleman we have noticed. He enters at large into such principles of the law of nations as he deems applicable, either founded in the most acknowledged authors, or modified by treaties, (1st. in which Great Britain did not, and 2d. wherein she did become a party,) reviews her conduct, and finally examines the grounds on which it is defended. The terms, British Doctrine, and British Principle, but ill accord with a fair and liberal inquiry into the subject; and we enter our early protest against such insidious misnomers. Britain contends for the legal exercise of a fundamental principle of the law of nations, competent to her only to exercise, at present, by reason of her maritime superiority over France. She denies it to be any new principle in the law of nations; in which there cannot be any new principle, though cases may occur in which the application of old principles may be termed new.

Our author begins by laying down some propositions, by way of axioms, which are not in all respects either true or consistent. Thus he says, "that between nations not engaged in war, it is evident that the commerce cannot be effected at all by a war between others;" in page 2d, "But inasmuch as the trade of a neutral nation with a belligerent nation might, in certain special cases, affect the safety of its antagonist, usage, founded on the principle of necessity, has admitted a few exceptions to the general rule."

This, if we understand the matter rightly, concedes nearly all that is absolutely necessary to support the contested principle; the only question then is the application to existing circumstances. This is not very difficult when we find he admits *that the neutral intervention may be said to result from the pressure of the war; and that such a trade becomes auxiliary to the prosperity of the Belligerent with whom it is carried on, at once liberating his naval faculties for the purpose of war, and enabling him to carry it on with more vigour and effect.*

The first part of his subject is premised by three several remarks, viz. 1st. That it is a general rule for a trade between a neutral and a belligerent to be as free as if the latter were at peace; yet in cases excepted that the exceptions are to be taken strictly against the party claiming them. 2d. That such exceptions being founded on necessity, that necessity ought to be urgent. 3d. That the progress of the law of nations, influenced by science and humanity, is mitigating the evils of war, and diminishing the motives to it, by favouring the rights of those at peace rather than those at war. The third remark is of a nature so exceedingly loose and undefined, that it must inevitably involve any

any reasoning founded on it in obscurity or doubt. If we are to understand any thing of this progressive law, it is ultimately to abrogate war with all its rights and privileges. But if belligerents have rights, as well as neutrals, they are equally unalterable. No great acuteness is necessary to see, that such an abrogation would multiply the occasions of war, instead of diminishing its evils.

Our author proceeds to enumerate his authorities, briefly dismissing, as inapplicable, all that are prior to Gentilis and Grotius, *on account of the great change which has taken place in the state of manners, maxims of war, and course of commerce.* Even Grotius is said to yield to later Jurists who “to all the lights furnished by this luminary, have added those derived from their own sources, and from the improvements made in the intercourse and happiness of nations.” Now according to Mr. Madison’s account of the law of nations, there cannot be any thing more variable and fluctuating;—more subject to times and seasons, and changes of commerce or manners. It is curious that he should complain of the British Doctrine as varying from the *old* principles. In truth he is incumbered with authorities; many of these are not applicable to the case, and those which bear directly on the point, may be construed to support the principles maintained by the author of War in Disguise. In proof of our opinion, see page 8, 10, 11.: the arguments of Grotius, as quoted, have reference to the *accustomed trade* of neutrals with belligerents, a very different trade indeed from that opened to them by *necessity*, and the pressure of the war; and his silence respecting the latter, so far from being as Mr. Madison terms it, *an abundant proof that he considered the matter as groundless*, is really no proof at all, except that no such interference of neutrals was then known;—and that belligerent rights were treated with more respect than *soi-disant* neutrals are now willing to allow them.

He next quotes Puffendorf, who is against him, then Bynkershoek, who “did not even glance at the question.” The inference however is equally obvious! “Does it not necessarily and undeniably follow, either that no such pretension had at that period ever been started, or that it had received no countenance, which could entitle it to notice!” We respect the honourable author’s zeal, or we should not take the trouble to remark, that no one pretends to redress an injury before it has been committed; the jurists seem to have had as little idea of providing against such violations, as Solon had of naming a punishment for parricide.

Vattel is next pressed into the service, after some critical remarks impeaching his want of careful discrimination, of clearness, consistency, and exactness of definition. These appear



to have been highly necessary, for we need not say, the quotation, so far as it goes, is against Mr. Madison. Last of all comes Martens; the first quotation from him is very awkwardly selected, viz.. "The right that a nation enjoys in time of peace of selling and carrying all sorts of merchandize to every nation who chooses to trade with it, it enjoys also in time of war, *provided that it remains neutral.*" This very neutrality is the question.

It may be strongly objected, that the jurists invariably refer to the *status quo ante bellum*, as the definition of neutral rights, not meaning to allow a trade, opened by the pressure of war. In reply, Mr. M. observes, impeaching all his documents,

'As there is no evidence that the distinction was known at the dates of the elder writers, it would be absurd to suppose them alluding to a state of things which had never existed, rather than to a state of things which was familiar in practice: and with respect to the more modern writers, to most of whom the distinction appears to have been equally unknown, the absurdity of the supposition is doubled, by its inconsistency with the whole tenor and complexion of their doctrines and reasonings in behalf of neutral rights: further on 'their silence alone therefore is an unanswerable proof that the exception now contended for, could not be known, or could not be recognized, by those writers.'

This unanswerable proof we have already had the happiness of discussing. Surely it is not for Mr. Madison to urge it, who so liberally allows of the progressive improvement of the law of nations, the accession of new to older rights, the changes of manners, commerce, &c. &c.

His next head of research is that of Treaties: not those wherein Great Britain was a party, (who might therefore be presumed to be bound by her agreement, however different from the law of nations), but those in which she was in no wise concerned. He is peculiarly unfortunate in the first quoted, which legalized, 'as between the United Provinces and Spain,' the carriage *even of contraband war* to France. He quotes in a note several other instances of a similar nature; without suspecting that they prove too much.

Then the treaties to which Great Britain was a party are enumerated, so far as they relate to his argument. The conduct of other nations comes next under consideration, and lastly that of Great Britain. The rights of the belligerents and neutrals are strangely jumbled in this section. By transferring the right of the belligerent to the neutral, of the one belligerent to the other, &c. and reasoning from such defective premises, we are led into a maze of contradiction and absurdities. The grand point in controversy seems here to be completely and conveniently forgotten; and the royal instructions given at different periods of the last and present war, *in relaxation of our belligerent*

rights, with the judgements founded upon them in our Admiralty Courts, furnish Mr. M. with a copious, though very unwarrantable, strain of crimination. To conclude the bulky pamphlet, he reviews the reasons urged in defence of the British principle, stating very fairly those used by Sir W. Scott. So clearly and unequivocally indeed do the reasons bear upon the question, that our author feels their force, and is driven into a curious situation, viz. to admit the reasonableness of the claim, but to contend that the law of nations, *being an established Code*, must be the governing principle of decision. This is appropriately inconsistent, after unequivocally denying that any part of such law was specifically adapted to the subject, the case having been wholly unknown to the elder writers on the law of nations, and unnoticed by the latter; and after stating the mutable and improving condition of the principles of national intercourse.

Mr. Madison then examines Mr. Ward's publication, which he accuses very unjustly of being so vague and confused, that it is difficult to find out its real meaning. We can only account for so harsh a censure, by supposing that Mr. Madison did not chuse to understand the real meaning: for willing to give it any interpretation, but that which is obvious, he endeavours vainly to make it contradictory to the opinion of Sir W. Scott.

After an impartial consideration of this work, it appears to us that the principle it professes to oppose is actually conceded, though vast labour has been taken to get rid of its force, or distort its import. The view taken of the grand question is vague and defective, though tediously voluminous. Authority is crowded upon authority, comment upon comment, with little judgement or reference to the point at issue. The language is dry, feeble, and involved, painfully minute and verbose, and ill suited either for argument or elucidation.

This pamphlet, as might have been expected, (coming from such high official authority) did not remain long without reply. The writer of '*Belligerent rights vindicated*,' states as a reason for thus coming forward, that 'the great weight of the gentleman to whom the last publication is attributed, has drawn towards it so large a portion of the public attention, that it has been deemed requisite to have its inaccuracies and inconsistencies pointed out, and its unwarranted conclusions combated.'

'In order to do this in the most satisfactory manner, no reference is made to any fact, or to a quotation from any authority, but such as are found in this reprint of the American tract itself, and to which correct reference is made.' Commencing with the rule of the war in 1756, and the principle on which it was founded, he takes a short review of its operations, and the modifications that have been made on it by the royal instructions at

different times, with a view to prove that they were all restrictions upon the full rights of Great Britain. It will not be necessary to follow him in this part of the subject, nor in his comment on the laws of nations as quoted by his opponent, since we have already endeavoured to shew the fallacy of the arguments contained in the examination; in our opinion the present writer has easily and triumphantly refuted them.

The evidence derived from treaties is ably turned against the author of the examination.

‘Of these sixteen (the number quoted by him to which Great Britain was not a party) four are between France and Holland, and are therefore only repetitions, two between Holland and Spain, and two between Holland and Sweden, which are equally so: thus these eight treaties can be taken but as three. This reduces the treaties quoted to eleven, of which six are in favour of the rule of 1756; what then becomes of this argument of the American advocate? Besides, to what do these treaties amount? to every one of them but two nations are parties: there was no general assent, no general recognition; they are therefore but a voluntary and positive national law between the subscribing parties, and between them alone.’

One treaty is between France and the Duke of Mecklenburg! Of the number to which Great Britain was a party, the author after a short comment, concludes that out of all these treaties,

‘Ten are repetitions or confirmations of those of 1713; three do not decide one way or the other, seven are said to be against Great Britain, and eight support the principle of the rule of 1756; and let it be marked and remembered by the reader, that no authority is adverted to, but such as are quoted by the American writer himself, and his account of the treaties which he brings forward is taken for granted as correct.’

The arguments adduced from the conduct of other nations is shewn to be inconclusive, *because no nation has been in the condition to be injured by neutral interference in the colonial trade of her enemy, but Great Britain; since it has become a policy to open that trade in time of war which is always kept closed in time of peace.*

Proceeding in the steps of Mr. Madison, our author says,

‘The fourth general head of the American author is the conduct of Great Britain, which he divides into two parts; and first, that whilst Great Britain denies to her enemies a right to relax their laws in favour of neutral commerce, she relaxes her own, those relating as well to her colonial trade, as to other branches, p. 76; in which he says she is governed by the same policy of eluding the pressures of war, and of transferring her merchants ships, and mariners from the pursuits of commerce to the operations of war, p. 78; and those remarks occur again in page 79, 81, 160, et seq. and 190—Pray in what do these remarks impugn the rule of 1756. Does Great Britain deny to her enemy the right to open her colonial ports in time of war? No, not a bit more than she denies her the right of conveying her colonial produce in her own ships during war. But Great Britain says this to the belligerent, open your

ports, and welcome ; but I will intercept your own trade with them, and all neutral commerce with them too, which you have admitted contrary to your customary peace-regulations. Does any one deny to a belligerent to levy troops in a neutral country ? No one certainly. Yet such levy in any country is a good ground of war, and an evident departure from neutrality ; and therefore an act of which the injured belligerent has a right to oppose. Does any one deny the right to the belligerent to purchase contraband of war of a neutral nation, and to have it conveyed in a neutral ship ? No one denies this right to the belligerent, but the right of affording this supply, help, and succour, is by all denied to the neutral. It is not the right to the belligerent to receive assistance, but the right to the neutral to give it, which is the question. In the case of a blockaded town, no one denies the right of the besieged to receive supplies, but the neutral conveys them at his peril, and subject, if intercepted, to capture and condemnation.

‘ The relaxations, therefore, of her colonial monopoly by Great Britain, afford no sort of argument against the right which she exercises, of capturing and condemning a neutral trade shut in peace, and opened in war by her enemies.’

In a train of argument agreeably striking and just, our author satisfactorily refutes the calumnies and false reasoning contained in the examination. We shall take one or two more examples, and close our remarks on this interesting subject.

‘ The advocate of neutral claims, says he, does not attempt to deny the position of Mr. Ward, that a neutral trade is unlawful, which is not *with* but *for* an enemy (p. 188) and he acknowledges as a principle settled by ancient judgments, the position laid down by Sir Wm. Scott, *that neutrals are not permitted to trade on freight*, (p. 141.) Yet he quibbles upon these propositions, and essays to fritter them down to nothing. He appears incapable of considering commerce in any other relation than that existing between the immediate individuals concerned in it, and never once recollects, that in this discussion it is to be considered, in its relation to the belligerents and the neutrals, as nations. A belligerent coasting trade, of belligerent produce, may be carried on by neutrals, as property belonging to the neutral owner of the ship ; and then to him individually it is not a trading on freight : But is this the just view of the principle, or its just application ? A neutral buys wine at Bourdeaux, ships it in his own ship, and sails, intending to carry his cargo to Caen, and there dispose of it. Is not this to every national purpose a trade on freight ? and most decisively, is it not a trade *for*, instead of *with*, an enemy ? To trade *with* an enemy, nationally considered, is to trade to and from a country, or between the neutral state and the belligerent power ; while to trade *for* an enemy, is to enable him to have his commerce carried on as usual, to have his internal markets of his own produce and manufactures supplied without interruption, that the consumption of his people may be continued without derangement, and his industry may be unchecked.’ And again, ‘ Feeling himself driven from his first position already quoted by *both* authority, treaty, and practice, and finding himself under the necessity of abandoning the neutral claim to carry on openly the colony and coasting trades of a belligerent, either upon belligerent or neutral account, the American author endeavours to defend the evasion of this rule by his country. Conscious that the citizens of the

United States have abused the indulgence and moderation of Great Britain, in permitting them a trade to and from the West Indian colonies of France, by exporting from American ports their previous imports from French colonies, and that this passage through the ports and Custom-houses of America, was a mere farce, he complains heavily of subjecting to capture, colonial produce re-exported from a neutral country to countries, to which a direct transportation from the colonies by vessels of the re-exporting country has been disallowed by British regulations; (p. 124.) and contends, that no doubt had existed that our importation of colonial produce into a neutral country, converted it into the commercial stock of the country; with all the rights, especially those of exportation, incident to the produce or manufactures of the country itself. (p. 126. Now to what purpose are those remarks? Does the author mean to say that neutrals have a right to do that indirectly which they are prohibited from doing directly? Does he mean to justify that fraud, which renders an importation of colonial produce into America a cover, for enabling the neutral flag to carry on the trade between colonies and the mother country? if he does he will not find many to applaud the skill of his evasion, or to approve the morality or honour of his contrivance. Besides, the author admits 'experience has finally shewn that the activity, the capital, and the œconomy, employed by the American traders, have overpowered the disadvantages incident to the circuit through the ports of the United States.' (p. 132.)—If this then is the case, re-exportations of colonial produce are auxiliary to our enemy's prosperity and revenue, and enable him to carry on the war with more vigour and effect (p. 3.) They are therefore on the authority of Grotius, *siding with the enemy* (p. 10.) or that of Bynkershoek, *a taking a part in the war* (p. 20.) and in the language of Vattel, *an injury which the belligerent has a particular right to oppose* (p. 26.)—

The appendix contains a brief reply to the letter of Mr. Monroe (the American Plenipotentiary) to Lord Mulgrave, when Secretary of State, added to the second edition of the Examination; and a still shorter, though no less conclusive, refutation of the first pamphlet noticed in this article.

Our opinion on this point is clearly formed from mature deliberation; we sincerely wish that a speedy and permanent peace may again lay the question at rest, and that our country will always have the spirit to assert, and the power to maintain, rights so essential to her existence and prosperity, and, even by the concession of our enemies, so consistent with sound reason, and the fundamental principles of international œconomy.

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Art. XIII. *A practical Treatise on the Diseases of the Stomach, and of Digestion, including the History and Treatment of those affections of the Liver and digestive Organs, which occur in persons who return from the East and West Indies, with Observations on various Medicines, and particularly on the improper Use of Emetics.* By Arthut Daniel Stone, M. D. Coll. Reg. Lond. Med. Soc. pp. 291. Price 6s. Cadell and Davies, London, 1805.

**A**MONG the most irksome toils of reviewers, we may enumerate that of attempting to characterise produc-

tions, which, containing but little in addition to what has been already said on the same subject, can afford but little matter for either praise, censure, or comment. Although we are obliged to admit that the work before us is one to which this complaint will in a great measure apply, it is but justice to remark, that, although not abundant in original remarks, it plainly evinces that the author is competently informed, on the topics which he has discussed.

The first part contains some introductory observations on the structure of the stomach and intestines, on digestion, chylication, &c. From the coagulation of milk in the stomachs of animals, the Doctor conceived, that it probably was necessary for milk to be deprived of its watery part, in order to produce its solution; he therefore made the following experiments, to which he appears to have been led by those of Scheele and Deyeux, and the later observations, on the formation of chyle, by Werner.

‘ An ounce of skimmed milk was coagulated by twenty drops of muriatic acid, the liquor was filtered through fine muslin, and forty drops of muriatic acid were added to the curd; this mixture was again filtered; the curd was somewhat less in quantity, and in finer particles; to the curd remaining after the second-filtration, eighty drops of muriatic acid were added, and the solution was complete: a scruple of dried nitron was added to this solution, and the curd in fine particles was again precipitated with effervescence; another scruple of nitron was added, and almost the whole of the curd was redissolved.

‘ An ounce of skimmed milk was coagulated as before, with twenty drops of muriatic acid, but it was not filtered; forty drops, and afterwards eighty drops of muriatic acid were added to the unfiltered mixture, as in the former instance to the filtered curd, but nothing like solution of the curd in the whey was produced, nor even on the addition of larger portions of acid. pp. 28,29.

From these it is inferred, that, on the coagulation of milk by the gastric fluid, the watery part is absorbed, and in part passes the pylorus; that the curd is afterwards dissolved by the gastric fluid in the stomach; that this solution gives a precipitate in the duodenum, on being mixed with the bile, which precipitate is true chyle.

In the second part of this work, we find the history of diseases of the stomach. Under this head, observations are offered on the vitiated state of fluids in the stomach; marasmus, repletion of the stomach; poisons; the state of the stomach, and abdominal viscera, produced by hard drinking; pyrosis; melæna; hypochondriasis; sick head-ach; pain of the stomach, &c. As nothing particularly worthy of notice occurs here, we proceed to the third part, in which the treatment of the different morbid states of the stomach is explained.

Dr. S. severely reprobates the too frequent employment of violent emetics in ordinary cases; the question of course recurs, what are too violent and too frequent. Yet on the whole, we readily agree with the tenour of his observations on this subject, and especially on the exhibition of antimonial emetics in dropsical cases, or in the disorders of infancy and childhood.

The treatment of the stomach, injured by the presence of acidity, by poison, by repletion, and when enfeebled in old age, appears perfectly to coincide with the opinions generally adopted by the best informed of the profession.

While treating of marasmus, the Doctor avails himself of his prescriptive right, and favours us with a formula which, for the sake of our readers, or rather of their cooks, we have the pleasure of at least transcribing.

‘About two pounds of lean beef cut in slices, with the hock of a ham of about the same weight, and a knuckle of veal weighing about eight or ten pounds, and a moderate quantity of mace and salt without any other spice, are to be covered with water in a stock-pot, and to be stewed about seven hours, and then strained; the strained liquor when cold, becomes a thick jelly, from which the fat is to be taken off; the jelly is then to be cleared with whites of eggs, and passed through a jelly-bag:—the produce in jelly, from the above proportions of meat, should be about six quarts; a table-spoonful of which, made fluid over the fire, may be taken once in an hour, or every two or three hours, as may be found best to suit the individual stomach for which it is prepared.’

This is indeed a *bonne bouche* when contrasted with “sagapenum with aloes, in pills or a bolus,” in the opposite page. With all deference to the gentlemen of Warwick Lane, we venture to suggest the propriety of adopting a few such formulæ in the new pharmacopæias, the compilation of which we understand is now so much the object of their care.

The treatment of diseases dependent on a residence in hot climates, of those proceeding from the drinking of spirituous liquors, &c. appears to be in exact accordance with generally received pathological principles, and consequently deserves no particular notice.

With respect to the style of this work Dr. Stone has exposed himself to censure. If perspicuity be most particularly required in any one species of writing, it is in that which is employed to convey instruction on those important points, which so intimately concern the happiness of mankind. But this essential quality, we regret to remark, is too frequently sacrificed, in the present work, by a negligent or affected structure of the sentence: in consequence of which, a period is sometimes found to extend through two or three pages; and even to form a whole chapter, as in that which is devoted to the treatment of pyrosis.

Art. XIV. *A Treatise on the Art of Bread-making*, wherein the Mealing-Trade, Assize Laws, and every circumstance connected with the Art, is particularly examined. By A. Edlin. 12mo. pp. 216. Price 4s. 6d. in Boards. Vernor and Hood, 1805.

WE have not met with any work, since the commencement of our labours, wherein the author has taken so much pains to collect, condense, and methodize his materials, as in the neat little volume before us. Scarcely any thing, but a good alphabetical index, seems wanting, to render it a most complete epitome of all which has been generally known, relative to this essential article of human subsistence. The author has divided his work into 40 chapters, and these into short sections, by a series of numbers in the margin, according to a good old method, which we are sorry to observe the modern refinements in printing have nearly banished from English publications. These chapters are, i. The Natural History and Cultivation of Wheat. ii. Observations on the Mealing Trade. iii. On the Analysis of Wheat Flour. iv. On the Analysis of Yeast. v. On the Theory of Fermentation in Bread. vi. On the Preparation of Bread. vii. On the Substitutes for Wheaten Bread. viii. On the Preparation and Preservation of Yeast. ix. On the Structure of a Bakehouse. x. On the Manner of regulating the Assize of Bread. An Appendix contains the evidence given by some master bakers, journeymen, and others, before a Committee of the House of Commons, in 1804, respecting the expenses of baking in and near London; to which are subjoined ample tables of the assize of bread, the weight of small loaves, &c. As we have not room to extract from this volume, which is worthy of general perusal, we shall only make a few observations on its contents, *seriatim*. In the concise but clear account of the nature and cultivation of wheat in chap. i. we are rather surprized to find the author omitting all mention of the mildews or blights,—which have, in late years, so distressingly lessened its produce,—except the quotation in a note from Mr. Marshall, respecting the effect of the Berbery Bush (*Berberis vulgaris*) on the growth or ripening of wheat. This influence, then mysterious, the meritorious labours of the worthy president of the Royal Society, Sir Joseph Banks, promise fully to explain: *early cutting* of blighted or mildewed corn, with long exposure in the field, seem the only method yet discovered of lessening the evil. That the use of threshing-machines, now become so general, should also have escaped our author, when writing sect. 31, of this chapter, is, to us, unaccountable.

In describing the practice of the Corn Exchange, in Mark-lane, sect. 1, of chap. ii. our author has omitted all mention



of the Wednesday's market, and by mistake, mentions *one* month as the usual time of payment for corn bought there on board of ship, instead of *two* months, which is the London factor's established credit. Sect. 5. Describing the management of wheat in large granaries, considerably over-rates the necessary trouble and expence in turning and screening it, unless, indeed, it was intended to be kept 30 years, as there mentioned! The effects ascribed in sect. 10, to thunder-storms on granary wheat, seem improbable, and are contrary to our experience on the subject. The instructions in sect. 2, for guarding against the ravages of insects on granary corn, are very judicious. In sect. 16 and 20, by some inadvertency, our author has described a gutter or spout *in the lower mill-stone* for delivering the meal, which, on the contrary, is thrown out on all sides, by the centrifugal force of its motion, into the cavity between the stones and their case; whence it is at length driven onwards to a wooden spout which conducts it to the meal-trough. It appears from some recent microscopic researches of Sir *Joseph Banks*, that the *sharps* mentioned in sect. 22 and its two notes, are composed of the germ or bud provided for the future plant, and have their distinct properties, from the flour properly so called. We cannot agree with our author, sect. 35, in his high encomiums on Mr. Rustal's hand-mill with vertical stones, for grinding flour in private families; it looks very pretty on a model, or in an engraving, but where has it succeeded, or become general in practice? In the first 26 sections of chap. 111. we have the analysis of one pound of the seed of wheat, which grew on a well cultivated soil; the result in sect. 26, is as follows, viz.

	oz.	dr.
Of Bran.....	3	0
— Starch.....	10	0
— Gluten.....	0	6
— Sugar.....	0	2
— Loss .....	2	0
	16	0

— In some of these weights there appears to be an omission of 8 drams, besides a loss of two oz., the nature of which should have been better ascertained.

Our author informs us, sect. 29, that he proved the above analysis, by mixing the products of half a pound of wheat, viz. 5 oz. of starch, 3 drams of gluten, and 1 of sugar, rubbing them together into a very fine powder, to which a sufficient quantity of warm water, and a tea-spoonful of yeast was added; this was afterwards kneaded, suffered to rise, and baked; it produced a light, good, and well-tasted loaf, exactly as if com-

mon flour had been used. In another experiment, sect. 31, isinglass was substituted for the gluten of wheat, and good bread thereby produced. In chap. iv.—after relating the experiments upon yeast, which indicated the carbonic acid gas which it contained, to be the active or fermenting principle therein—the author relates (in sect. 8 and 9) an experiment, wherein this gas obtained from carbonate of lime, or from fermenting beer, well shook up in a close corked bottle with water, was used instead of yeast in the making of bread, with perfect success. In sect. 33, of chap. vi. he details an experiment of making *leavened* bread without any yeast or addition of carbonic gas; to 1 lb. of flour, was added a sufficient quantity of warm water, at 68° Fahrenheit; this was covered up, and set in a warm place for 36 hours, when being found in a state of fermentation, but quite sour, 40 grains of prepared *kali*, with a little warm water, were added to it; it was kneaded, and instantly increased much in bulk; two hours after, another pound of flour, and  $\frac{1}{2}$  of an ounce of salt were added; after standing two hours more it was made into loaves and baked; these proved much lighter, and more spongy than common bread, and had not the least taste of acidity. The same chapter contains an account of the methods adopted in making various sorts of wheaten bread; in sect. 55, &c. that used by the bakers in London for their quartern loaves, is minutely described. In the following chapter, the information collected by the Board of Agriculture, our author, and others, during the late scarcities, on the subject of bread made of the flour of barley, buck-wheat, rye, maize, rice, oats, beans, pease, and potatoes, and of various mixtures of these, is amply detailed; in speaking of rice, sect. 40, our author, without due consideration we conceive, has quoted, from the reports of the Society for bettering the condition of the poor, an assertion that, 'one gallon of rice contains as much food and useful nourishment as six gallons of wheat!' In describing oat-bread, sect. 33, he does not seem to be aware of the mode used in making oat-cakes, in Yorkshire, and the northern parts of our island: after the sponge has been fermented and prepared, and is reduced, by the addition of water, to the state of thin butter, a proper quantity of it is poured on the centre of a large light board, previously strewed with dry coarse oat-meal: the board is then briskly whirled about in a horizontal position, in order that the lump of soft batter by its centrifugal motion may spread itself out upon the board, into a very thin and large circular cake: this the baker smartly throws on to a large iron plate, heated to a proper degree by fire beneath: it quickly requires turning, which is effected by laying one of the cakes, previously baked and partly cooled, upon it, and dextrously shoving the sharp edge of the board underneath it, when it is again cast

on the bake-stove as before : these cakes, when cooled to harden them a little, are laid across packthread lines stretched beneath the cieling, where they remain till used : it would be impossible, by rolling, to form such large thin and light cakes, as are produced by this whirling process.

In sect. 1 and 2, of chap. ix. our author describes a common bake-house and oven ; and in sect. 3, the modern improvements of heating ovens with coal instead of wood, and of heating water at the same time, are detailed : the several tools and utensils used in a bakehouse, are also described in this chapter. In the next we have a concise, but clear history of the assize laws, respecting bread and bakers, which will be found interesting to most readers, particularly those who reside within the London Bills of Mortality, where the assize of bread is regularly set every week. The few defects we have pointed out in this work, are all which appeared to us in the course of a careful perusal ; while its merits in every other respect are great and striking. Its price is extremely moderate, the language is clear, and the work neatly and correctly printed ; it cannot fail of amusing the inquisitive reader, and will probably be found useful to a large class of the community.

Art. XV. *A Tour through Asia Minor and the Greek Islands*: with an Account of the Inhabitants, natural Productions, and Curiosities. By C. Wilkinson. 12mo. pp. 424. Price 6s. Darton & Harvey, 1806.

THIS imaginary tour is intended to describe the present state of the countries it includes; interweaving with an agreeable narrative, some pleasing information, particularly of classical geography and antient history. The route which it pursues is extensive and interesting, presenting objects which in celebrity and importance yield to none on the surface of the globe. But a tourist of this sort is most agreeable, when least seen ; — a consideration which Mr. W. has overlooked.

It is, difficult to pursue a long work with equal care and labour ; we should more readily excuse some deficiencies, if various scenes had been delineated with more spirit and minuteness. Over many a foot of sacred or classic ground, immortalized by deeds divine or heroic, the traveller has passed with hasty step, where he might have lingered without loss of time. For it is not a glance *en passant* at numerous objects, which affords real instruction to a volatile youth, but the steady contemplation of some striking finished pictures, which fire his imagination, and afterwards recur uncalled to his remembrance.

The composition of this volume betrays marks of haste. In an age when good writing is become common, an accurate

and elegant style is so essential to a finished education, that a volume intended for the instruction of youth, on any subject, should be written with care. Mr. W., however, is entitled to the higher praise of furnishing, to the susceptible mind, lessons of the purest morality.

A map is properly attached to the volume. On the whole, we willingly recommend it to the youthful reader, as presenting him, in an attractive form, with much correct and useful information.

Art XVI. *The Poor Man's Sabbath*. A Poem; by John Struthers. Second Edition, pp. 33. Price 1s. Williams & Co. London. Ogle & Co. Edinburgh, 1806.

IT sometimes happens that we are under the necessity of apologizing to ourselves for the defects of a poetical essay, by remarking the excellence of the author's principles, and the integrity of his intentions. The poem before us requires no such excuse. Its poetical qualities are by no means contemptible, even at a time when tolerable versification is almost as general as the use of the pen. Mr. Struthers' poem is commendable, for a strain of pious sentiment, for peculiar accuracy of description, for correct and impressive imagery, and for a style, with some exceptions, appropriate and pleasing. The following extract will display the nature of its merits, and will also exhibit some of its obvious defects. The first line is unfortunate, and some expressions, particularly in the third stanza, are scarcely intelligible.

' Family instruction clos'd with fam'ly pray'r,  
 Each seeks, for soft repose, the peaceful bed,  
 The Sire except, who, by the ev'ning fair,  
 To muse along the greenwood side is led.  
 The setting sun, in robes of crimson red,  
 And purple gorgeous, clothes the glowing west;  
 While sober Eve, in misty mantle clad,  
 One bright star lovely, beaming on her breast,  
 With feet all bath'd in dew, comes slowly from the east.

Now clos'd, the daisie droops its dewy head,  
 Hush'd are the woods, the breathing fields are still;  
 And soft beneath the meadow's flow'ry pride,  
 Creeps, gurgling, on its way, the mossy rill.  
 Sublimely solemn rolls the mingling swell,  
 With many a mournful moving pause between,  
 Of streams, wild rushing down the sounding dell,  
 Of sighs that burst around from shapes unseen,  
 And flocks that distant bleat, far o'er the flow'ry green.

Fast follows on the cloud of night's dark noon,  
 And bright the fires of heav'n begin to blaze;  
 While o'er the misty mountain's head, the moon  
 Pours, in a streaming flood, her silver rays.  
 White, on the dimpling pool, her radiance plays,  
 Where shadows faintly glimmering, shadows mar;  
 And clear the cottage window, to the gaze  
 Of solitary wand'rer, gleaming far  
 Up yonder green hill side, appears a glittering star.

The poor man, here, in converse with the sky,  
 Behold! enraptur'd o'er the uplands stray;  
 His bosom swells, he heaves the frequent sigh,  
 And tears start sudden, ere he well knows why.  
 'Tis Nature melts him—verging to decay,  
 Thro' all her works, she pours the weary groan;  
 Yea, all these orbs that burn in bright array,  
 He marks them all in glory rolling on,  
 To that dark goal where drear Oblivion spreads his throne.

'And thou, my soul!' he cries, 'shalt thou survive,  
 'When, quench'd in years, these living fires shall fade?  
 'Yes, in immortal vigour thou shalt live,  
 'And soar and sing when ev'ry star is fled,  
 'For so hath GOD—GOD thy Redeemer said:  
 'A higher song, than seraph's, shall be thine,  
 'Yea, tho' in mould'ring clay this flesh be laid,  
 'These very lips, with energy divine,  
 'Heav'n's high resounding harp, in holy hymns shall join.'  
 pp. 29—32.

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Art XVII. *Designs for Elegant and small Villas*, calculated for the comfort and convenience of Persons of moderate and of ample Fortune; carefully studied and thrown into Perspective. To which is added, a general Estimate of the probable Expence attending the execution of each design. By E. Gifford, Architect. Royal 4to. Plates 26, Price 1l. 11s, 6d. J. Taylor, 1806,

THIS volume appears under a considerable disadvantage, as it includes the *second* part of a 'series of select Architecture,' of which the *first* part, is only 'in forwardness for publication.' It is true, that each design, in a work of this nature, is a distinct and individual article, yet in tracing the complete suite, a Reviewer, and we presume a purchaser, becomes more advantageously acquainted with the author's mode of conception, his peculiar style, and his attention to the *proprieties* exacted by his profession. We shall, therefore, only apprize our readers, that this *second* part consists of ten Edifices, the elevations of which are distinctly shewn in two views, the front and back front, on

separate plates: the plans forming a third plate. We commend the intention of the author in 'throwing' these views into perspective; as we well know that geometrical elevations never present correctly that appearance and effect, which a building will possess when executed; and although this may be of no moment in smaller subjects, yet in structures of considerable extent, or magnitude of parts, the difference becomes sensible to the eye, and is not always satisfactory to the proprietor.

In the designs before us the author has studied novelty of external appearance, and convenience as to internal œconomy. Indeed, if the inhabitants of these cottages do not enjoy themselves comfortably, it will not be the fault of the builder, or of his house. Some of the plans are good: solidity is the pre-minant character of all the compositions.

In this climate we must have fire places; and fire places must have chimnies; Mr. G. has felt the difficulty of rendering these pleasing, and has adopted several contrivances for concealing or disguising them. We shall only add that his 'General Estimate' consists of a mere mention of the probable expense of construction, which varies from five hundred, to twelve hundred pounds, exclusive of carriage.

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Art. XVIII. *Third Report of the Committee, for Managing the Patriotic Fund, established at Lloyd's Coffee-House, 20th July, 1803.* 8vo. pp. 712. Price 7s. 6d. 1806.

**T**HIS report is dated March 1, 1806; its details commence with the 12th March 1805. It is the register of a most memorable and illustrious period, recording the unrivalled triumphs of British valour, and the liberality of British gratitude. It consists of official papers from the Gazette, the proceedings of the Committee, and the lists of contributions.

'The subscriptions and dividends (from the commencement) amount to 338,693l. 11s. 8d. exclusive of 21,200l. 3 per cent consols subscribed in stock.

'The sums paid and voted amount to 105,276l. 2s. 4d; by which relief has been afforded to 2140 officers, and privates wounded or disabled, and to 570 widows, orphans, parents, or others relatives of those killed in his Majesty's service: honorary gratuities have also been conferred in 153 instances of successful exertions of valor or merit.'

'A considerable number of claims, arising from various actions are still expected: particularly from the relatives of more than 400 of the brave men who fell in the late glorious engagements off Trafalgar and Ferrol.'

It is impossible to peruse these pages without emotion; we cannot but glory in the country of our nativity. But we have

need to be particularly cautious lest our gratitude to God be lost in the tumult of patriotic exultation, and our prayers and humiliations be superseded by national vain glory and self dependence. It is particularly necessary, on such an occasion, to 'search and see whether there be *any evil way among us* : the examination would be a considerable antidote to pride; and we sincerely wish it might be an incentive to reformation.

### FAST SERMONS.

Art. XIX. *Repentance and Reform, the only ground of Divine Favour*  
A Sermon preached at Tilbury, Essex, on Wednesday, Feb. 26, 1806; being the Day appointed for a general Fast. By the Rev. Sir Adam Gordon, Bart, &c. pp. 39. Price 1s. 6d. Rivingtons, 1806.

**A**N unscriptural notion is intimated in this title, which, however, the sermon does not avow. It laments our departed statesman in animated language, expatiates on his merits, and condemns, with just vehemence, several prevalent vices in different classes of the community. It betrays a few blemishes which we have neither room nor inclination to notice, but which a political or ecclesiastical antagonist would readily detect; and some rather fretful allusions, which are injudiciously retained in a printed sermon, however locally just and expedient.

Art. XX. *Christian Sympathy weeping over the Calamities of War.*  
A Sermon preached at Pell-Street-Meeting, Ratcliff-Highway, Feb. 26, 1806; being the Day appointed for a Fast, &c. By Thos. Cloutt. pp. 25. Price 1s. Baynes, 1806.

**W**HOLESONE doctrines, and interesting sentiments, are here displayed in handsome perspicuous language. We suspect the preacher to be yet in his novitiate, and therefore presume to advise him to employ his respectable talents, in the culture of principles rather than of ornaments, and to think *every* discourse deficient, which is not calculated to make known the Redeemer, 'for the obedience of faith.'

Art. XXI. *The Picture and Duty of Britain, in the present alarming Crisis* : a Discourse delivered in the Independent-Meeting House, Whiting Street, Bury St. Edmunds, Feb. 26, 1806, &c. &c. By Charles Dewhirst, pp. 29. Price 1s. Williams, 1806.

**I**N this discourse, the style of which is generally suitable, dignified, and energetic, the preacher points out, as the *Picture* of Britain, her advantages and excellencies, her defects and dangers, with much spirit and impartiality; and enforces the *Duty* of humiliation, in the way of submission, penitence, and prayer. The sermon is not free from faults, but it is, on the whole, creditable to the author's abilities.

## AMERICAN LITERATURE.

Art. XXII. *American Annals, or a Chronological History of America, from its Discovery in 1492 to 1806.* 2 vols. By Abiel Holmes, D.D. A.A.S. S.H.S. 8vo. pp. 481. Cambridge (New England) 1805.

THE history of the rise and settlement of nations is highly interesting to the human mind, but the origin of those on the Old Continent, with the exception of some mentioned in the sacred scriptures, is enveloped in the shades of mythology and fable; nor can the curious be gratified with any distinct account of their progress, in the early state of society and colonization. The case, however, is different with respect to the modern and civilized inhabitants of the New Continent. For more than three hundred years since its discovery, it has been receiving an accession of population from Europe. It has already been the theatre of great actions and events; and a new empire has arisen in it, whose influence on the commerce and relations of other nations, is rapidly increasing. The events which have taken place in this New World, subsequently to its discovery, may now be accurately ascertained, unblended with such legendary tales, as have darkened and distorted the early annals of most nations. Local histories of particular portions of America, have been given by a variety of writers, but no attempt had been made to furnish the outline of its *entire* history. To supply this desideratum is the object of the present work, in which Dr. Holmes has adopted a chronological form, and by this means, avoiding all extraneous matter, he has collected into this closely printed volume, a mass of information that certain persons would have extended to three. Beginning with A. D. 1492, when Columbus made his first voyage, he has arranged, under each year, the events which occurred in every part of the western continent. In consequence of this arrangement, the narrative of distinct parts and settlements is disjointed and broken, but it possesses the advantage of giving an orderly and chronological view of the gradual progress made in the discovery of America, and the establishment of European settlements.

In a short and modest preface, Dr. Holmes professes, that 'it has been uniformly his aim to trace facts, as much as possible, to their source.' The sincerity of this profession is proved by the references to original writers, which are unusually numerous. Authorities and vouchers in the form of notes, are properly subjoined to almost every page, and they evince the extent of the undertaking, as well as the fidelity, diligence, and accuracy of the author. The plan which he had projected, appears to be well-executed. In plain and unornamented language, he has given a concise, luminous, and undisguised statement of facts. His style is respectably free from solecisms. His mode of writing is neither declamatory nor diffusive: he has not produced, under the name of history, a florid composition, in which the fidelity of narration occasionally yields to the harmony of diction, or the charms of an antithesis; neither has he combined distant incidents and events, to support a favourite theory, nor attributed them to fictitious or inapplicable causes; but he has pursued the proper province of annals in collecting a rich fund of information, to acquaint his readers with the real course and contemporary state of occurrences.



The present volume brings down the annals of America to the revolution under William and Mary. Its chronological form, and the great quantity of matter condensed in it, render it not very susceptible of analysis or abridgement; but as it is, at present, little known here, we shall abstract from it a sketch of the early progress of discovery and colonization in America.

Christopher Columbus, a Genoese, hoping to find a passage to India by the western ocean, after experiencing many painful delays, received a commission from Ferdinand and Isabella, king and queen of Spain, to make a voyage of discovery. On the third day of August, 1492, he sailed from Palos, in Spain, with three vessels and ninety men, on a voyage the most grand and daring in its design, and the most important in its result, of any that had ever been attempted. Leaving the Canary Islands on the 6th of September, he observed on the 14th a variation of the compass toward the west, which greatly alarmed his mariners. On the 12th of October, when the crews were clamorous and ready to mutiny, he discovered land, which proved to be Guanahana, one of the Bahama islands, which he named San Salvador\*. On the 15th of the same month he discovered Cuba, and on December 6th, arrived at an island called by the natives, Hayti, which, in honour of the kingdom by which he was employed, he named Hispaniola. Here, through the carelessness of his sailors, one of his ships was lost, on which occasion he received the most friendly assistance from the natives. An Indian cacique or prince, sent his subjects to save what they could from the wreck, and placed armed men to guard the goods preserved, who stood by them 'all day and all night.' 'All the people,' says the admiral, 'lamented as if our loss had concerned them much.' Such were the people destined to be speedily exterminated, by the rapacity and cruelty of the Spaniards. Leaving 38 men in a fort erected on the harbour which he called Navidad, Columbus sailed for Spain in January 1493, and after a dangerous voyage, arrived, March the 15th, at Palos, where he was received with the highest tokens of honour by the king and queen. On the 25th of September, he sailed from Cadiz on his second voyage, with three ships of war and fourteen caravels, furnished with all necessaries for settlement or conquest, and having on board 1500 people, some of whom were of the best families in Spain. On Lord's day, November the 3d, he discovered and named Dominica, one of the Caribbee islands; and soon after Marigalante, Guadaloupe, and 50 other islands, in his run to Navidad, where he arrived November the 28th, but the fort was demolished, and not a Spaniard to be seen. By their licentious conduct, they had drawn upon themselves the resentment and attack of the natives, and had all miserably perished. Sailing to another part of Hispaniola, Columbus founded the first town built by Europeans in the New World, which, in honour of the queen of Castile, he named Isabella. Leaving Peter Margarite, with 360 foot and 14 horse, to reduce the island to the obedience of their Catholic majesties, Columbus sailed for Cuba in 1494, and on the 5th of May discovered Jamaica, where he met with much opposition from the natives. Returning to Hispaniola, he met his brother Bartholomew, after a separation of thir-

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\* It is often called Cat Island, in maps.

teen months; and found, that during his absence, the outrageous conduct of the Spaniards, had provoked four of the sovereigns of the island, to unite with their subjects to drive out their invaders. Columbus, marching first against a cazique, who had killed 16 Spaniards, easily subdued him; and sent several of his subjects prisoners to Spain. The unsubdued caziques shewing a determination in 1495, to destroy, if possible, the Spanish colony, Columbus waged war against them, with '200 Christians, 20 horses, and as many dogs.' The Indian army, though 100,000 in number, was soon subdued, and the whole island reduced. Columbus imposed a severe tribute on all the inhabitants, who were above fourteen years of age. In the province of Cibao, where gold was found, each person was to pay a hawk's bell\* full of gold dust every three months; every other inhabitant of the island, 25 pounds of cotton. Columbus returned to Spain in 1496, leaving the government of Hispaniola to his brother Bartholomew, who, this year, sent 300 Indians as slaves to Spain. This was in compliance with the mandate of their Catholic majesties, who had ordered, that whoever killed a Spaniard should be sent to Spain. On the credit of Herrera it is asserted, that, in consequence of the Spanish invasion, one-third of the wretched inhabitants of Hayti had already perished!

In May 1496, John Cabot, and his son Sebastian, sailed from Bristol, in two caravels, with a commission from Henry VII. They made land the 24th of June, which is supposed to have been part of the island of Newfoundland. Continuing their course westwardly, they soon reached the continent, and sailed along the coast northwardly to the latitude of 67 degrees. Despairing to find the desired passage 'to India' in that direction, they sailed back along the coast as far as Florida, and returned to England. Thus the continent of America was *first* discovered, in a voyage performed under a commission from the English crown; but, through a singular succession of causes, sixty one years elapsed from this discovery, before the English attempted to colonize the country.

Columbus sailed from Spain on his third voyage at the end of May 1498, with six ships. On the 1st of July he discovered Trinidad, and on the 1st of August the continent at Terra Firma. Sailing 200 leagues on this coast to Cape Vela, he discovered many islands, and returned to Hispaniola. This year, the city of St. Domingo, which had been founded in the preceding, was made the capital of the Spanish settlements.

The gold remitted to Europe, stimulated private persons to make equipments at their own expense. Among the earliest of these adventurers was Alonso de Ojeda, a gallant officer, who had sailed with Columbus in his first voyage. Patronised by the bishop of Badajos, and aided by the merchants of Seville, he sailed from St. Mary's, in Spain, on the 20th of May 1499, with six ships. Amerigo Vespucci, a Florentine gentleman skilful in navigation, accompanied him. They discovered land in 5° north latitude on the coast of Paria, and proceeded as far as Cape Vela. They ranged a great extent of coast, beyond that on which Columbus had touched. Amerigo, by the early publication of his voyage, was erroneously supposed to be the discoverer of the continent, which not long after *unjustly* obtained his name, and has ever

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\* A small bell attached to hawks in falconry.

since, by universal consent, been called AMERICA. If priority of discovery should confer the title, Columbus himself must yield to CABOT.

In 1500 Vincent Yanez Pinzon sailed from Palos with four caravels. He stood boldly to the south, and was the first Spaniard who passed the equinoctial line. He discovered Cape Augustine in eight degrees south latitude, and, sailing to the north-west, found and named the river of the Amazons. The fertile district, 'on the confines of which Pinzon stopped short,' was soon more fully discovered by Pedro Alvarez Cabral, who had been sent by the king of Portugal with 13 ships to the East Indies. Standing far to the westward to avoid the calms on the Guinea shore, he accidentally discovered land in 10° south latitude, and coasted that part of South America which has since been called Brazil. In this year Columbus, through the intrigues of his enemies, was sent in chains to Spain, by Bovadilla the new judge and governor of Hispaniola. Caspar de Cortereal, a Portuguese gentleman, sailed from Lisbon with two ships, at his own cost. He arrived at Newfoundland, proceeded to the mouth of the great river of Canada, and discovered the coast of Labrador. In a second voyage, undertaken to find a passage to India, it is presumed that he fell by the hands of the Esquimaux, or perished among the ice. Roderigo de Bastidas, sailing from Cadiz for the western continent in 1501, discovered all the coast of Terra Firma, from Cape Vela to the Gulf of Darien. Early in 1502, a new governor was sent to Hispaniola, with a fleet conveying 2500 persons, among whom were ten Franciscan friars. Columbus, acquitted at the court of Spain with a promise of restitution, sailed in May on his fourth and last voyage. Soon after his arrival at Hispaniola, a fleet sailed for Spain, on board of which were Bovadilla, and the greater part of the enemies of Columbus. Being overtaken by a storm soon after their departure, they were swallowed up with the immense wealth they had unjustly acquired. After the storm, Columbus sailed to the continent, discovered the bay of Honduras, proceeded along the main shore to Cape Gracías a Dios, and thence to the isthmus of Darien, where he gave name to the harbour of Porto Bello, on account of its beauty and security. Leaving it in January 1503, he entered the river Yebra. The fertility of the country, and the abundance of gold induced him to attempt a settlement in its neighbourhood, but meeting with a repulse from the natives, he relinquished the design; being driven by a storm on his return, he was obliged to run his ships ashore at Jamaica, where he was detained eight months. In 1504, this distinguished navigator returned to Spain, but found, to his inexpressible grief, that his friend and patroness queen Isabella was dead. In this year some adventurers from Bretagne and Normandy, went in small vessels to fish on the banks of Newfoundland. The war against the Indians in Hispaniola, was renewed in 1505. Ovando, the Spanish governor, under the pretence of a respectful visit, treacherously seized Anacoana, a female cazique, who was carried in chains to Domingo, and condemned to be hanged. This atrocious conduct toward the Haytian princess, 'who had been uniformly friendly to the Spaniards,' completely humbled the natives, who, without farther resistance submitted to the Spanish yoke.

The year 1506 was distinguished by the death of Columbus, at Valladolid, in Spain; and by the introduction of the sugar-cane into Hispaniola, from the Canary Islands. In 1507, the inhabitants of Hispaniola,

computed at a million when the island was discovered, were reduced to sixty thousand. 'Those of the Lucayo islands, to the number of twelve hundred thousand, wasted in the mines of Hispaniola and Cuba, or by diseases and famine, had previously become extinct.' In 1508, Juan Diaz de Solis, and Vincent Yanez Pinzon, discovered the Rio de Plata. Negroes were now imported into Hispaniola\* from the coast of Guinea, because the miserable natives were found unequal to the labour of the mines and fields! Thomas Aubert made a voyage to Newfoundland, and was the first who sailed up the river St. Lawrence to Canada. On his return he carried over some of the natives to Paris. Alonso de Ojeda made an unsuccessful attempt in 1509, to settle a colony on the east side of the Gulf of Darien. At Puerto Rico a settlement was established in 1510, but the natives, treated with rigour under the Spanish government, soon became extinct. Cuba was completely conquered in 1511; and negroes, in greater numbers than before, were imported into the Spanish colonies.

Vasco Nunez travelled across the isthmus of Darien in 1513, with 290 men, and from a mountain on its western side discovered the ocean, which, from the direction in which he saw it, took the name of the South Sea. In his passage over the mountains, 600 Indians were destroyed like brute beasts. Vasco ordered about 50 to be torn to pieces by dogs†. In the following year, a dissension arose between Vasco Nunez and Arias d'Avila, who had been appointed governor of Darien. Vasco, charged with calumny against the government, after some formalities of a trial, was beheaded—This history we see, like all others, is a record of crimes and punishments.

Panama, on the South Sea, was peopled by Arias in 1515, who explored 250 leagues on the coast. The islands of Bermudas were also now discovered by Gonsales Oviedas. In 1416, Juan Diaz de Solis, reputed the ablest navigator in the world, was sent by the king of Spain, to find a passage to the Molucca or Spice islands, by the west. He entered the Rio de Plata, but attempting a descent in the country, he and several of his crew were slain by the natives, who devoured the bodies within sight of the ships. The hateful and iniquitous traffic in slaves between Africa and America, was first brought into a regular form in 1517, by some Genoese merchants, who bought for 25,000 ducats a patent granted

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\* On *this* island, the *first* theatre of Spanish cruelty, both towards the original inhabitants and African negroes, the negro-slaves, in modern times, have *first* succeeded in forcibly regaining their liberty, and by their horrid massacres have dreadfully retaliated the cruelties of Europeans. Can the believer in a Providence fail to remark this coincidence? Does not the righteous Governor of the world still 'visit the iniquities of the fathers upon the children, to the third and fourth generation?' We look forward with much apprehension to the *next* national punishment for national crimes. Rev.

† Canum opera nostri utuntur in præliis contra nudas eas gentes: ad quas rabidi insilunt, haud secus ac in feros apros aut fugaces cervos.' P. Martyr, 180.

to a Flemish favourite by Charles V. for the exclusive importation of 4000 negroes into America. This year is also memorable for the discovery of the coast of Mexico by Francis o Hernandez Cordova. Sailing in February from the Havanna, he made land at Cape Catoche, the eastern point of that large peninsula, to which the Spaniards have given the name of Yucatan. They were here astonished at the approach of five canoes, full of Indians, decently clad in cotton garments. Cordova, continuing his course to the west, passed Campeachy, and some leagues to the northward of that place, 47 of his men were killed by the natives, and himself mortally wounded; he died at Cuba. Fifty Spanish, French, and Portuguese ships were this year employed in the cod fishery on the banks of Newfoundland. Velasquez, governor of Cuba, sent Juan de Grijalva, in 1518, to Yucatan, with four ships. He discovered the southern coast of the bay of Mexico to the river Panuco, and first called the country New Spain. Five hundred leagues, on the northern coast of this bay, were discovered the same year, by Alvarez Pinedo. In Grijalva's voyage, the Spaniards heard of the rich and extensive empire of Montezuma. In 1519, Velasquez dispatched the celebrated Hernando Cortes, with eleven ships and 550 soldiers for the invasion of Mexico. Arriving with the armament at the river of Tobasco, he took possession of the town, though defended by 12,000 warriors. The next day he marched his troops to a plain, where he was attacked by an immense body of Indians, who wounded above seventy Spaniards by the first discharge of their weapons. 'The Spanish artillery did great execution; but when the cavalry came to the charge, the Indians, imagining the horse and rider to be one, were extremely terrified, and fled to the woods and marshes.'

Cortes next sailed to St. Juan de Ulua, where he received ambassadors from Montezuma, with rich presents; and a message, expressing his respect for the Spaniards, but his disinclination to receive any visits at his court. After settling the town of Villa Rica de la Vera Cruz, Cortes, determined to conquer or to die, destroyed his fleet, and commenced his march towards Mexico. In his way he first conquered, and then associated in his interests, the Tlascalans, a warlike people, less civilized than the Mexicans, and at enmity with them. Taking with him many thousands of his new allies, he forced his way through the most formidable opposition to Iztapalapan, six miles distant from Mexico, and the next day marched his army along the grand causeway, which extended in a straight line to that city.

The timid and impolitic generosity which suffered them to enter this splendid capital without molestation, the treacherous seizure of Montezuma, the battle of the temple, the death of the captive monarch, the disastrous retreat of the Spaniards on the night of July 1st 1520, the battle of Otompan, and their arrival at Tlascala, are succinctly related. During these transactions, Ferdinand Magellan, a Portuguese in the service of Spain, sailed through the Straits which bear his name, into the great Southern Ocean, which he called the Pacific.

Under the year 1521, the author narrates the preparations made by Cortes. at Tlascala, for the conquest of Mexico, the fruitless attempt to take the city by storm at the commencement of the siege, the terrible

havock made of the Mexicans in its progress, and the persevering resistance of Quauemotzin \* the new king.

The particulars of this conquest of Cortez are highly interesting, but they are extremely well known; and on this account we notice his expedition very slightly: for the same reason we shall pass hastily over the history of the conquerors of Peru. The courage and the patriotism of the unfortunate prince and his subjects, render them very dear to us, while the baseness, the ingratitude, and the cruelty of the treacherous Cortez, have stamped his memory with indelible infamy. Our author rarely indulges any reflections; but those which he has introduced on this conquest, are just and impressive.

‘Nothing was wanting but a good cause to render this conquest one of the most illustrious achievements recorded in ancient or modern history: but while we admire the action as great, we condemn it as criminal. The sanguinary customs of the Mexicans were indeed abolished, by the introduction of European principles and manners; but at what expense? The victors in one year of merciless massacre, sacrificed more human victims to avarice and ambition, than the Indians, during the existence of their empire, devoted to their gods. The forms of justice were established; but by what means? The Indian princes were despoiled of their territory and tributes, tortured for gold, and their posterity enslaved. The Christian religion was introduced; but in what manner, and with what effect? ‘Her mild parental voice,’ to use the words of Clavigero, ‘was suborned to terrify confounded savages; and her gentle arm was in violence lifted up, to raze their temples and hospitable habitations, to ruin every fond relic, and revered monument of their ancestry and origin, and divorce them in anguish from the bosom of their country.’

In the account of the Spanish settlements, the intelligent reader will recognise the use which has been made of Dr. Robertson’s history; but the additional matter contained in the notes, will convince him, that the best Spanish writers have been consulted. The account of the settlements made by the French, English, and Dutch, is so interesting and satisfactory, that we shall continue the article in a succeeding number. Our readers, by combining the narratives we propose to insert, with the historical view of North American settlements in our first volume, p. 321, will complete the account of European colonization in that vast continent.

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\* His name is commonly written *Guatimoxin*, or *Guatimotzin*, but in the orthography of names, our author follows the Abbé Clavigero, who was a native of Vera Cruz, and acquired the Mexican language.

## FRENCH LITERATURE.

**Art. XXIII.** *Voyage en Moree, &c.* Travels in the Morea, to Constantinople, in Albania, and in many other Parts of the Ottoman Empire. in the Years 1798, 1799, 1800, 1801. By F. C. H. L. Pouqueville, M. D. Member of the Commission of Sciences and Arts of Egypt, &c. in 3 vols. 8vo. about 1180 pp. Paris, 1805.

**EVERY** circumstance that can render any region interesting to us, attaches to the scene of this important work. We have travelled it over and over in our youth with the illustrious great whose ashes it entombs; and the studies of early life are so dear to our remembrance from associated circumstances. that they communicate their influence to every subject on which they were employed. With what varied emotions we consider the various scenes whose records we then perused, and renew the pleasure we formerly felt in contemplating the great, the warlike, the wise, and, in some sense, the virtuous! Whether we trace its political, moral, or intellectual changes, the retrospect of Greece is highly affecting. The most enlightened country of Europe is become the most barbarous; and instead of excessive admiration, excites a compassion that borders on contempt: the cradle of freedom is become its grave; the mother, or rather the adopting queen, of genius, art, and science, is the degraded slave of ignorance and cunning; and the country, which had heard from the sacred lips of apostles, what philosophers had in vain struggled to learn, or pretended to teach, is, we fear, the prey of every vice that rages in the wilderness of brutal oppression.

Those who thus consider the state of the inhabitants, will eagerly explore, in the company of M. Pouqueville, the eventful regions which they have travelled with Strabo and Pausanias. The places remain, the relics of departed greatness; the stadium, the theatre, the temple, remain—empty! The scenes of the curiously balanced constitutions of democracy still exist, but the inhabitants groan beneath a foreign yoke. One picture might serve for the whole political condition of the country; a crafty Greek, holding with trembling hand the subordinate power which he possesses, beneath the frowns and extortions of an arrogant Mussulman, and venting on his more degraded fellows, who crouch beneath his feet, the clamours of insatiable avarice, and the fury of exasperated pride.

May not some hardy deliverer restore the glory of his country? Certainly: if courage and subtility could effect it. M. Pouqueville assures us that it still produces vigorous bodies and hale constitutions, with a degree of cunning and address which few nations can rival. But where is the public spirit, the mutual communication and confidence, the hope of distinction? Where is the enlightened, comprehensive, energetic mind, to see, to combine, to invigorate?

Greece was originally peopled at various times, and by heterogeneous colonies from different regions. Antient distinctions, we find, still exist nearly unimpaired. The strength of the inhabitants is split into small divisions, and the ancient principles of confederation are forgotten. Liberty is no more; Education is no more: the love of glory is departed.

From these various considerations, we fear that all the relief the Greeks can expect, is only a change of masters. The events

of every hour render this subject increasingly interesting: we shall therefore enter at some length into the volumes before us.

Few travellers have braved the difficulties of an excursion in the Morea. Fewer still have traversed from coast to coast, or have ventured to quit the high roads leading from city to city. Hence the internal parts of this peninsula have continued little known to us; and our information has rather been collected incidentally, than obtained through any direct or regular channel. Many distinct tribes of people, also, continue undescribed; and if we are not obliged to the traveller before us for introducing us to a Grecian world entirely new, yet we readily acknowledge that many of his descriptions are more complete, as to their parts, if not more interesting as to their subjects, than most which have hitherto reached us. His flattery of Bonaparte, and his virulence against Britain and British ambassadors, must be considered as the order of the day in the country where he publishes. We are content he should "speak daggers," if "he use none." They have not excited our anger, but our smile; or rather our regret, that a man of understanding should find himself under the necessity of submitting to such a degradation.

Accident frequently accomplishes, what no talents or qualifications could hope to achieve, or even dare to attempt; and the misfortune of captivity that overtook our author, gave him facilities for obtaining information, which perhaps nothing else could have acquired. M. Pouqueville accompanied the army of Bonaparte to Egypt, in the character of Physician and *Savant*. He quitted that country in a Leghorn tartan, the 14 Brumaire An. 7. (November 1793.) on his return to France; but was taken in the neighbourhood of Calabria, by a corsair of Tripoli; who being alarmed at the appearance of a frigate, separated from his prize, which was carried by the prize master into the port of Navarin, in the Morea. From hence, after a time, M. P. was sent, with others, to Constantinople, to which city he travelled partly by land, partly by water. He met with a considerable number of his countrymen, prisoners in the Seven Towers, whence he was at length released, and quitted Turkey Sept. 9, 1803. Being thus thrown, unintentionally, on a coast, which is seldom visited by Europeans, and crossing in his journey an extent of country, into which travellers rarely penetrate, he had opportunities of observing and reporting many subjects, comparatively new, as well as extremely interesting. His profession, also, afforded him the privileges of a more intimate intercourse with persons and families, than can be enjoyed by passing strangers, however strongly recommended.

Our readers will readily imagine, that no man acquainted with the events of their ancient history, could visit Mantinea, Argos, Olympia, Corinth, Thebes, Sparta, &c. without experiencing the most lively sensations; and the literati will acknowledge their obligations to our author, not merely for descriptions of places, and objects which he saw, but for various hints capable of being rendered extremely useful, if ever this country should be subjected to the investigation of enlightened curiosity.

These volumes contain a great variety of subjects. They hardly admit of analysis, but may be considered as composed of three or more distinct narrations. First that of Dr. P. himself, describing his route from Navarin to Constantinople; secondly, that of the officers, his friends, from whom he had been separated, when taken prisoner, from Patras to Constantinople; thirdly, various information collected from the garisons of Zante and Corfou, sent to the general prison, and par-



ticularly from M. M. Poitevin, Charbonnel, and Bessieres, who, though prisoners, enjoyed some degree of liberty, and had opportunities of making a variety of remarks, which they communicated to the writer before us.

Instead of attempting to follow the order of this work, we shall select for translation such passages, as contain information not readily to be found in other writers: presenting first, those which relate to Geography, rather antient than modern; secondly, those which describe the present races of Greeks; and thirdly, those which refer to the concerns and character of the Turks.

The present state of those once flourishing Greek cities which are distinguished in antient history by their magnificence, their importance, or the splendour of their exploits, cannot but be interesting to every liberal mind.

The site of Mantinea is now a marsh. This city was of an oval form; the remains of its walls are in some places six feet high, and more than eighteen feet thick, solidly built with stone, brought from Mount Artemisius. It had four principal gates, leading to Achaia, to Argos, to Tegea, and to Megalopolis. While M. P. was on the spot, a Greek discovered, in a place probably allotted to the Stadium, a small statue, in perfect preservation. Perhaps more might be found by digging. The plain of Mantinea is about five leagues in length, from North to South; and three in breadth. It is strewed with fragments of columns, and ruined inscriptions. The sides of the hills around it are covered with vineyards. About a league from Mount Menalus, towards Tegea, is the field of battle, wherein the Nelson of Boeotia fell in the arms of victory. "THIS SPOT WHERE SO MANY HEROES REPOSE, IS COVERED WITH LAURELS AND ROSEMARY, WHICH DECORATE THEIR UNKNOWN SEPULCHRES. Vol. I. p. 95.

Olympia appears to have been ascertained by M. Fauvel, one of our Author's companions in adversity. He observed some workmen of the Aga, who were then, fortunately for him, digging for building materials. They had not dug far, when they discovered several shafts of columns, fluted, exceeding six feet in diameter. The first row of stones of the cella were five feet in height, and preserved their original situation. Our Author affirms, on his own observation, that a traveller who should engage in researches in this place, could hardly fail of his reward.

"If he no longer finds the temple of Jupiter, or that of Juno, or of Vesta, he will discover other objects worthy of his curiosity. Let him take advantage of the autumn season, when the trees have shed their leaves, and the earth is washed by the rains. At every step he will meet with antient shields, fragments of bas reliefs, and bronze trophies, easily recoverable, by a little labour, from that load of adventitious soil, which now overwhelms them. I affirm, without hesitation, that the remains of early ages are here preserved. The inundations of the Alpheus, which occasionally extend to great distances, have carried sand and earth over the greater part of the Altis and Olympia. The leaves fallen from the trees, and other vegetable substances, amassed, have also contributed to elevate the soil: but in general the accession does not exceed six or eight feet in height, which is daily encreased by new layers, brought by the torrents from the mountains, as well as by the river, in the time of floods. Such is the situation of Olympia. The village of Miraca, at no great distance, in the side of a hill, is wholly inhabited by Greeks, and is governed by an Aga. These good people would, for a trifle, dig at

any spot to which they might be directed. They collect bronzes; and among the number of medals which they find, some valuable ones might doubtless be selected. pp. 124—130.

Corinth claims our notice, as a city interesting by its antient character, the eye of Greece; where the arts and sciences, commerce, philosophy and libertinism, held divided empire. It also occupies a distinguished place in the Gospel history; and the manners of its citizens, in those early ages of the church, their mistakes, and inadvertencies, continue to be of use even to ourselves, distant as we are, both in time, and place, by the admonitions, exhortations, and reproofs, to which they gave occasion. M. P. thus describes this city.

"Let not the traveller seek in Corinth the remains of those sumptuous edifices which formerly were its ornament, and its boast. Corinth, once the sanctuary of the fine arts, Corinth, that city where riches, luxury, and pleasures strove to outvie each other, that Corinth, in short, which filled the universe with its fame, is now but a mere huddle of houses, a decrepid city, the inhabitants of which, tormented by the double scourge of misery and disease, for the most part resemble phantoms returned from the sepulchre.

"It would be difficult to fix the site of Corinth, were it not absolutely ascertained by the Isthmus, and did not the murmur of the two seas, which rebounds from the Geranian Mount, rouse the traveller from his melancholy meditations.

"Corinth, built at the foot of Mount Geranius, but nearer to the sea of Crissa than to the gulf of Salamine, possesses at this time, several wealthy commercial houses, which nothing but profit can detain in a situation so unhealthy. It is commanded by the fortress of Acrocorinthus, into which Christians are not admitted. But the cannon of this citadel cannot protect the city; indeed, by reason of its immense elevation, it seems to be constructed principally for the eagles which soar around it.

"The antiquities of Corinth offer nothing but eleven doric columns. Hot baths, perhaps those of Helen, still exist at the foot of Mount Geranius; and the traveller may visit the situation occupied by the stadium, where the ancients celebrated games in honour of Melicerta.

"From this spot, now waste, it is about an hour's walk to Acrocorinthus. In the precipices of this rock nothing is seen but shafts of columns, half-broken bases, and entire pillars of the most highly valued marbles. It is said, that this citadel yet preserves several interesting remains of antiquity; such as the fountain of Pyrene, wholly constructed of white marble, a quantity of bas reliefs, and various unpublished inscriptions.

"From this sublime point, what a magnificent view extends over the whole of Greece! Achaia, Sicyonia, Argos and its eminences, the Parthenius, the Taygetus, Naupli and its Palamides, the wide-spread gulf of Argos, and the shores of Laconia, are beheld at a single glance. At the feet of the spectator lie the sea of Lepanto, and the gulph of Enghia. Megara, Salamis, and Eleusis form part of the view. The vessels quitting the Piræus at Athens, in its days of prosperity, might be discerned from this point. Epidaurus, Egina, Calauria, are in front, as likewise is the region of the Hermionides, which mingles its azure tints with those of the sea. The eye wanders also on Mount Cytheron, and examines the double peaks,—but the whole soul of the spectator is insufficient for the objects which surround it. The isthmus is called by the modern

Greeks, *hexamilli*, the six mile way; that appellation describing its breadth.' pp. 147—150.

The present Mistra is a mile distant from where the ancient Sparta stood. The Persian column is not wholly destroyed, though every day it suffers additional mutilation. The walls of the temple of *Venus armed*, the remains of that dedicated to Hercules, still exist; and perhaps, could they be explored, might afford interesting discoveries. They are constructed of extremely beautiful marble. The Russians erected redoubts in the theatre, so pompously described by Pausanias and Plutarch. What a change! Russians at Sparta! Redoubts in the theatre!

On the banks of the Eurotas are yet remaining those marbles, wherein were fixed the rings for mooring the galleys, which at certain times of the year came up as high as Sparta. The Dromos is marked by its ruins: the ranges of seats are visible; a few exertions in clearing away the earth, would discover the whole course of it.

Argos exists only in its name: a few bas reliefs and effaced inscriptions, on a rock in its vicinity, mark the place where it stood; but the present Argos is wholly modern, and is about an hour in circuit.

The pass of the Thermopylæ, whose hot baths still remain, is holy to every warm and patriotic heart. 'Several heaps of stones which are seen a little beyond the pass, are marked by the tradition of the inhabitants, as the tombs of the Spartans; and the Greek physician of Salone had not failed to remark this particular to the French travellers. On approaching this defile, Ibrahim *Tchiaoux*, who had no doubt procured information at Salone, as to the safety of the route, began to put his pistols in order, and to make ready an enormous musquet which he carried. One of the prisoners inquiring his reasons, he answered, 'it is because in this pass there are people like myself, land corsairs, who strip travellers of their property;' and, indeed, the Thermopylæ are nothing but a cut-throat gullet, where it would not be remarkably safe to indulge meditations on the interesting events of past ages.' Vol. II. pp. 39, 40.

On inspecting the plain of Pharsalia, which should rather be called a valley, the narrator thinks it wonderful how the sagacious Pompey, who occupied the most advantageous situation, could possibly suffer a most certain victory to escape him. At the present moment Pharsalia seems to have concentrated in itself the whole industry of Thessaly. The plain is covered with cultivation of various kinds. Numerous villages embellish the hills which surround it; and the city is not inferior in importance to the fertile territory, of which it is the capital. p. 48.

The writer describes many places as striking by the beauty of their views, and the fertility of their soil: they produce whatever human life requires; or rather, they are capable of producing it in great abundance, did not the political circumstances of the country oppose the bounty of Providence. The reader, no doubt, will be desirous of M. P's account of a spot so celebrated as the Elysian fields especially, adjacent as they are to what was formerly venerated as one of the mouths of Hell.

'The Elysian fields might still be the residence of a happy population. There might return, in the midst of romantic landscapes, beneath a tranquil sky, and surrounded by a fertile territory, those days which the poets delighted to celebrate. In no country of the world can the eye

comprehend more extensive prospects; whether it wander toward Mount Pindus, when the sun, rising above its summits, awakes the birds which slumber beneath the bushes of the valleys, or whether it follow this luminary, when setting behind the Acroceraunian mountains. The Elysian fields extend about five leagues from north-east to south-west, and have nearly six thousand fathom (about seven miles) in their mean diameter.

‘ Their limits are determined to the north, by Mount Tomarus and its forests; to the east, they end at the margin of the lake Acherusia, and at the city of Janina: Mount Cassiopeia, and the lesser Pindus, confine them to the south; and the mountainous territory of the ancient Elea, closes them on the west. Several streams, with a river which flows north of the lake, beside various rivulets, irrigate and enrich them.

‘ The lake Acherusia, respecting the situation of which modern geographers have differed, forms one extremity of the Elysian fields. It is from north to south about four leagues and an half: in breadth, from east to west, about three thousand four hundred fathoms (nearly four miles.) Its environs, rugged and sharp toward the east, are agreeable and charming toward the south and west. The position of an island about half way in this lake, but nearest to the eastern shore, has occasioned a nominal division of it into upper and lower; but both are formed by one common stream, which the ancients called Cocytus, and this name is still given to it by some of the moderns. Derived, no doubt, from innumerable glaciers, and supplied by those unknown receptacles of water which exist among the mountains adjoining to the Pindus, this river, after having long continued its course under ground, rises in the lake Acherusia, nearly in its center, at a place called by the Greeks *Perama*. The sharp and peaked hills on the right bank of the Acherusia, by receding form a semi-circle, or semi-oval, around the *Perama*, within which recess the Pacha has a pleasure-house. The Cocytus falls from the bank of the same name by nearly twenty mouths, through which its waters issue, each mouth equal in size to the trunk of a tree. To the north the lake also receives a little river, probably that of Dodona, as well as the contributions of many rills, which fall into it, after having wandered in the plain, or along the fragrant declivities which surround this side of the lake.

‘ However surprizing the falls of the water of the Cocytus may be thought, the little island in the lake, offers to the observer, perhaps a still greater subject of wonder. It is inhabited by Greeks, who reside in a village standing north and east; they have also a monastery on it, but, although the major part of these inhabitants were born on this island, they have not been able to reconcile themselves to a phenomenon which regularly occurs, especially during autumn, to their great consternation. Hardly is the month of October arrived, when this island seems to be placed on a tremulous basis; more than thirty violent shocks are felt in a day, accompanied with explosions like the report of heavy cannon. The Greeks, alarmed by these subterranean commotions, and by the noises which accompany them, quit their houses in great affright, and loudly implore assistance from heaven. Nevertheless, it should appear that the danger attending this phenomenon is not equal to the dismay it produces.—The inhabitants have no tradition of equal antiquity with the production of this island, which is, perhaps,

destined to be engulfed in the lake Acherusia, or to rise above it, (as the islands of *Santorini*, and the *Kameni*, have risen above the sea) so as to repel the waters of the lake, and thereby to cause an inundation over the Elysian fields.

The waters of the lake Acherusia are bad, and fetid; but those of the Cocytus have all the freshness and limpidity possessed by the purest springs. A multitude of fish is found in the lake, especially cray-fish. Great numbers of aquatic birds cover it in all seasons; many barks cross it in all directions, and the Pacha has a pleasure-boat on it. An infinity of hitherto unnoticed plants flourish on its banks, on the volcanic soil of the island which it contains, or float along the surface of its waves. It has its calms, its tempests, its currents, its drifts, and during the rains, it covers almost double the surface which it occupies at other times. The waters of the Acherusia, after long restraint between its banks, unite to form the Acheron, which loses itself three quarters of a league to the south, under the mountain Cassiopeia, in the gulph of Avernus.

Dreaded spot! but a spot which now neither exhales the smell of sulphur, nor exudes bitumen: distinguished only as the place where the Acheron disappears from view. The ancients who beheld this phenomenon prolonged its course to the midst of hell, which they could no where better place, than beneath the mountains of Epirus. . . . . Twelve leagues from Mount Cassiopeia, the waters of the Acheron re-appear from underground, in the environs of a village called *Felistrà*, and continue their course to the gulph of Arta, formerly the gulph of Ambracia, in which they issue, after having formed a morass. All the mountains east and south of the lake are calcareous. The vibrations of earthquakes which they experience, occur, as throughout the Peloponessus, in autumn: while Mount Tomarus, and the mountains of the Chimera, rarely feel any shocks. Especially after a summer which has been hot and dry, the inhabitants of Greece await, with great apprehensions, these convulsions of the earth.' Vol. III. pp. 37—48.

Such is the present state of a country, which furnished not a few of those poetical descriptions of the unseen world, embellished by inventive genius, with the very acmé of horror. But we must not conceive of this neighbourhood as having been at all times the same as it is at present. We may indeed say with Lucretius,

*Nusquam apparent Acherusia templa,*

"No hell, no sulphurous lakes appear;" but the narration of Dr. P. sufficiently implies that even now a subterranean Volcano manifests itself by its effects: and that the natives of the place themselves are not reconciled to the dangers of their situation. This volcano three thousand years ago, might be more superficial, than it is at present; then it emitted steams of sulphureous exhalation, whose stench was insupportable, like that of the Solfaterra, near Naples, at certain times; and then the gases which it disengaged, possessed the same morbid properties, as those which now distinguish the Grotta del Cane. This lake, then, was another Dead Sea; the seat of another Vesuvius or Etna. Hence when any person, whether by accident or design, was subjected to its influence, the functions of life were suspended, and apparent death ensued: but if withdrawn from thence in time, the gradual effects of the fresh air, by

restoring respiration, had every appearance of recalling the departed to the regions of life and day. What ample scope for delusion did these phenomena afford ! And to what bewilderings of fancy during the interval of interrupted rationality, were they not accessory !

Pausanias describes the Cocytus as flowing with a most unpleasant water : in the same place as the Acherusian marsh, and adjacent to the river Acheron. He gives it as his opinion, that Homer having seen these places, had the boldness to insert in his poems, as well those particulars concerning souls in Hades, as the names of infernal rivers, which he derived from the rivers of Thesprotia. Lib. i. cap. 17.

We venture to conjecture, that as this Cocytus, whose waters are now salubrious, was in the days of Pausanias unpleasant, and undrinkable, so, in the days of Homer, its streams were absolutely fatal. In fact, the volcano was then, if not in vigorous activity, yet very recently extinguished ; and it should appear, that the fiery Phlegethon itself was a stream of lava, issuing in the adjacent waters, and producing at once the most terrific noises, the most nauseous stench, and the most deadly fumes.

Εἴθ' αὖ μιν εἰς Ἀχέρουῖα Πυριφλεγέθων τε ρεῖσι,  
Κυκλὸς δ', ὅς δ' ἔστι Στυγὸς ὕδατος εἰν ἀπορροή·  
Πεῖρῃ τε, ζυνεσις τε δύω ποταμῶν εἰδεσπών.

Od. K. 513—515.

Where Phlegethon's loud torrents, rushing down,  
Hiss in the flaming gulf of Acheron ;  
And where, slow-rolling from the Stygian bed,  
Cocytus' lamentable waters spread :  
Where the dark rocks o'erhang the infernal lake,  
And mingling streams eternal murmurs make.

POPE.

The Latin poets accommodated the images they borrowed from the Greeks, to places and objects in their own country ; and it is probable, that when the Greek writers referred these terrestrial phenomena to the unseen world, they borrowed, in their turn, ideas derived from a source, which must not be sought in Egypt, where no prototype existed, but in a region remotely east ; the origin not of Greece only, but of the whole western world.

Quitting these topics, which, however interesting by their antiquity, we cannot further discuss, we proceed to notice what is of more immediate and instant interest. The public has heard much of the Mouths of Cattaro, and they are still the subject of great contention between the Emperors of Russia, Austria, and France. In what their importance consists, our readers may gather from the following description :

'Nature does not offer in any country of the world, a port equal to the *Rhizonic gulph*, better known in modern days, by the term Mouths of the Cattaro. Let imagination conceive of three vast basins, extending very far into the surrounding country, and communicating with each other only by passages capable of being regularly defended ; and this will suggest some idea of the ports of Cattaro. Afterwards, a single inspection of the plans of Coronelli, which, however, are not perfect, will convince us that fancy itself is hardly adequate to the detail of these wonderful harbours.

The largest fleets may find shelter in these deep recesses, or arms of the sea; and from the screens of rugged mountains around them, where, in all probability, exist only forests and pasturages, might suddenly issue unsuspected squadrons, stored with the whole apparatus of war.

‘Sublime declivities circumscribe the ports of Cattaro; and the levels in their neighbourhood, are inhabited by a population whose character is intrepidity. Everywhere nature exhibits decided marks of superiority, with an air of grandeur, degraded by no imperfections. In short, the Mouths of the Cattaro ought to be regarded as the most important port of the Adriatic; and to whomsoever this belongs, the dominion of this sea belongs of course. It would be useless to detail the other advantages felt and appreciated; and which Germany, being in possession of this point, would no doubt render manifest. East of these Mouths of Cattaro, rise the mountains inhabited by the Montenegrins; a lofty and brave race, breathing nothing but war. The half savage state in which they exist, the view of their mountains, and of the sea dashing with noisy vehemence on the shores of Dalmatia, in short, the tumults of the elements, are their delight. They are the remaining and unchanged descendants of the ancient Illyrians. Most of them profess Christianity, but all of them worship independence only! They sometimes forsake the scenes of their nativity, to enter the service of the Emperors of Russia; and their constitutions are rarely able to support the change of climate; and although better fed and better treated than when at home with their families, the greater part of these adventurers perish.’ pp. 288, 289.

Our traveller, afterwards favours us with an intimation which needs not the spirit of prophecy to explain it, that ‘every thing leads to the belief that a warlike marine may issue one day from the bottom of this gulf, to proclaim and defend the liberty of the Mediterranean.’ And in another place he allows *ten years* to this event. Can a more complete development of the projects of Buonaparte be desired? Certainly French politicians have not studied in vain the science of geography! and what the policy of Louis XIV. originated, the insatiable avidity of this chief (if it be the will of Providence) will accomplish.

That other nations as well as the French knew the importance of this situation, appears from the contract made by the British Government with the late Col. Williams who was in the Austrian service, to cut 40,000 trees for the use of the British navy. That officer commanded the forts at the Mouths of Cattaro; not far from which he had an estate. This permission of the Austrian government, we are well informed, was no gratification to Buonaparte.

(To be continued..)

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Art. XXIV: *De la Prépondérance maritime et commerciale de la Grande Bretagne, &c.* On the Maritime and Commercial Preponderance of England, or the Interests of other Nations relative to England and France. By M. Montbrion. 1 vol. 8vo. Price 5 francs, 75c.

THE author, as may be expected, endeavours to prove, that the commercial system of England is essentially hurtful to the other trading nations, and proposes to prove the necessity of a coalition against her;

he declaims on the rights of Neutrality, the Navigation Act, the balance of Commerce; and after pointing out to other nations the inconveniencies which they experience from the power and prosperity of England, he directs them to measures, both military and commercial, suited to remedy the evil; and has also the generosity to instruct Great Britain in the system which she ought to pursue.

Art. XXV. *Memorial pour la Defense de Places, faisant suite au Memorial pour l'attaque*; a Memoir on the Defence of fortified Places; companion to a Memoir on Attack; a posthumous Work of Cormontaigne, Marechal de Camp. 1 vol. 8vo. plates. Price 11 francs, common paper, fine ditto, 20 francs.

**M.** CORMONTAINGNE, Marechal de Camp, an engineer officer, inferior, say the French, to Vauban alone, was author of a very highly esteemed Memoir on the attack of fortified places. The present work treats of the duty of infantry, cavalry, and artillery in sieges, and details every operation with the most scrupulous minuteness and exactitude. M. C. had composed the work for his own direction, and it will probably be considered as a fit companion to his former memoir, and a useful acquisition to the engineer.

Art. XXVI. *Les Monumens antiques, expliquees par la Mythologie*. Ancient Monuments explained by Mythologie. 1 vol. 8vo. To subscribers 12 francs per vol.; to non-subscribers, 15 francs.—Paris.

**THE** materials of this work are collected and arranged by M. Alexandre le Noir, Administrator of the Museum of French Monuments, and the plates are designed and engraved by M. Laurent Guyot. The first volume only is published, containing 50 plates, outlines, &c. and includes the principal part of the letter A. Two volumes at least will be published annually. The subjects are treated with clearness, precision, and brevity, and the editor's information is drawn from competent sources.

Art. XXVII. *Galerie antique, ou Collection des Chefs d'œuvres, d'Architecture, de Sculpture, et de Peinture antique*. The antique Gallery, or a Collection of the principal productions of Antiquity in Architecture, Sculpture and Painting. Price 8 francs per Number, published monthly.

**THIS** work was commenced several years ago, but the political troubles which intervened, occasioned its suspension. It is now recommenced by different persons, and the known enterprize and abilities of its present publishers (M.M. Treuttel and Wurtz,) leave but little doubt of its success. M. Legrand, Architect of Public Monuments, and whose reputation in the arts and in literature is well established, will superintend the letter-press: and M. Boutrois will inspect the engravings. The suite is intended to embrace the Chefs-d'œuvres of antiquity: The first division of the work will be composed of the Grecian remains, and



more particularly those relative to Athens; afterwards will succeed Syria, Egypt, Sicily, Magna Grecia, Italy, and France; one entire division will be devoted to Oriental monuments. Each country will form a complete division, and may be purchased separately.

### DUTCH LITERATURE.

Art. XXVIII. *Bibliotheek van theologische Letterkund*: The Library of Theological Literature, vol. 1. 8vo. 700 pp. Amsterdam.

FOUR numbers of this work constitute a volume, containing papers on various subjects suited to the plan expressed in its title. The first number includes, among other things, a very full account of the Dutch Missionary Society, established at Rotterdam in 1797, for the propagation of christianity among the heathen. Several Missionaries from this society, now labour among the Hottentots and Caffres in Southern Africa; we presume that their names, history, and circumstances, are well known to our readers.

The second number contains an account of the state of religion in *West Friesland*. The numbers of the different denominations in this province are detailed; it appears that there are 127,722 Calvinists. 897. Lutherans.—15,145. Catholics,—12,955. Baptists.—24, Remonstrants, 20.—United Brethren or Moravians, and 1026 Jews. It also furnishes a similar statement of Dutch Brabant, Gueldres and Groningen.

The third number pursues the same plan, and includes the provinces of *Zealand* and *Utrecht*, with the island of *Walcheren*.

The fourth number contains an estimate of the Protestants in France; an account of the church at *Dordrecht*, and a variety of other religious information. The volume is completed in a table of contents.

### GERMAN LITERATURE.

Art. XXIX. *Vollständige Naturgeschichte der schadlichen Forstinsekten*; the Natural History of Insects, which are detrimental to Forests. By J. M. Bechstien and L. Scharfenberg. vol. 1. 4to. 290 pp. 3 plates. Leipsig, 3rxd. 8gr. 1806.

THE editors of this work intend to investigate in two sections the history of those insects which are injurious to forests. In two succeeding sections they will give the history of useful insects, which favour the growth of trees by destroying noxious animalculæ, and which of course should be carefully distinguished from the pernicious.

The present volume commences with an introduction to the history of insects in general, and noxious insects in particular: this is followed, 1. By a description of the hurtful insects of the first two orders of Linnæus. 2. Remarks on the devastations which they commit. 3. Description of their species, under which head the authorities of Linnæus and Fabricius are followed. These descriptions are concisely detailed with clearness and accuracy, and, what is evidently of prime importance, the synonyms are carefully preserved. Two new species discovered by M. Bechstien, are very minutely described; these are 1 *Bostrichus Pinastri*, which has frequently been confounded with the *Bostrichus typographus*, and 2 the *Bostrichus fraxini*.

Art. XXX. *Handbuch der Weltesgeschichte*; Manual of Universal History. By Professor Poeliz. 2 vols. 8vo. Leipzig, 3 rxd. 16gr.

THIS work deserves to be distinguished from the many Universal Histories, which are continually crowding the press. The author in his introduction enforces the utility of studying universal history. He proceeds to distinguish the course of events into the following periods; the first comprises the space from the origin of the human race to Cyrus; the second commences with Cyrus, and terminates with Alexander; the third reaches to Augustus; and the fourth from Augustus to Charles-le-franc, A. D. 769. To this fourth period the author has subjoined a sketch of the history of literature up to the end of the fifth century. The fifth period continues the history to the discovery of America. The history of the different nations is geographically arranged, beginning with China, and proceeding to Hindostan, Media, Bactria, Aria, Babylon, Assyria, Phœnicia, Palestine, Arabia, Asia Minor, Scythia, Africa, Ethiopia, Egypt, Carthage, Greece, Italy and Rome.

The recital of events is accompanied by observations on the manners and dispositions of different nations, on the causes of the rise and decline of empires, and on the state of the arts and sciences. The work will be continued.

## ART. XXXI. SELECT LITERARY INFORMATION.

\* \* \* *Gentlemen and Publishers, who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price, of such works; which they may depend on being communicated to the public, if consistent with their plan.*

A Correspondence has been opened with various parts of the United Kingdom, for the purpose of procuring interesting Literary intelligence, on the authenticity of which the public may depend.

### GREAT BRITAIN.

Mr. Johnes having succeeded so well with Froissart, is employed in a translation of Joinville.

Mr. Combe of the British Museum, will soon publish an appendix to the valuable work of his father, Dr. Combe, intitled, *Nummi veterum Populorum et Urbium qui in Museo G. Hunter. M. D. asservantur.*

The Rev. Roger Kingdon is translating another part of Dr. Less's *Geschichte der Religion*; the *Beweiss der Wahrheit Christlichen der Religion.*

Beausobres' Introduction to the New Testament is reprinting at Cambridge, being used in that University as a lecture book.

The Rev. R. Yates, author of the Monastic History of St. Edmund's Bury, is engaged on a comprehensive and con-

nected Historical Memoir of the various Public Charities in London.

Rev. W. Hazlitt proposes to publish Fifty-two Sermons in 2 vols.

Mr. Rogers, author of the *Pleasures of Memory*, has nearly finished an epic poem on the horrors of Jacobinism.

### RUSSIA.

M. de Labensky, inspector of the palace of the Hermitage at Petersburg, proposes to publish by subscription, A Description of the Picture Gallery of that Palace. Every number will comprise 15 plates, 4to. with explanatory letterpress in Russian and French. Subscription for each number, to be published every four months, 10 Rubles. The work will extend to 16 volumes, and be completed in 5 years.

The correspondence of the Empress Catherine II., with Count Romanzoff,

relative to the operations of the war against the Turks, in 1773 and 1774, has been lately published at Moscow.

Count Potocki, has printed, at his own expence, a few copies of his Archeologic Chart of European Russia, 6 plates in Atlas folio, and 2 leaves of explanation.

In 1804, there were published in Russia, 15 Journals, Political and Literary, and 115 works, chiefly translations. Among them were Sterne's Life of Tristram Shandy; the Voyages of Anacharsis, Rousseau's Maxims, &c.

General Alexander Pulizyn has translated Lord Macartney's Embassy into the Russian language; it will be published, and illustrated by a great number of Engravings.

#### DENMARK.

M. P. A. Mønster has recommenced, at Copenhagen, a new Danish periodical work, entitled, the *Athenæum*. The first and second numbers are published, and contain, among other articles, 1. An Essay on the Tombs of the Family of David, on Mount Sion, by Dr. Münster. 2. On Gymnastic Exercises, considered as an essential department of education. 3. On the Mythology of Scandinavia and Germany; by the editor of the work. M. M. believes that both are derived from the same origin. 4. On the different editions of the Classics; the author proposes to arrange them in 3 classes. 1. Superior and complete editions, for libraries and the learned. 2. Splendid editions for students. 3. Small or portable editions for schools. The number also includes an Essay on the Mode of Instruction in Design in the public schools.

#### SWEDEN.

M. Ruders, (whose remarks on Portugal communicated in letters was reviewed E.R. I. 80. 154.) has published a similar work, containing further particulars, under the title of *Portugisisk Resa*, &c. in a series of letters, 8vo. Stockholm.

Barrow's Travels in Southern Africa have been translated in an abridged form into the Swedish language, by Per Olof Grävander; *Dogens* at the University of Upsala, Strengnäs, 8vo.

#### GERMANY.

M. Steudel has commenced at Gotha a new periodical work, entitled, *Deutschland*, Germany. It will comprize the ancient and modern history, and the curiosities, of Germany, will be illustrated by engravings, and will be published in numbers, at uncertain periods. 3 Numbers will compose a volume.

At Brunswick, a collection of 110 Paintings, chiefly of the Italian and Flemish schools, was disposed of, by lottery, last May.

#### HUNGARY.

M. Fabriz, a Hungarian Poet, has published Metrical Translations of the Grecian Lyric Poets, Pindar, Anacreon, Sappho and others.

M. Koraz, another Hungarian Poet, has translated the first 8 books of Eneid into Hungarian verse of 15 syllables.

#### HOLLAND.

M. P. Van Winter has just published a very good Dutch Metrical Translation of Horace, and some specimens of a Translation of Virgil's Eneid.

#### FRANCE.

M. Felix Constance, proprietor of an estate in St. Domingo, has published at Bourdeaux, a Political examination of Modern Colonization, intended more particularly to decide, whether the French Colonies have been advantageous to the mother-country, or the contrary. (1 vol. 8vo. 2fr 50.)

#### ITALY.

M. Sestini intends to publish a complete System of Geographical Numismatics, in 12 volumes, folio; it will contain a description of the most interesting Coins and Medals of antiquity, and of all the Cabinets of Medals, public and private, in Europe.

The same author published a short time ago, a catalogue raisonnée of the Medals in the Museum of Arigoni, the proprietor of which published engravings of the most remarkable in 4 volumes, without any explanatory letter-press.

M. Sestini also intends to publish a ninth volume of his *Lettere e Dissertazioni Numismatiche*; it will contain the Grecian Coins and Medals of the Cabinet of Gotha.

A new Italian translation of the odes of Horace, by Celestino Masucco of Genoa, is announced for publication. This is the 47th Italian translation of these odes.

The Canon Rosario Gregorio, has published at Palermo; the first two volumes of Reflections, on the History of Sicily, from the times of the Normans (*considerazioni sopra la storia di Sicilia, dai tempi normani sino ai presenti*, 8vo. Palermo.)

#### TURKEY.

The Turkish Press at Scutari has already published editions of the Persian Poets; there is a considerable demand for them in that Empire.

# Art. XXXII. LIST OF WORKS RECENTLY PUBLISHED.

*We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us:— the insertion of any work should not be considered as a sanction of it; the list consisting of articles, which we have not examined.*

## ARCHITECTURE.

Specimens of Continental Architecture; with 8 engravings; by R. Smirke, Junr. F. A. S. 11. 10s.

## AGRICULTURE.

The British Farmer's Cyclopædia, or complete Agricultural Dictionary; by T. Potts, 4to. part 1, 10s. 6d. To be completed in 12 monthly parts.

Observations on the form and management of Water-Meadows, and the Draining and Irrigating Peat-bogs; with an account of some extraordinary improvements, conducted for his Grace the Duke of Bedford, T. W. Coke, Esq. and others; by W. Smith; 10s. 6d.

## BIOGRAPHY.

Memoirs of Dr. Joseph Priestley, to the year 1795, written by himself; with a continuation to the time of his death, by his son J. Priestley; and Observations on his Writings; by T. Cooper, and the Rev. W. Christie, 8vo. 10s. 6d.

Biographical Memoirs of the late J. Warton, D. D., to which is added a literary correspondence, with eminent persons, reserved by him for publication; by the Rev. J. Wooll, A. M. 4to. 11. 7s.

Memoirs of the Life of the Rev. Dr. Trusler, Part 1, 4s.

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## CORRESPONDENCE.

*We have received a letter from Academus, charging Mr. Jefferson, the author of Horse Poetics, (See F. R. Vol. I. 417) with copying the poem, which we extracted in noticing that work, from the Rev. John Robertson's Letters on the Lord's Supper. Edin. 1794. On applying to Mr. Jefferson, we have received a very satisfactory explanation, which we insert in his own words.*

It seems Mr. Robertson had lost a child by death, and finding my piece inserted in the Evangelical Magazine for August 1793, under the signature of IOTA, suitable to his bereaved situation, he had placed it in his own volume; but in such a manner as might easily induce his readers to consider it as his own production. When I published my volume of Poems, I did not think the matter of sufficient importance to notice, little supposing that any one would accuse me of such a plagiarism; and especially in a composition, which I consider as inferior to some others in the work, the sentiments being little more than a paraphrase of the words of David on the death of his child.

Mr. Wood's favour is duly received; and we have taken an opportunity of forwarding a few lines in answer.

W. K. will accept of our thanks, for his friendly offer.

## ERRATA.

July,	Page 520,	line 17,	for inconsistent,	read consistent.
—	553,	—	reference	inference.
—	559,	— 2,	opinions	opinion.
August,	— 634,	— 14,	Tesy's	Testy.
—	638,	— 27,	vocations	equivocations,
—	—	— 28,	proequistituted	prostituted.
—	658,	— 24,	before Lord,	insert saying.
September,	— 709,	— 5,	— which	— of.

# THE ECLECTIC REVIEW,

For OCTOBER, 1806.

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Art. I. *The Itinerary of Archbishop Baldwin through Wales, A. D. M,CLXXXVIII.* By *Giraldus De Barri*, translated into English, and illustrated with Views, Annotations, and a life of Giraldus, by Sir Richard Colt Hoare, Bart. F. R. S. F. A. S. 2 Vols. royal quarto. Price £8. 8s. pp. 850. With a volume containing the original Latin. £11. 11s. Miller, 1806.

WHEN the Mahommedan arms, under the victorious Saladin, had wrested from the Greek Empire some of its fairest provinces, when they had ravaged those countries which had been sanctified by the residence and miracles of the Son of God, and especially, when Jerusalem itself, the Holy City, had fallen a prey to the warlike devotees of the Arabian impostor, the shock was felt throughout Christendom; and every valiant heart awoke to sentiments of honour, of policy, and of devotion. Taught, too severely, the insufficiency of his own powers to repel the ferocious Invader, the Greek Emperor solicited support from the West, and in the name of Religion invoked assistance, from all who were concerned for the glory of the Cross. The state of the East, as depicted by his agents, was truly deplorable: they represented the haughty foe as unremitting in his progress, inflamed by victory after victory, and maddened by the brutal enjoyments of conquest. "The sceptre of universal dominion," said they, "awaits the grasp of the unsparing enemy. Terror and despondency lead the van of his barbarous battalions, describe their prowess as invincible, and paralyze the arm which courage might have lifted in resistance. Cruelty and rapine mark their track, devastation and ruin follow. In vain is the city fortified, in vain is the field contested, his ranks are thinned, his march impeded in vain; new legions crowd into the vacancies, and rush onward with redoubled violence! They revel amid the smoking ruins of our palaces, once how august! They wave their triumphant banners over the Sacred Sepulchre! They breathe defiance against the name of Christ, and swear the extermination of his faith and people." The appeal reached England; and when were her sons tardy at the call of honour, or at the supplications of distress?

VOL. II,

2 D



Inured to contention, and enamoured of martial glory, their native bravery needed little excitement. But in this cause religion, as religion was then understood, consecrated their energies, promising success and renown in this life, and assuring to the dying hero a crown of immortality. It may tend a little to abate our respect for this enthusiasm, when it is considered that the *Croisés* were exempted from prosecution for debt, from paying of interest, &c. &c. and were intitled to plenary indulgencies, with all the privileges of the clerical order. At the same time, the obstinate recusants were subjected, not merely to reproach and ignominy, but to a property tax of ten *per Cent*. It would be too much to suppose these advantages were overlooked. Urged however by secular or by religious considerations, all ranks panted for the conflict: the Noble summoned his vassals; the Knight accoutred his horse and prepared his armour: the Archer strung his bow, and replenished his quiver: the Peasant furbished his trusty bill, and wielded the ponderous weapon which should crash on the head of his enemy with resistless violence.

Equal enthusiasm animated the Church; for what less than enthusiasm could impel an Archbishop of Canterbury to travel from city to city, and from village to village, preaching the duty of engaging in a Crusade. In this laborious exertion of persevering zeal, Archbishop Baldwin was accompanied by the celebrated Ranulf Glanville, the father of English jurisprudence, and then just raised to the new and important office of Chief Justiciary.

Not confining their labours to people of their own race and language, they traversed the counties of Wales, and sought among the Ancient Britons for heroic asserters of the liberties of Palestine. The history of this mission is the main subject of the splendid volumes before us. The Itinerary was composed by Giraldus de Barri, usually called *Cambrensis*, or the Cambrian; one of those who accompanied the Archbishop in his arduous progress, and, as his eloquence was the more intelligible of the two, who shared in the honour of promoting the purpose of this pious expedition.

This valuable record of British Antiquity, was published in the original Latin, in 12mo, 1585, and reprinted by Camden, in folio, 1602. The present editor, Sir Richard Colt Hoare, has for the first time translated it into English, and has embellished his edition with a splendor of paper, engravings, and accompaniments, which are highly honourable to his taste and spirit. Sir Richard commences these volumes with a respectable memoir of the author, for which he has resorted to the most authentic sources. His life is not of remarkable importance to our readers, we shall therefore only notice that he was born at the castle of Manorbier, Pembrokeshire, in the

year 1146, that after acquiring the learning of those times, he was made Archdeacon of St. David's, and was twice elected by the chapter to the Bishopric of that diocese; but it was not the policy of the court to appoint, to a place of dignity and influence, a man descended from the British princes. Previously to his travels with Archbishop Baldwin, he had been appointed tutor to Prince John, and accompanying him to Ireland, wrote his curious and important topography of that kingdom.

According to Sir R. C. Hoare; whether we examine his character as a scholar, a patriot, or a divine, we may justly consider him as one of the brightest luminaries of the 12th century. The present memoir is certainly more favourable to him than some accounts that we have consulted; his biographer thinks that, making the requisite allowances for the state of learning and manners in his time, we shall overlook much of his pride and affectation of pre-eminence.

The next subject of the worthy Editor's labours is; An Introduction to the History of Cambria, prior to the date of the Itinerary, 1188, in which the campaigns of the Romans, from Julius Cæsar to Agricola, are investigated and explained. With this are connected several maps; and various valuable plates of antiquities accompany other essays attached to the inquiry. After this dissertation, we find the Itinerary of Archbishop Baldwin through Wales, in two books: Sir R. C. H. has added Notes at the foot of the respective pages, and subjoined to each chapter a more considerable series of Annotations, which manifest the learning, taste, and judgment, we may add, the active and patient research, of their persevering author.

Not to leave his work incomplete, Sir R. C. H. has added the "Description of Wales", by Giraldus, in two books, and has described in a supplement the present state of the places here mentioned. He has also annexed hints to landscape painters, architects, and artists in general: particularly a history of the progress of the pointed arch, as it appears in specimens selected from existing antiquities in South Wales. We are also furnished by a friend of the Editor, with a new version of the "Hirlas", or Drinking Horn, of Owain Cyveilioc, Prince of Powys, and of his "Circuits through Wales," another poetical production of that gifted chieftain. He was son of Gruffydh ap Meredyth ap Blethyn, created Lord of Powys, by King Henry II.; took an active part in the battle of Crogen, 1165; and died 1197. In the opinion of Giraldus, he exceeded all the contemporary chieftains in eloquence and sagacity.

We cannot enter at large into the Baronet's instructive history of the Roman conquests in this country; it is not

however the most essential part of the work in reference to the Itinerary of Wales, and we could have wished, that part of the space it occupies had been devoted to a more accurate account of British history and manners from the 5th century to the 12th.

In placing the sites of certain engagements between the Britons and the Romans, he differs from the opinions which generally prevail. We think that some brother antiquary, who has more leisure than we have, may start objections to his statements not very easy of solution; yet we frankly acknowledge our obligations to the ingenious author for his remarks, and for various information both new and important.

We proceed directly to the Archbishop's Itinerary. He entered Wales by way of Radnor, where he was met by Rhys, son of Gruffydh, Prince of South Wales, and many other noble personages of these parts; where a sermon being preached by the Archbishop on the subject of Crusades, and explained by an interpreter to the Welsh, the author of this Itinerary, impelled by the urgent importunity and promises of the King, and the persuasions of the Archbishop and the Justiciary, arose the first, and falling down at the feet of the holy man, devoutly took the sign of the cross. His example was followed by many others. From hence the party travelled over almost all South Wales, and a considerable part of North Wales, the order of which journey is of no great moment to our readers. The editor, with laudable zeal, has repeatedly traced, as far as is possible, the very track of Baldwin: that he has not followed it throughout, is not owing to any failure of perseverance, but to the inevitable obstacles interposed by the modern state of the country.

Giraldus, while travelling, picked up a variety of reports and rumours; and entered in his common place book of miracles whatever by good fortune was capable of being ranged under that description. It was the fashion of the day: a fashion, not perhaps necessarily incident to the human mind, but easily fixed upon it, in an age of darkness, by the fraud and authority of a mercenary priesthood.

The first chapter contains sufficient specimens of this disposition to exalt ordinary occurrences, when connected with religion, into supernatural phenomena.

'At Elevein in the church of Glascum, is a portable bell, endowed with great virtues, called Bangu, and said to have belonged to Saint David. A certain woman secretly conveyed this bell to her husband, (who was confined in the castle of Raderguy near Warthenion, which Rhys, son of Gruffydh, had lately built) for the purpose of his deliverance. The keepers of the castle not only refused to liberate him for this consideration, but seized and detained the bell; and in the same night, by divine vengeance, the whole town, except the wall in which the bell hung, was consumed by fire.' Vol. i. p. i.

Sir R. C. H. in a note at the foot of the page, informs us, that "Glascum is a small village in a mountainous and retired situation, between Builth in Brecknockshire, and Kington in Herefordshire." In his annotations, following the chapter, he adds further information.

'Bangu. This was a hand bell kept in all the Welsh Churches during the times of Popery, which the clerk or sexton took to the house of the deceased on the day of the funeral: when the procession began, a psalm was sung; the bellman then sounded his bell in a solemn manner for some time, till another psalm was concluded; and again he sounded it at intervals till the funeral arrived at the Church. The bangu was at this period deemed sacred, which accounts for the superstitious attributes given it by Giraldus. This ancient custom prevailed till lately at Caerleon, a bell of the same kind being carried about the streets, and sounded just before the interment of a corpse; and some old people now living remember this ceremony to have prevailed in many other places.' p. 22.

This custom is allied to the tolling of a Church bell, during the progress of a funeral to the place of interment, as practised in our own times; to the passing bell rung at the execution of criminals, and perhaps to the moralising midnight exhortations, with which the bellman records the decease of one year, and proclaims the accession of another.

To a man who truly estimates the uncertain tenure, and the short term, on which he holds the present state of existence, it would not be any subject of regret, that his mind was frequently recalled from the occupations of the moment, to the consideration of mortality, and the supremely important concerns of a future world. But we apprehend that the practical influence of these customs was very small in amount, and that its value was greatly reduced by the superstition which attended it.

We are assured that the custom here recorded, and several others retained among the Welsh, are still prevalent in the Highlands; such are the sports of the 1st of November, catching at an apple suspended by a string with the mouth only, or ducking for it in a tub of water, burning nuts, &c. &c.

We return to Giraldus, who was not merely a stringer of miracles; he saw with taste, and described with spirit; and has obliged us by preserving memorials of many interesting objects and places, of which, since his time, *etiam periere ruinæ*. We shall quote, as an instance, his account of Usk and Caerleon.

'At the castle of Usk, a multitude of persons influenced by the Archbishop's sermon, and the exhortations of the good and worthy William, Bishop of Landaff, who faithfully accompanied us through his diocese, were signed with the cross; Alexander, Archdeacon of Bangor acting as interpreter to the Welsh. It is remarkable, that many of the most notorious

murderers, thieves, and robbers of the neighbourhood were here converted, to the astonishment of the spectators. Passing from thence to Caerleon, and leaving far on our left hand the castle of Monmouth, and the noble forest of Dean, situated on the other side of the Wye and Severn, and which amply supplies Gloucester with iron and venison; we spent the night at Newport, having crossed the river Usk three times. Caerleon is called the city of Legions; Caer, in the British language, signifying a city or camp, for there the Roman legions were accustomed to winter: and from this circumstance it was styled the city of Legions. This city was of undoubted antiquity, and handsomely built of brick by the Romans; many vestiges of its former splendour may yet be seen. Immense palaces, ornamented with gilded roofs, in imitation of Roman magnificence; a tower of prodigious size, remarkable hot baths, relics of temples, and theatres inclosed within fine walls, parts of which remain standing. You will find on all sides, both within and without the circuit of the walls, subterraneous vaults and aqueducts: and what I think worthy of notice, stoves contrived with wonderful art, to transmit the heat insensibly through narrow tubes.

Julius and Aaron, after suffering martyrdom, were buried in this city, and had each a church dedicated to him. After Albanus and Amphibalus, they were esteemed the chief protomartyrs of Britannia Major. In ancient times there were three fine churches in this city, one dedicated to Julius the martyr, graced with a choir of nuns; another to Aaron his associate, and ennobled with an order of canons; and the third distinguished as the metropolitan see of Wales. Amphibalus, the instructor of Albanus in the true faith, was born in this place. The city is well situated on the river Usk, navigable to the sea, and adorned with woods and meadows. The Roman ambassadors here received their audience at the court of the great King Arthur; and here also, the Archbishop Dubricius ceded his honours to David of Menevia, the Metropolitan see being translated from this place to Menevia, according to the prophecy of Merlin Ambrosius:

*“Menevia pallio urbis Legionum inductur.”*

‘Menevia shall be invested with the pall of the city of Legions.’ p. 104.

From these extracts the reader will judge of the character and abilities of the original writer; and of the appropriate style adopted by the editor. In his annotations on this passage, the latter has given the history of Amphibalus, and his conversion of Albanus. But, we cannot help remarking, that, had he designed to support the opinion of Archbishop Usher, that *Amphibalus* was not a person, but a rough shaggy cloak usually worn by ecclesiastics, as the Greek word from which it is derived implies, he could not more effectually have accomplished his intention, than by his relation of the opening of Alban's tomb, at the order of King Edward II. “The monasteries of Ely and Canterbury,” says he, “having a controversy respecting the possession of the holy martyr's body, that king caused the tomb to be opened in which the monks of Ely asserted that the body of

Albanus was deposited, but nothing was found therein but a *coarse hairy garment*, sprinkled with blood in several places, which was probably the *Caracalla* (long flowing robe, reaching to the ankles) that Albanus had received from Amphilalus, and in which he had suffered martyrdom." If *Caracalla*, as appears from Aurelius Victor, denotes the *form* of the garment, and *Amphilalus* denotes the *quality*, or texture, of it, and if this was all the body which could be produced by the votaries of this saint,—we submit the inference to our readers. Comp. Usser. de Britan. Eccles. Primord. cap. xiv. p. 539. 4to. Item. Bishop Floyd's Hist. Acc. Ch. Govern. in Brit. cap. vii. p. 151.

Before we quit the subject of this Itinerary, we may remark, that the origin of assuming the cross, may be referred to the Council of Clermont, in 1095. This badge was either woven in gold or silk, or made with cloth, and was generally sewed on the right shoulder. In the first crusade all crosses were red; but in this of 1188, (the third) the respective Sovereigns of Europe distinguished their subjects by crosses of different colours. The French retained the red, the English wore white, the Flemings green, the Italians yellow, and the Germans black. Some zealots carried their zeal so far as to imprint the figure of the cross on their skin with a red hot iron, and thus perpetuated the holy mark.

We shall next advert to our author's "Description of Wales." He has allotted eighteen chapters to the favourable qualities of the people of this country. but has compressed their unfavourable qualities into ten. Some allowance is due for national partiality; yet we hope he has done no more than justice to the honest representatives of our aboriginal ancestors. This distinction of chapters into the laudatory and vituperative appears, from whatever cause, like the declamations of two contending advocates. It is particularly remarkable in the plan he recommends, as an English courtier, for the complete reduction and government of Wales, while, as a native Cambrian, he teaches the doctrine of resistance, and the art of defence.

As a specimen of this part of the work we select the twelfth chapter, which describes the quickness and sharpness of the understanding of the Welsh, and indicates an acquaintance with the principles, and even refinements, of counterpoint, which has not been commonly attributed to the Cambrians at so early a period.

'These people being of a sharp and acute intellect, and gifted with a rich and powerful understanding, excel in whatever studies they pursue, and are more quick and cunning than the other inhabitants of a western climate.'

'Their musical instruments charm and delight the ear with their sweetness, are borne along by such celerity and delicacy of modulation, producing such a consonance from the rapidity of seemingly discordant touches, that I shall briefly repeat what is set forth in our Irish Topography on the subject of the musical instruments of the three nations. It is astonishing that in so complex and rapid a movement of the fingers, the musical proportions can be preserved, and that throughout the difficult modulations on their various instruments, the harmony is completed with such a sweet velocity, so unequal an equality, so discordant a concord, as if the chords sounded together fourths or fifths. They always begin from B flat, and return to the same, that the whole may be completed under the sweetness of a pleasing sound. They enter into a movement, and conclude it in so delicate a manner, and play the little notes so sportively under the blunter sounds of the bass strings, enlivening with wapton levity, or communicating a deeper internal sensation of pleasure, so that the perfection of their art appears in the concealment of it.

" Si lateat, prosit :

—————ferat ars deprensa pudorem."

" Art profits when concealed,

" Disgraces when revealed."

' From this cause those very strains which afford deep and unspeakable mental delight to those who have skilfully penetrated into the mysteries of the art, fatigue rather than gratify the ears of others, who seeing, do not perceive ; and hearing, do not understand ; and by whom the finest music is esteemed no better than a disorderly noise, and will be heard with unwillingness and disgust.

' They make use of three instruments, the harp, the pipe, and the crwth, or crowd.

' They omit no part of natural rhetoric in the management of civil actions, in quickness of invention, disposition, refutation and confirmation. In their rhymed songs and set speeches, they are so subtle and ingenious, that they produce in their native tongue, ornaments of wonderful and exquisite invention both in the words and sentences ; hence arise those poets whom they call bards, of whom you will find many in this nation, endowed with the above faculty, according to the poet's observation : —

" *Plurima concretis fuderunt carmina Bardi.*"

' But they make use of alliteration in preference to all other ornaments of rhetoric, and that particular kind which joins by consonancy the first letters or syllables of words. So much do the English and Welsh nations employ this ornament of words in all exquisite composition, that no sentence is esteemed to be elegantly spoken, no oration to be otherwise than uncouth and unrefined, unless it be polished by the file of this rule.'

The writer of these paragraphs could not be an ignorant man ; churchman, as he was, and surrounded by superstition, confined not unfrequently to his cloister for a long time together, and poring over legends and relics, yet he had acquired knowledge of various kinds, and his mind had

evidently attained considerable cultivation; in describing the science of others, he has manifested, not merely a refined musical intelligence of the art, but an eloquence of style, and a sensibility of expression, which are worthy of a later age.

Annexed to this chapter is a valuable dissertation on Bardism, for which Sir R. C. H. is obliged to Mr. Owen. We also are happy in acknowledging our obligations to that gentleman, and regret that our limits forbid us from doing it justice.

We learn from it that there were three Orders of Bards: the Bards proper, the Druids, (Priests,) and the Ovates. The Bardie was the predominant class; it was the privileged national college of the Britons. To this primary Order appertained the perpetuation of the privileges and customs of the system; and also of the civil, and moral institutes, and learning. The Ovates were such of the Bards as cultivated particular arts and sciences: therefore it was the Order to which belonged artists and mechanics of every description. Mr. Owen thinks it was the origin of Free Masonry. The theology of the Bards admitted the existence of one Supreme Being: they considered the soul as a lapsed intelligence; privation of knowledge was its punishment, and possession of knowledge was deemed essentially to imply happiness.

They supposed the existence of innumerable worlds, and, not unlike the Brahmins, that the soul by way of punishment was cast into the lowest of them, from whence it might gradually rise according to "the progression of intelligences through all modes of being, approximating eternally toward Deity itself. Further, that this earth was originally covered with water, which gradually subsiding, land animals appeared of the lowest and least perfect species," which were followed by new and superior orders in the scale of being. The ceremonies of the Druids, are slightly hinted at; and some which are described as being of the first importance by the Latin writers, are here considered as of "less note": such as cutting the mistletoe with a golden hook by the presiding Druid; gathering the cowslip, &c.

The Bards had aphorisms, political, moral, and religious, comprized in verses united in the form of triplets or triads. The system is still preserved, as to the general principles, within a small district of Glamorganshire; but has become nearly unknown in every other part of Wales for several ages.

The character of King Edward I. has been blackened by an imputation of the greatest cruelty towards the Bards; he has been accused of issuing an edict for their extermination. Our editor strongly doubts the fact: and it seems very probable that the King's supposed edict was only a threat, or was re-



stricted to a small body peculiarly obnoxious to him. Mr. Pennant, in his Tour through North Wales, informs us, that in 15. Hen. VIII. an *Eisteddfod*, or general meeting of the Bards, was held at Caerwys in Flintshire; and in 1568, under Queen Elizabeth, a royal commission was issued for the same purpose, appointing also the same place. This commission is the last that has been granted: it is in possession of the Mostyn family, together with the silver harp, about six inches in length, which from time immemorial has been the badge of honour.

We are not so totally enveloped in Antiquarian lore as to be indifferent to the present improvements, which the spirit of modern times is effecting. We learn with pleasure that the superior accommodations of the southern counties have at length reached the northern; in the latter district, says Sir Richard,

‘Large tracts of land have been rescued by embankments from the ravages of the sea: new inns have been built; and new roads of communication have been cut through the most mountainous and apparently impracticable districts. And here let me pay a just and grateful tribute to the laudable zeal and disinterested exertions of an English nobleman (Lord Penrhyn) who has devoted the profits of a large estate to the public good; who at his own expence, has formed an extensive tract of excellent road, has established a sea-port, and introduced into the very bowels of the mountains an industrious and numerous population. But the most important improvement of the country has been totally overlooked, namely, *Planting*: the native woods diminish daily. In a very few years many estates will not furnish even an oak for a gate post.’ p. 403, 404.

The theory of the pointed arch as proposed by Sir R. C. H. is ingenious; and his examples are instructive. His advice to Landscape Painters, Architects, &c. is well intended; and may be useful, to young artists, especially. The work concludes with a list of books relating to Wales.

It is proper that we should notice the useful and elegant accompaniments with which the taste of the editor has enriched these volumes. They comprise five or six maps, which illustrate the dissertations; more than twenty plates of antiquities, of which some are selected from the works of our best Antiquaries, and about thirty views of principal places mentioned in the work, engraved by that excellent artist, the late Mr. Byrne.

The portrait of Giraldus, which forms the frontispiece to the first volume is “free from all common place ideas of fat contented ignorance looking downwards upon the earth:” his character was that of activity, and promptitude, of perseverance, and resolution. He was chaplain to King Henry II. secretary to his son John when in Ireland, where he refused

two bishoprics, and an archbishopric, for the sake of his favourite St. David's, which he could not attain, till he found it impossible to accept it. Relinquishing all his employments, he passed the last seventeen years of his life in a cloister, and died about A. D. 1220, aged 74.

We close our account of this splendid publication with offering our sincere thanks to the learned editor for the pleasure his remarks have afforded us, and we cannot but recommend the attention of our noblemen and gentlemen, in pursuance of so good an example, to topographical antiquities. We should thank them, however, on behalf of the literary world, if in the publication of their researches, they would abate the cost, in some copies, at least, though at the same time they must abate the splendour. The present work we regard as a valuable acquisition to British history, and to the knowledge of ancient manners and progressive civilization: it is placed within the reach of noblemen, who will not read it; why should it not be placed within the reach of scholars, who will?

Art. II. *Communications to the Board of Agriculture*, Vol. IV.

(Concluded from p. 686.)

**I**N proceeding through these papers, the next division is

XIV. *On various Subjects*, viz. No. CXLi., *on National Produce*, by the Rev. Dr. Robertson, of Granton, near Edinburgh. In this valuable paper, Dr. Robertson shews that by putting the whole of the land in England and Wales, which is fit for cultivation, under a proper course of alternate tillage and pasture, an immense annual addition would be made to the wealth and population of the country. He estimates the increased value of the crops at 40 millions annually, the present gross value being 54; and believes that an additional population to the amount of 6 millions might be easily maintained.

The idea is a good one, though we much doubt whether the crops could be made to average so high as Dr. R. has calculated. On the other hand, we think he has underrated the superficial extent of the country, proceeding on so vague an estimate as the measurement of Cary's Map would furnish. Had a more authentic statement been resorted to, the results would have appeared proportionably more important.

No. CXLii. *Food for man from grass and arable*. An uninteresting scrap that ought to have been added to the head XIII. grazing and tillage compared, if inserted at all.

No. CXLiii., *Embanking*, by Mr. John Smith, of Chatteris.

Mr. S. recommends a good plan for improving old embankments, which are penetrated by the water.

‘I first cut a gutter,’ he says, ‘eighteen inches wide, through the old bank, down to the clay, (the fen substratum being generally clay), the gutter is made near the centre, but a little on the land side. This gutter is afterwards filled up in a very solid manner with tempered clay, and to make the clay resist the water, a man in boots always treads the clay as the gutter is filled up.’ As the fen-moor lies on clay, the whole of this cheap improved and durable mode of water-proof banking, costs in the fens only six-pence per yard. This plan was tried last autumn, on a convenient farm, and a hundred acres of wheat were sown on the land. The wheat and grass-lands on this farm are now all dry, whilst the fens around are covered with water.’

No. CXLIV., *Thatch*, by the Rev. R. Duncan, Kilmarnock. We should heartily concur with this gentleman, in recommending slate instead of thatch for farm-houses and offices, not only for the reasons he mentions, but also because thatch is a great harbour for vermin; but we fear the difference of expense, and in some parts the difficulty of procuring the materials, will always be impediments to the introduction of slating, as a general practice; besides which, it might have occurred to him, that a farmer generally builds his barns and stables of crooked and refuse timber felled in the neighbourhood, which will not admit of that straight and regular form of roof which is required for slating.

We are now to examine the *Miscellaneous papers*.

I. *The speech of the Right Honourable Lord Carrington delivered at the Board of Agriculture, on Tuesday March 15, 1803.* To this are added some official papers, referred to by his Lordship. We have before incidentally mentioned this speech, of which a large part is occupied by refuting some imputations cast on the Board in Parliament, in consequence of its circulating copies of resolutions, entered into by the Grand Jury of the county of York, in March, 1800, stating that one of the greatest obstacles to inclosure, and the due improvement of agriculture, is the want of a fair and permanent compensation for tithes in kind.

Another considerable part of this speech details the backwardness of the East India Company to promote the importation of rice in the scarcity of 1800. It is imputed to their delays and discouragements that the supply did not arrive to meet the severe exigency of the times; nor indeed till the plentiful harvest of 1801 had made it unnecessary, when becoming a drug on the market, it subjected Government to the payment of 350,000*l.* in completion of the price guaranteed to the importers.

Very different was the success of a similar plan adopted under similar circumstances in 1794. We give the account in the words of an intelligent and authentic writer, Col. Symes.

‘In 1794, when impending famine aggravated the miseries of war, the Secret Committee of the Court of Directors, at the recommendation of Government, transmitted to Lord Teignmouth, then Governor General of India, intelligence of the calamity that threatened Great Britain, desiring whatever aid the Government of India could supply. On receipt of the dispatch, 14,000 tons of shipping were freighted to carry rice to England, and were laden and cleared from the port of Calcutta in less than five months from the date of the arrival of the letter. This supply, with the exception of the casualties of the sea, arrived most opportunely for the relief of the poor of London, and reduced the price of that excellent article of food, to three halfpence per pound.’ He adds, ‘so extraordinary an exertion is neither so widely known, nor so justly appreciated as it merits. It is a circumstance which reflects the highest credit on all the parties concerned.’

It is probable, that the East India Company had been losers by their assistance in 1794; and that on this account, with the cautious propriety of merchants, they declined any immediate interference on a subsequent occasion.

II. *Essay on the management of forests, by Mons. Pannelier D’Annel, translated from the French by Sir John Talbot Dillon, under secretary to the Board of Agriculture, addressed to Sir John Sinclair, with notes by the translator, and extracts from the reports of British surveyors on the same subject.* Such of our readers as feel interested on the subject, will consult this essay itself, which is of very confined utility.

III. IV. and V. are papers relating to claims for premiums offered by the board for irrigation, accompanied by maps of the land irrigated.

VI. *List of seeds from Sumatra, sent by Dr. Campbell, of Fort Marlborough, to Lord Carrington.* These seeds, we are informed, were dispatched by the board to the West Indies, by the earliest opportunity. Among them are the *benzoe*, the *copal*, the *cardamom*, &c.; we shall be glad to hear of their success.

VII. *On the introduction of the teak tree into Barbadoes, by Nathaniel Lucas, Esq. of Lynxford-Hall, Norfolk.* We learn from Mr. L. that out of a number of East India seeds, sent to Barbadoes in 1799, only one, that of the teak-tree, vegetated. In July 1803, this tree was upwards of twenty-five feet high, thriving most luxuriantly, and at least five inches in diameter, at six feet from the ground. If this tree can be propagated in the West Indies, it will be an invaluable acquisition for the building of vessels; from its quality of resisting the worm, whose voracity proves so destructive to European oak, when brought into tropical climates.

VIII. *Communications from John Christian Curwen, Esq. on friendly societies, and on steaming potatoes.*

IX. *On feeding sheep, by Thomas Estcourt, Esq.*

X. *On baking potatoes.*

XI. *On the analysis of soils, as connected with their improvement, by Humphrey Davy, Esq.* We have already had an opportunity of giving an extract from this valuable paper, the whole of which we warmly recommend to every practical agriculturist who unites a knowledge and a love of chemistry, with the other requisites for constituting a rationally philosophical farmer. The same recommendation applies to the one immediately following; which is also numbered XI. by mistake. It is:

*A communication on the use of green vitriol, or sulphate of iron, as a manure; and on the efficacy of paring and burning, depending partly on oxide of iron, by George Pearson, M. D.; read, November, 1801.* The experiments made by Dr. Pearson manifest that the salt of peat ashes, a manure that has been known and highly esteemed for some years, in Bedfordshire, consisted almost wholly of pure sulphate of iron, vulgarly called green vitriol. We refer the curious reader to Dr. Ingenhouz's essay on the food of plants and the renovation of soils, published in 1796 by the Board of Agriculture, wherein, amidst a great variety of scientific and interesting remarks on this subject, we find, in conformity with Dr. Pearson's opinion, a suggestion that the oxygenous principle might be successfully imparted to an exhausted soil, before the sowing of fresh corn, by applying one of the most concentrated acids divided among a heap of sand or mould. We disapprove of Dr. P.'s giving the extracts that form the appendix to his paper, at large, from Nicholson's Journal, Tilloch's Philosophical Magazine, and the Medical and Chirurgical Review. It is a remark of Dr. Johnson, that "illustrations drawn from a book easily consulted should be made by reference rather than by transcription."

XII. *On burning lime with peat, by Mr. John Dodgson.* This practice may be found eligible where the peat lies within a few yards of the lime kiln. We rather doubt whether the quality would be so good, the heat being less intense; we agree with Mr. D. that the lime should be used *hot*. The peat ashes are certainly an object of consideration.

XIII. *On feeding horses, by Mr. Thomas Fisher.*

XIV. *Queries relating to Dairies, answered by John Conyers, Esq.*

XV. *Crop of a watered meadow of nine acres, at Priesley, in Bedfordshire, communicated by the Duke of Bedford.*

XVI. *Experiment on wheat, by R. P. Anderson, Esq. This*

experiment was made in order to ascertain the produce of wheat dibbled respectively by two, three, and four, grains in each hole:—it is stated that the crop of the dibbled wheat, exceeded the quantity produced from any other method: a result which fully agrees with our experience on this subject.

We class the following numbers together.

XVII. *Account of a cottager; by Sir William Pulteney, Bart.*

XVIII. *Account of the result of an effort to better the condition of the poor in a country village: and some regulations suggested, by which the same might be extended to other parishes of a similar description; by Thomas Estcourt, Esq.*

XIX. *Observations on the means of enabling a cottager to keep a cow, by the produce of a small portion of arable land; by Sir John Sinclair.*

XXIV. *Account of some cottagers; by Thomas Babington, Esq.*

XXX. *Reasons for giving lands to cottagers, to enable them to keep cows; by Thomas Thompson, Esq.*

We are happy to perceive that the authors of these papers are strong advocates for an allotment of land to cottagers, and that opinions formerly held on this subject, seem to be giving way to the more humane and more politic system, recommended in these essays. We had marked many passages for extract, and could willingly transcribe pages of solid argument, and interesting detail. The paper of Mr. Estcourt displays the happiest results, from a plan adopted in the parish of Long Newnton, for the relief of the village poor, by letting to them small portions of land, by which the poor rates were reduced, in three years time, from 21*l.* 16*s.* to 12*l.* 6*s.*: yet the establishment of such a regulation as he suggests at the close of his paper, would be liable to many objections, and would be practicable in few situations. The observations of Sir John Sinclair tend to prove, that, contrary to opinions strenuously asserted, the system of granting small lots to industrious cottagers, has been no less applicable to the arable, than to the grazing districts. Mr. Babington states, that he has twenty-six small tenants, who are cottagers and village-tradesmen, that he is fully convinced that they can well afford to pay as high rents, as large farmers, for land suitable to their purposes; and that he has found all the predictions of larger farmers around him, of backward rents—ruined tenants—spoilt labourers and mechanics—and endless trouble to himself, entirely fail. Mr. Thompson gives an interesting account of the distribution of land, in the parish of Humberstone, Lincoln, to persons of the above description; and details the pleasing result of it, both to the industrious tenants and to the parish in general.

We must refer to the papers themselves, but we cannot refrain from giving the substance of Mr. Babington's arguments to prove the advantages to be derived from this system, to the individuals who occupy the land, to the landlord, and to the community.

The occupiers of the land get a clear profit from it equal to from 4*l.* to 8*l.* on every cow they keep. Those who keep two cows are richer by at least 10*l.* a-year, than they would be had they no land; exclusive of the advantages they derive from raising potatoes, and other vegetables for their families and pigs, which cannot be estimated at less than from 1*l.* to 3*l.* per annum. This increase of income greatly adds to the comforts of the cottager's or village-tradesman's family; comforts which are further augmented by the nature of the articles produced by their land. They obtain from it milk for their children, which is generally procured with much difficulty by the village-poor; for a hog, whey and butter-milk, which with offal, potatoes, and cabbages, enables them to keep one of the most useful animals a poor man can possess. They are still more benefited by the improvement of their habits, than they are by the increase of their comforts. When they have any spare time, the men go to their land and their stock, rather than to the alehouse: and the women employ many hours in the care of their cows and dairies, which would be otherwise worse than lost in idleness and gossiping. Their characters are also improved by their endeavours to obtain the good opinion of their landlord; by their attachment to good order in proportion as they become possessed of property, and enjoy its advantages; and by the prospect they have of supporting their families without having recourse to parochial relief, and of seeing their children well brought up and respectable in life.

The landlord is benefited in various ways, by thus contributing to better the condition of the poor. Land in the hands of the labouring classes improves faster, from its garden-like cultivation, than that occupied by more wealthy tenants. The former have always plans on foot for increasing the fertility of their little spots. The tendency of this system to reduce the poor-rate, by lessening the number of the poor likely to become chargeable, is no small advantage to the land owner, who ultimately pays all the charges on his land. But a generous mind will receive a more valuable compensation,—in the consciousness of enabling the more deserving class of poor to exert their industry, and to employ their little capital, to the best advantage; thus adding essentially to their comforts, improving their morals and habits, and raising them to a higher rank in society.

The benefits which accrue to the individuals are a general advantage, and increase the amount of public wealth and prosperity. The more wealthy farmer is regularly supplied with sober and industrious husbandmen, above parochial dependance, though not above labour, who living around and intermixed with his land are guardians of his property, watchful against depredation, and ever ready with their assistance at his call; the productions of the earth are augmented; industry and health are promoted; economy is studied; and a robust and flourishing peasantry is encouraged, who have a stake in the welfare of their country, and who unite the desire and the ability to defend it.

Such is the picture we would fondly draw for our native land; yet one thing is still needful; one thing that is essential to human happiness in the best circumstances, and sufficient for it in the worst. In the midst of schemes and projects and improvements, it seems hard that the diffusion of religious truth should have found so little patronage. We can take upon us to assure the patriot and philanthropist, that when fairly tried, it has been uniformly successful.

XX. *An experimental essay on salt as a manure, and as a condiment mixed with the food of animals. By the Rev. Edmund Cartwright, of Woburn.* The result of Mr. C.'s experiments is decidedly in favour of salt as a manure, both when applied by itself, and in conjunction with other manures. It is much to be regretted that the strictness of the excise regulations, and the enormous duties on salt, prevent its beneficial application to agriculture. But so great is the jealousy of the revenue over this lucrative object of smuggling, that the refuse salt, which would be of the highest benefit to the neighbouring lands, is, in Cheshire and in Worcestershire, thrown into the rivers under the inspection of the excise officers who attend the salt works. It has been proposed to exempt salt, intended for agricultural purposes, from the duties, and in order to prevent its application to other uses, that the excise officers should mix it with soot before delivery. This appears to be an expedient which is more peculiarly deserving of attention, as we find, by Mr. C.'s experiments, that salt and soot (one quarter of a peck of the former to one peck of the latter) produced by far the heaviest crop of all his five and twenty different trials. Neither good nor evil effects appear to have arisen in the experiments with salt, as a condiment, when mixed with the food of hogs, the only animals on which they were made. We have known it beneficial to sheep in this country; and in America, we believe also in Spain, it is thought essential to their welfare.

XXI. *On rearing calves.* The writer of this paper, with  
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just diffidence, has suppressed his name. We feel no kind of curiosity to know it.

XXII. *Observations on manures, by Alan M. Conochie, Esq. now Lord Meadowbank.* These consist principally of strictures on some doctrines laid down by Mr. Somerville, in his *Outlines* of a chapter on the subject of manures, for the proposed general report of the Board of Agriculture. Lord M.'s observations are just and highly deserving of attention. He deprecates the practice recommended in the *Outline*, that dunghills should be constructed in a way to favour complete fermentation, and that only the fermented residuum should be applied to the soil; on the contrary he recommends the dung to be used when very imperfectly fermented, yet when the process is going on with such vigour, as to continue, after mixture with the soil, till it is completed. We could wish to give an extended account of this paper; but we must be content with recommending a perusal of it to every practical farmer.

XXIII. *On the culture of Beans, by J. C. Curwen, Esq.* recommends cutting of beans, while in a perfect fresh and green state.

XXV. *A short account of the disease in corn, called the blight, the mildew, and the rust, with plates, by Sir Joseph Banks.* This account having been separately printed, was noticed in our first Vol. p. 538, to which we refer. In another part of the communication, however, we find a statement corroborating Sir Joseph's opinion that the blighted grain will probably serve as well for seed-corn, as the plumpest and fairest sample. Several experiments, with similar success, have occurred within our knowledge. In this statement Mr. W. Curtis, of Lynn, judiciously remarks, that before seed of this description is hazarded for a crop, it is certainly advisable to plant a few grains of it in a garden pot,\* in a warm situation, by way of trial. The advantage of using such seed is two-fold; as a less quantity will seed the land, in the proportion, perhaps, of two to three, and the plump farinaceous corn is preserved for consumption.

XXVI. *Experiments on Agriculture, by Mr. John Wright, of Pickworth, Rutlandshire.* These are experiments to ascertain the comparative effects of long straw dung, rotten dung, and burnt straw, in a course of crops, which being not yet finished, the communication, though interesting, is premature.

XXVII. *On the wire-worm, by Thomas Marsham, Esq. Mr. M. here communicates, from the transactions of the Academy of Sciences in Sweden, a memoir on the natural history of*

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\* It may be tried more speedily in water. *Rev.*

the wire-worm. This insect is the larva of the *elerter segetis*, and continues in the grub state for five years. No efficient mode is proposed for its destruction; the discovery of which would be one of the highest benefits conferred on agriculture.

XXVIII. *Experiments with urine as a manure, by Dr. Belcher.* Three flower-pots, holding about a quart each, were filled with sifted gravel from Epping Forest. One was left unmanured, a second was manured with five grains of soda phosphorata, and the third with five grains of ammonia phosphorata. Five seeds of garden cress were sown, and grew in each pot. After forty seven days the experiment was finished; the plants in the first were found to weigh 40 grains, those in the second 180 grains, and those in the third 188 grains. Thus it appeared that five grains of these constituent salts of urine, were capable of more than quadrupling the produce. The negligence of many farmers, in suffering this valuable manure to drain away, is justly reprehended, but the writer does not seem to be aware that, among agriculturists who pretend to science, it is an object of attention; that it is soaked up with straw, &c. in a dung-yard, or else conducted into a pit where the manure is deposited. From other experiments the ammonia phosphorata appears greatly preferable.

XXIX. *Letter from Dr. Campbell of Fort Marlborough, to Lord Carrington, dated 5th March, 1804.* This letter contains an account of the cultivation of the clove and nutmeg in Sumatra, since their importation, in 1798, from Banda. Their success has been complete, and will we trust prove an important national benefit. Neither plant flourishes in Bengal. Dr. C. recommends the trial in Jamaica.

XXXI. *On potatoe-fallows, by John Cotes, Esq.* We remember seeing this paper printed in a separate form for private circulation. The practice submitted is as follows.

‘ Plough a wheat fallow in two bout ridges. In the furrow put some dung, on that dung place the potatoe sets, and then plough a bout on them, a ridge thus formed, gives a double portion of earth for the plant to grow in, and it has the benefit of the dung to root in. This applies to that part of the land which bears the crop, and which will form so many rows. The remaining part of the land will form so many alleys, in which, during the summer, the common operation of the plough will make the fallow; and thus crop and fallow be had without injury to the land. The fallow will even, in most cases, be amended, from the circumstance of some little additional trouble, which, for the sake of the potatoe crop, will be bestowed by the farmer, beyond the tillage he usually gives to the summer fallow, and hence two crops, the immediate food of man, may be had within the same tillage.”

XXXII. *Seminary for agricultural education, by Sir Henry Varasour, Bart.* A village school at Melbourne, in Yorkshire,

has been established by Sir Henry, uniting to the common instruction in reading and writing, practical lessons in gardening and agriculture, on an acre of ground.

XXXIII. *A cottage-oven*, by Sir C. Hawkins. With a plate.

XXXIV. *On the form of animals*, by Henry Cline, Esq. Surgeon. Mr. C. recommends, in crossing of breeds, that, of the varieties used, the female should be proportionally larger than the male. The great improvement of the breed of horses in England is attributed to crossing with the diminutive stallions of Barbary and Arabia; while the introduction of Flanders mares has been equally advantageous in the breed of cart-horses. Instances are adduced in which a contrary practice appears to have been very injurious. Attempts to improve the native animals of the country, by any plan of crossing, should be made with great caution, for irreparable mischief may arise from a mistaken practice extensively pursued. In conclusion, Mr. Cline remarks that it is wrong to *enlarge* a native breed of animals, for in proportion to their increase of size, they become worse in form, less hardy, and more subject to disease. The paper contains many useful hints, and we recommend the whole of it to the serious consideration of all who make breeding stock an object of their attention.

We have now gone through the multifarious contents of this volume; and our readers will see that we have found much to approve, and something to condemn; but perhaps the most obvious remark is that the compiler has used the hoe of selective judgement with far too little diligence. It would be vain to expect that the style should be materially improved, but it may be required of him, as a duty to the Board and to the Public, to reject such communications as contain nothing new or important.

Art. III. *The Birds of Scotland*, with other Poems, by James Grahame, 8vo. pp. 240. Price 7s. Longman & Co. London. Blackwood, Edinburgh, 1806.

WE are pleased to recognize in Mr. Grahame the anonymous author of 'The Sabbath;' especially, as the rapid sale of three editions of that poem has sanctioned the praise, with which we announced it in an early stage of our labours. (E. R. I. 534.) We congratulate our readers on the possession of another publication of this rare and valuable description; in which eminent talents appear advantageously united to a vein of seriousness and devotion. Part of this work is dedicated to sacred subjects; the choice is honourable to the poet; and we are willing to believe that the same happy spirit of

riety, which they express, is predominant in his meditations; because it is evident, not merely in pieces where propriety demands it, but in the longer poem which denominates the volume.

The subject of this poem is new; and the author has displayed his ingenuity, in discovering novelty among the objects to which we are most familiar. He has not wandered in search of it to the shores of Mexico, or the caves of Domdaniel; but he has opened in our own country, at our own doors, a valuable mine, which we hope he will continue to work, without fear of exhausting it. It is a subject which affords an ample scope for descriptive talent, and requires an animated and observant admirer of nature. Such are Mr. Grahame's peculiar qualifications. He is remarkable for minuteness and accuracy of delineation; his pictures infallibly revive our recollection of scenes that are past, and possess that distinctive truth of representation, which cannot be maintained either in poetry or in painting by a creation of the fancy.

Governed by feeling and habit, rather than by theory or prejudice, Mr. Grahame appears to have derived, from his attachment to rural scenery, a decided aversion to the refinements of civilized life; and he constantly manifests a warm predilection for the wildness of uncultivated nature, as well in the moral, as in the physical world. He seems to have cherished this feeling with fondness, till at length he submits to its influence with inconsiderate and implicit obedience. A warm friend to universal happiness, he connects it indissolubly with universal freedom. Hence he regards the persecution of partridges, and of covenanters, with emotions scarcely dissimilar. He is deeply affected, not only with the horrors of the slave trade, but with the captivity of a lark, the imprisonment of a child in a cotton mill, or the impressment of a sailor; and he wastes his indignation successively on the conversion of a forest into a lawn, of many farms into few, of two kingdoms into one. On some of these points we fully agree with him, though we conceive that the opinion expressed on others is incorrect and altogether intrusive. Yet as he always chuses the poetical side of the question, we are not disposed to contend with him; it is not for the muse to be always groping for that line which accurate reasoning has described, nor do we always wish to remember it ourselves. Readily would we yield our feelings to her enchantments, and follow her fearlessly in our happy reveries; certain that we should not adopt her suggestions in practice, but that the moment of effort would destroy the illusion, and recal us from the error into which she had betrayed us.

We proceed to state the contents of this interesting volume.

The principal poem is divided into three books, describing the following birds, and noticing, incidentally, their nests, eggs, food, peculiar habitudes, and various enemies. I. The lark, partridge, gorcock, plover, snipe, yellow-hammer, red-breast, blackbird,\* thrush,† wren, linnet, chaffinch,‡ goldfinch, woodpigeon, || and fieldfare. II. Cuckoo, swallow, martin, cornkraik. III. Falcon, owl, raven, cormorant, § eagle, and sea-eagle.

This plan is neither complete nor methodical, but Mr. Grahame does not profess to write a treatise. His digressions are large and numerous; he usually adverts from each bird, more or less naturally, to some event of ancient or modern life, and renders their sufferings more interesting, by comparing them with the calamities of mankind. We must now lay some specimens before our readers. In the execution of this duty, Mr. G. has occasioned us much embarrassment; we cannot adopt half the passages we have marked, and we know not which to relinquish.

The following will display his happy minuteness of description; almost every word is a picture.

‘With earliest spring, while yet the wheaten blade  
Scarce shoots above the new-fallen shower of snow,  
The skylark’s note, in short excursion, warbles:  
Yes! even amid the day-obscuring fall,  
I’ve mark’d his wing winnowing the feathery flakes,  
In widely-circling horizontal flight.  
But, when the season genial smiles, he towers  
In loftier poise, with sweeter fuller pipe,  
Chearing the ploughman at his furrow end,—  
The while he clears the share, or, listening, leans  
Upon his paddle-staff, and, with raised hand,  
Shadows his half-shut eyes, striving to scan  
The songster melting in the flood of light.’

pt. 2. 3.

Our next specimen is of a higher order; it alludes to the *gorcock*, and describes the day on which the *sportsman animal* is roused from his torpid state.

‘Low in the east, the purple tinge of dawn  
Steals upward o’er the clouds that overhang  
The welkin’s verge. Upon the mountain side,  
The wakening covey quit their mother’s wing,

---

\* Here called, the Merle. † Mavis. ‡ Shilfa. || Cushat  
§ Some ornithologists use the name *corvorant* in preference. Lewin  
*Synops.* Vol. vi. Latham, *Gen. Synops.* Vol. vi. Johnson says *cormo-*  
*rant, corvus marinus.*

And spread around : Lost in the mist,  
 They hear her call, and, quick returning, bless  
 A mother's eye. Meantime, the sportsman keen  
 Comes forth ; and, *heedless of the winning smile*  
*Of infant day, pleading on mercy's side,*  
 Anticipates, with eager joy, the sum  
 Of slaughter, that, ere evening hour, he'll boast  
 To have achieved ;—and many a gory wing,  
 Ere evening hour, exultingly he sees,  
 Drop, fluttering, 'mid the heath,—*even 'mid the bush,*  
 Beneath whose blooms the brooding mother sat,  
 Till round her she beheld her downy young.

' At last mild twilight veils the insatiate eye,  
 And stops the game of death. The frequent shot  
 Resounds no more: Silence again resumes  
 Her lonely reign; *save that the mother's call*  
*Is heard repeated oft, a plaintive note!*  
 Mournful she gathers in her brood, dispersed  
 By savage sport, and o'er the remnant spreads  
 Fondly her wings; close nestling 'neath her breast,  
 They cherished cower amid the purple blooms.' *pp.* 15, 16.

Several lines, even in this fine passage, are feeble and awkward; and unfortunately Mr. Grahame's negligences occur most frequently at the close of the paragraphs, where they are most obvious, and extend into the sentiment as well as the expression. The reader is frequently compelled to deplore his want of care, or of taste; when instead of the impressive termination which his mind and his ear had anticipated, he finds himself in possession of a dull thought in union with a miserable cadence. In a poem of scanty merit, this would be a fatal defect; in Mr. Grahame's it is not less evident, but it is more easily pardoned. Yet the genuine talent he discovers, instead of being compelled to atone for deficiency in inferior qualifications, should have derived from their aid an accession of beauty and influence. We value a diamond, however ill set; but instead of allowing the jeweller to urge its intrinsic worth, in excuse for his neglect, we reproach him for bestowing so little care on a gem that so well deserved it. These strictures by no means apply to the whole of Mr. Grahame's poetry; his versification, though too often weak, laborious, and uncouth, is more generally elegant and harmonious, and, in some instances, gratifies our utmost wish. In the *Birds of Scotland*, it possesses an original, uniform, and appropriate character; in the *Rural Calendar*, it is more finished; in the *Biblical Pictures*, it varies, at one time assuming the dignified march of Milton, at another, the infantine softness of Southey. We would recommend the former as by far the preferable study.

Mr. Grahame's diction is, on the whole, judicious and poetical. He pleads, however, for the propriety of using a Scottish or old English word, 'where a modern English synonyme did not present itself.' Does he mean to assert that *blawen* is more expressive than *blown*, *blae* than *blue*, *smiddy* than *smithy*, *know* than *knoll*? Mr. G. may feel some distinction here, but his readers on this side the Tweed will not perceive it. He has also used several other words omitted in the glossary, and unauthorised by classical English authority; such as *midgy*, *trysting*, *fur*, &c. We do not approve the application of *trans-fixed*, (p. 85) to the instrument, instead of the object, though we acknowledge it is not unprecedented. We protest also against Mr. Grahame's bold and unnecessary transgressions of metre. The supernumerary syllable, suited as it may be to the colloquial dignity of tragedy, is offensive in a composition that demands unaffected sweetness and simplicity. But not content with the range of eleven syllables, he rambles willfully into twelve or fourteen. Some of his lines too, through inattention, we conceive, have only eight syllables. These sins, together with various false quantities, and rugged breaks, he commits in pursuit of some attractive object, mostly an onomatopœia, which is not always worth the trouble, and certainly is not worth the sacrifice. In the following descriptions, one of the sea eagle, the other of an autumnal storm in Scotland, the reader will observe and appreciate, perhaps forgive, some of these anomalies.

' Loftier she flies than hundred times mast-height;  
Onward she floats, then plunges from her soar  
Down to the ship, as if she aimed to perch  
Upon the mainmast pinnacle; *but up again*  
She mounts Alp high, and, with her lowered head  
Suspended, eyes the bulging sails, disdains  
Their tardy course, outflies the hurrying rack,  
And, disappearing, mingles with the clouds.'

— ' Dark o'er the heath  
A deepening gloom is hung; from clouds high piled  
On clouds, *the sudden flash glances*; the thunder  
Rolls far, reverberated 'mong the cliffs;  
— The eagle, sudden smote,  
*Falls to the ground lifeless*; beneath the wave  
The sea-fowl plunges; fast the rain descends;  
The whitened streams, from every mountain side,  
Rush to the valley, tinging far the lake.

But what palliation can be produced for such lines as these? which occur in different parts of the volume:

' The numerous progeny, clamant for food, —  
Soaring surveys the ethereal volcanos, —

And over *Calpe's ironfenced rock*, their course; —  
 New flown, helpless, with still the downy tufts, —  
 Is one bright arch, myriads, myriads of stars —  
 Soon followed by the woodland choir, warbling. —'

Such are the abatements to the merit of this volume, and to the singular pleasure we have felt in perusing it. We proceed to a more grateful task; and in adorning our pages with a few more extracts, we shall very likely induce the reader to adopt our opinion, that Mr. Grahame has embellished a novel and happy subject, with great truth and delicacy of description, with a glow of endearing sensibility, and an amiable spirit of contemplative devotion. The following passage reminds us of those delightful lines in Thomson's hymns:

'Should fate command me to the farthest verge  
 Of the green earth, &c.;

the idea of which, perhaps, was suggested by Horace's '*Pone me pigris ubi nulla campis Arbor, &c.*'

'O, Nature! all thy seasons please the eye  
 Of him who sees a Deity in all.  
 It is His presence that diffuses charms  
 Unspeakable, o'er mountain, wood, and stream.  
 To think that He, who hears the heavenly choirs,  
 Harkens complacent to the woodland song;  
 To think that He, who rolls yon solar sphere,  
 Uplifts the warbling songster to the sky;  
 To mark His presence in the mighty bow,  
 That spans the clouds, as in the tints minute  
 Of tiniest flower; to hear His awful voice  
 In thunder speak, and whisper in the gale;  
 To know, and feel His care for all that lives;—  
 'Tis this that makes the barren waste appear  
 A fruitful field, each grove a paradise.  
 Yes! place me 'mid far stretching woodless wilds,  
 Where no sweet song is heard; the heath-bell there  
 Would soothe my weary sight, and tell of Thee!  
 There would my gratefully uplifted eye  
 Survey the heavenly vault, by day,—by night,  
 When glows the firmament from pole to pole;  
 There would my overflowing heart exclaim,  
*The heavens declare the glory of the Lord,  
 The firmament shews forth his handy work!*

pp. 63. 64.

Our next quotation is copied from the 3rd book, which, as it describes ravenous birds, very properly assumes a more dignified character. The reader will observe an impressive fidelity of resemblance, in almost every feature of this awful delineation.



' High rides the moon amid the fleecy clouds,  
That glisten, as they float athwart her disk;  
Sweet is the glimpse that, for a moment, plays  
Among these mouldering pinnacles :—but, hark!  
That dismal cry! It is the wailing owl.

Night long she mourns, perched in some vacant niche,  
Or time-rent crevice: Sometimes to the woods  
She bends her silent, slowly moving wing,  
And on some leafless tree, dead of old age,  
Sits watching for her prey; but should the foot  
Of man intrude into her solemn shades,  
Startled, he hears the fragile, breaking branch,  
Crash as she rises :—farther in the gloom,  
To deeper solitudes she wings her way.'

' Oft in the hurly of the wintry storm,  
Housed in some rooking steeple, she augments  
The horror of the night; or when the winds  
Exhausted pause, she listens to the sound  
Of the slow-swinging pendulum, till loud  
Again the blast is up, and lightning gleams  
Shoot 'thwart, and ring a faint and deadly toll.'

' On ancient oak, or elm, whose topmost boughs  
Begin to fail, the RAVEN's twig-formed house  
Is built; and, many a year, the self same tree  
The aged solitary pair frequent.  
But distant is their range; for oft at morn  
They take their flight, and not till twilight grey  
Their slow returning cry hoarse meets the ear.'

' Well does the raven love the sound of war.—  
Amid those plains, where Danube darkly rolls,  
The theatres, on which the kingly play  
Of war is oftenest acted, there the peal  
Of cannon-mouths, summons the sable flock  
To wait their death-doomed prey; and they do wait:  
Yes, when the glittering columns, front to front  
Drawn out, approach in deep and awful silence,  
The raven's voice is heard hovering between.  
Sometimes upon the far-deserted tents,  
She boding sits and sings her fateful song.  
But in the abandoned field she most delights,  
When o'er the dead and dying slants the beam  
Of peaceful morn, and wreaths of reeking mist  
Rise from the gore-dewed sward: from corpse to corpse  
She revels, far and wide; then, sated, flies  
To some shot-shivered branch, whereon she cleans  
Her purpled beak; and down she lights again,  
To end her horrid meal: another, keen  
Plunges her beak deep in yon horse's side,  
Till by the hungry hound displaced, she fits

Once more to human prey.—Ah, who is he  
At whose heart-welling wound she drinks,  
Glutting her thirst! He was a lovely youth;  
Fair Scotia was his home.’—

*pp.* 74. 76.

We turn trembling and abruptly from this picture of human guilt and misery, to its counterpart.

‘ On distant waves, the raven of the sea,  
The CORMORANT, devours her carrion food.  
Along the blood-stained coast of Senegal,  
Prowling, she scents the cassia-perfumed breeze  
Tainted with death, and, keener, forward flies:  
The towering sails, that waft the house of woe,  
Afar she views: upon the heavy hulk,  
Deep-logged with wretchedness, full fast she gains:—  
And now she nighs the carnage-freighted keel,  
Unscared by rattling fetters, or the shriek  
Of mothers, o’er their ocean-buried babes.  
Lured by the scent, unweariedly she flies,  
And at the foamy dimples of the track  
Darts sportively, or perches on a corpse.’

*p.* 80.

After such scenes, how heavenly is the picture of this world before it was infected by iniquity. We copy from a poem, entitled, ‘ The First Sabbath.’

————— ‘ Blessed that eve!  
The Sabbath’s harbinger, when all complete,  
In freshest beauty from Jehovah’s hand,  
Creation bloomed; *when Eden’s twilight face*  
*Smiled, like a sleeping babe:* The voice divine  
A holy calm breathed o’er the goodly work:  
Mildly the sun, upon the loftiest trees,  
Shed mellowy a sloping beam. Peace reigned,  
And love, and gratitude: The human pair  
Their orisons poured forth: love, concord, reigned;  
The falcon, perched upon the blooming bough  
With Philomela, listened to her lay;  
Among the antlered herd the tiger couched,  
Harmless; the lion’s mane no terror spread  
Among the careless ruminating flock.  
Silence was o’er the deep; the noiseless surge,  
The last subsiding wave,—of that dread tumult  
Which raged, when Ocean, at the mute command,  
Rushed furiously into his new-cleft bed,—  
Was gently rippling on the pebbled shore;  
While, on the swell, the sea-bird, with her head  
Wing-veiled, slept tranquilly.’

We are highly pleased with Mr. Grahame’s choice and execution of several similar subjects, under the title of “ Biblical

Pictures," a species of composition, in which we shall rejoice again to meet him. Yet, we must observe that description is his *forte*, and that his most important themes fade into misty obscurity, when he cannot surround them with the colours of fancy. Some of these Pictures are quite feeble and indistinct, and others owe the beauty they possess to a single incidental flash of vivid description. Very different from Cowper and Young, Mr. G. writes to the senses rather than to the feelings; he attains the sublime and the pathetic, but it is the visible, not the mental: he therefore sways the imagination rather than the sympathy, and leaves us impressed and gratified, more than agitated or enraptured. Nearly all the interesting passages in this volume consist of a combination of circumstances, skillfully chosen, artfully united, and depicted with a delicate and curious felicity. Of this sort is the description of the raven, and many more which our readers will observe in consulting the volume. As most of them will doubtless enjoy this gratification, we curtail our extracts with the less reluctance; they will find the application of our hints perfectly obvious.

The Rural Calendar, to which we have already alluded, is an appropriate description of every month, a theme which Mr. Grahame could not fail to render interesting. These poems are succeeded by a few short pieces of unequal merit, among which we notice some spirited lines on the Slave Trade; about 70 pages of notes terminate the volume.

In the description of November, we were displeased to see

‘Now let the circling wine inspire the song,  
The catch, the glee;’

language devoted by custom to far other rites, than we would wish Mr. Grahame to celebrate. In ‘May,’ we observe some silly attempts at complimenting female beauty, which are in every respect unworthy of him.

We are not fond of seeing or of blazoning such defects; Mr. Grahame should have spared us this mortification. He should remember that celebrated sentiment, “*pingo in eternitatem*,” and endeavour to correct the various failings which may defeat his claim to poetical immortality. We rejoice that he remembers its import in a nobler sense; that he does not employ his talents in treasuring up for himself a futurity of remorse and dismay; but that he claims peculiar honour from the friends of piety, for associating, in its service, the accomplishments of the Poet, with the meditations of the Christian.

Art. IV. Richardson's *Persian, Arabic, and English Dictionary*, improved by C. Wilkins, LL. D. F. R. S. &c.

(Concluded from p. 588.)

WE have already noticed the slow progressive movements of Oriental lexicography, before the present work assumed that improved form, in which it is now exhibited to the public. The nature and amount of these improvements it is now our duty to examine.

The first object of Dr. Wilkins's labours, we find, was to correct Richardson's work by collating it with Meninski's; and at the same time to revise and correct the European orthography of the words, according to a simple and uniform system. This part of the plan, a learned friend advised him to omit entirely, on the ground that no possible method of European spelling could express the true pronunciation of the Oriental languages.

'Had this advice been followed (says Dr. Wilkins), the learner would have been left without any thing to teach him how to discriminate between words composed of the same consonants, but which, according to the short vowels which are supplied in repeating, may have many different pronunciations, and as many meanings. As I could not, therefore, agree to do this, without substituting something in the room of what was proposed to be left out, at first I thought of adding the marks for the short vowels to each word in the Arabic characters; but I was obliged to abandon this scheme, because of the enormous increase of expense in paper and printing, besides the difficulty of getting such a delicate operation executed without numerous mistakes. Upon these considerations, I judged it advisable to pursue the original plan; but to correct its mistakes, which were very numerous, and regulate the orthography systematically by a simple and invariable scheme.'

As this scheme is on the whole the most consistent we have met with, we think our readers will be pleased to have it laid before them: and we do this the more cheerfully, because it will be serviceable to Persian students who may never have the opportunity of using this Dictionary.

'It is presumed the student is acquainted with the Persian and Arabic alphabets, and knows the intention and importance of the several diacritical marks, sometimes used when they would point out the precise form and pronunciation of words, as is the general practice in grammars and copies of the *Kurán*.——a, i, u (*short*), as initials, are used to express the powers of [ ا ], [ ا ], [ ا ] respectively; and, as medials or finals, of [ ا ], [ ا ], [ ا ]. Examples, *اگر* *agar*, If; *ابتدا* *ibtida*,

Beginning; اَرُوض *urūṣ*, Earths; اُسْتَر *ushtar*, A camel.——

*ā* (*long*), as an initial, is used to express the power of [ آ ], and as a medial or final, of [ ا ], preceded by its *homogeneous* character [ ا ], the two, coalescing, forming one long vowel. Example, اَفْتَاب *āftāb*, The

sun.——*ī* (*long*), as an initial, is used to express the power of a silent [ ي ], preceded by [ ا ]; and, as a medial or final, of a silent

[ ي ], following [ ا ], where, in both cases, the two characters, being *homogeneous*, coalesce, and form one long vowel. Examples اِيْنَجَا *injā*,

Here; گرْدِيْدَن *gardīdan*, To turn.——(*ū long*), as an initial, is

used to express the power of a silent [ و ] after [ ا ]; and, as a medial and final, of a silent [ و ] following its *homogeneous* character [ و ], in

both instances the two, uniting, form one long vowel. Example, اُولُو *ulū*,

Lords, masters.——*ō* (*long*) and *ē* (*long*) are used for [ و ] and

[ ي ], when distinguished by the term پارسي *pārsī*, Persian, or مجهول

*majhūl*, Unknown; which terms are used in contradistinction to تازي

*tāzī*, Arabic, or معروف *maʿrūf*, Known; applied to و and ي when

pronounced in the common way. Examples, اُو *ō*, He; رُوْز *rōz*, Day;

ايشان *ēshān*, They; شير *shēr*, Lion.——*o* (*short*) and *e* (*short*),

are used when [ و ] and [ ي ] are directed to be so pronounced by the

term پارسي or مجهول. Examples, به *beh*, Good; دختر *dokhtar*,

Daughter. As initials they are seldom found.——*w* stands for a

quiescent [ و ], preceded by a *heterogeneous* vowel; and also for the same

letter opening upon a vowel. Examples, تَصَوْر *tasawwār*, Imagination,

fancy, idea; وَلَد *walad*, son; وَلَايَت *wilāyat*, Country; وَجُوْد *wujūd*,

Existence.——*y* stands for a quiescent [ ي ], preceded by a *heterogeneous* vowel, and for an open [ ي ], followed by a vowel. Examples,

اَيَّام *ayyām*, Days; يَأْفَتَن *yāftan*, To get, obtain.——*a'* stands for

[ ي ] final, when to be pronounced as [ ا ], as is often the case in

Arabic words.——' An apostrophe is used to show, that a letter,

though written, is not pronounced. Examples, خَواستَن *kh'āstan*, To

want; خَوان *kh'ān*, Table.——*b* is used for [ ب ].——*p* is

used for [ پ ]. ——— *t* (with one dot under it) is used for [ ت ].  
 ——— *s* (with one dot under it) is used for [ ث ]. ——— *j* is  
 used for [ ج ]. ——— *ch* is used for [ چ ]. ——— *h* (with one dot  
 under it) is used for [ ح ]. ——— *kh* is used for [ خ ]. ———  
*d* is used for [ د ]. ——— *z* (with one dot over it) is used for [ ذ ].  
 ——— *r* is used for [ ر ]. ——— *z̄* (with two dots over it) is used  
 for [ ز ]. ——— *j̄* (with two dots over it) is used for the Persian [ ژ ].  
 ——— *ṣ* (with two dots under it) is used for [ ص ]. ——— *sh* is  
 used for [ ش ]. ——— *ṣ̄* (with three dots under it) is used for [ ض ].  
 ——— *ẓ* (with three dots over it) is used for [ ظ ]. ——— *t̄* (with  
 two dots under it) is used for [ ط ]. ——— *ẓ̄* (with four dots over it) is  
 used for [ ظ ]. ——— *ʿ* In the folio edition, this character had no  
 substitute. I have, in imitation of *Meninski*, used it among our letters,  
 to prevent the hiatus and confusion that would be the consequence of  
 dropping such an essential character. ——— *gh* is used for [ غ ].  
 ——— *f* is used for [ ف ]. ——— *h̄* (with one dot under it) is  
 used for [ ق ]. ——— *k̄* (with two dots under it) is used for [ ک ].  
 ——— *g* is used for [ گ ]. ——— *l* is used for [ ل ]. ———  
*m* is used for [ م ]. ——— *n* is used for [ ن ]. ——— *w* is used for  
 [ و ], when in a state to be considered as a consonant ——— *h̄* (with  
 two dots under it) is used for [ ه ]. ——— *t̄* (with three dots under it)  
 is used for [ ع ]. ——— *y* is used for [ ي ] when considered as a  
 consonant. ——— *Double* consonants are used to answer to letters  
 marked with [ - ].

Some uniform scheme to express the Persian and Arabic letters by corresponding letters in our own alphabet, was become essentially necessary, as each Orientalist had a method of writing them in European characters peculiar to himself. This, as might be expected, has produced much embarrassment, and frequent mistakes. Whether the present system, proposed by Sir W. Jones, and adopted with various improvements by Dr. Wilkins, will be generally used in this, and other countries, time only can determine; we sincerely wish it may, for the sake of inducing a uniformity which shall prevent confusion and error. The *ʿayn*, which in Mr. Richardson's work had no substitute in European letters, Dr. W. has left in its native form among our letters, "to prevent" as he here informs us, "the hiatus and confusion that would be the conse-

quence of dropping such an essential character: of the appearance of this letter in the beginning, middle, and end of words in the European orthography, we think it necessary to give

our readers the following Examples. عقاب, *ikāb* punishment; فعل, *fiʿl*, an action; شجاع, *shibdaʿ*, a scorpion.

With his own scheme in general Dr. W. is not perfectly satisfied; he makes for it the following very modest apology.

‘It has not been my intention, by the foregoing scheme of orthography, to shew the exact pronunciation of every word, for that would have been a vain attempt, because, as many of the sounds existing in the Arabic language are not known in our own, so we have no characters to represent them; and I hold it next to impossible to convey the idea of a foreign sound through any organ but the ear. All I have attempted, therefore, has been to select from our alphabet as many letters as do exactly correspond with certain letters in the Arabic, and by means of diacritical marks applied to more, to represent such other articulations as do not exist in our language, and for which, consequently, we have no appropriate characters. Thus, by furnishing an alphabet of letters with which the student is familiar, and in which provision is made for the short vowels omitted in Arabic and Persian, I flatter myself he will be assisted in spelling, though not in pronouncing correctly, the words in the original character; particularly all such as are formed of consonants only, and which differ in meaning according to the vowels with which they are to be pronounced, and which in his own characters are supplied.’

Notwithstanding the necessary imperfections of this scheme, we regard it as very valuable, and heartily rejoice that Dr. W. did not follow the recommendation of his learned friend “to omit the *repetition* of the words in our letters.” Such an omission, undoubtedly, would have injured the reputation and utility of the work, and greatly disappointed the expectations of the Public. Mr. Richardson, it is well known, had not been in India, and could not pretend to great accuracy with regard to pronunciation: indeed *Meninski* supplied him with nearly all the materials of this part of the work. Dr. W. from his long residence in India and general acquaintance with its various languages and their dialects, was well qualified to execute this part of his undertaking with accuracy and precision: and we feel no difficulty in asserting, that he has accomplished this very laborious task in a manner highly honourable to his talents and diligence. It will be seen, on comparing the editions, that he has constructed this part entirely anew. What was formerly done by *Meninski* and *Richardson* was of no use to him, as the scheme is almost entirely original.

But this, however important, is but a small part of Dr. Wilkins's improvements. In the former editions, words begin-

ning with ج jim, چ che, ز za, ز zhe, ک kaf and گ gaf, were respectively thrown under the heads ج, ز, and ک. In this edition, they follow each other regularly according to their order in the alphabet. A good deal of confusion had also been occasioned by using the same character, ک, for two distinct powers, *kaf* and *gaf*, which now cannot be mistaken, as the *gaf* is marked by an additional stroke over it, گ.

The ب ba, and پ pa, also, which were confounded by Mr. R. under the head ب ba, are here distinguished, and follow each in their alphabetical order. This confusion in Mr. R.'s work we find it difficult to excuse; Meninski's Thesaurus, indeed, is thus injudiciously arranged, which might have been, in some measure, owing to his comparative unskillfulness in the Persian tongue, but Mr. R. should have known better—; and should not in this, as well as in almost every other respect, have copied the blemishes as well as the excellencies of his model. But our learned readers already know how vain it is, generally, to look in Richardson for what is not to be found in Meninski.

The diacritical marks, which Meninski had very properly introduced in the Thesaurus, and which Mr. Richardson, greatly to the prejudice of his work, had omitted, are restored in the present edition, viz. The *midda* or *mad* [ ~ ]; *hamza* [ ء ] and the *tehshid* [ ة ]. Dr. W. has also added [ - ] کسر, *kesr*, the sign of the Persian genitive, wherever he judged it might facilitate the proper reading of the examples.

Notwithstanding the additions, both in *words*, and in *meanings*, are numerous and important, yet we must confess we were more disappointed in this part of the work than in any other. We exceedingly regret that the learned Editor should have so far sacrificed his own knowledge and judgement, as to follow the unscientific method of interpreting Arabic roots, which has been pursued by Meninski and Richardson. Why was not the plan of *Golius* and *Willmet* preferred in every Arabic word? Why are we still to look in vain, even in this greatly improved edition, for the proper definition of Arabic roots? Why is *Golius* (now so exceedingly scarce and dear) or *Willmet*, still essentially requisite to the Arabic student, when a little additional trouble and expense, in the present work, would have superseded the necessity of referring to Lexicons, which are almost entirely confined to the libraries of the learned? Had Dr. W. totally abandoned the plan of Meninski and Richardson, and deliberately consulted his own judgement, it would have been more creditable to himself, more abundantly useful to the literary world, and, we are persuaded, on the whole,



not more laborious. It is often more easy to make a new work, than to mend an old one.

To give our readers an example, of what we wish had been done on the Arabic verbs, in this improved edition, we shall lay before them the radix سحر, with its derivatives and explanations; taken casually from a multitude of others in *Willmet*, without any other design than merely the *exempli gratia*.

“سحر, *Scinderes. secure in orbem : inde notio circandi, mox gyrandi*; & hinc a motu versatili fascinauit, incantauit. Decepit. II. Multum fascinauit, multisque præstigiis usus fuit. سحر, *Sahron, Pulmo pec. brutorum.* — سحر : *Sihron. Act. et ipsum fascinum, incantamentum, præstigiæ pulchre ad fascinantem eloquentiam transfertur; sic سحر البيان, Præstigiæ facundiæ. Saharon, gyratio pec. lucis, dein Antelucanum tempus.* [IV. multo mane, diluculum, fuit, venit, iuit. *Goliis*] *sahhâron, Fascinator, incantator, præstigiator, sciens, scientia pollens, ac vafer.*” *vid. Willmetti, Lexic. sub voc.*

In every part of this explanation, the original idea derived from the verb is kept constantly in view, and this evidently without any design on the part of the Lexicographer; and each inflection of meaning is connected with, and reducible to, the ideal one. The whole concerns the pretended magician and his arts. Among such persons *geomancy* was in constant use, *inde notio circandi, gyrandi*; hence the magical circles, diagrams, &c. drawn on the earth. Magicians also were accustomed to turn round with great violence, till seized with a vertigo they fell down and lay for some time in strong spasmodic contractions, during which they were supposed to be under the immediate influence of the Spirit of Divination. (*Et hinc a motu versatili incantauit, &c.*) Among such people certain words, as well as figures, were supposed to possess great power in the evocation of spirits: hence the word was used to signify, a powerful orator, one who charms by the powers of elocution. Divination by the Koran is frequently practised among the Mohammedans, and we have seen a system of rules prescribing the manner in which this is to be done. We have seen also many of the geomantic figures, squares, &c. which are used on such occasions, accompanied with extracts from the Koran, variously written, which were supposed to possess the power of fascinating an enemy, or preserving those who carried them, from all evil and danger. Divination by the entrails of animals, and particularly by the flowing of the blood and motion of the lungs, was, anciently at least, very common; it was probably in consequence of this, that the noun, *sihron*, was used to express the lungs, particularly of brutes.

Magicians usually employed the time between midnight and sun-rising for their incantations; hence the word was applied to signify *gyratio lucis*; the completion of the *Nucthemeron* Circle; as; from dawn to dawn was the general admeasurement of the natural day and night, and hence سحرى, *early in the morning before the dawn*—whence the magician appears to have been denominated the *early riser*, the *morning*, or *early man*. Again, as such persons pretended to a depth of knowledge with which others were unacquainted, and their science in the *East* as well as in the *West* was honoured with the title of supereminent wisdom, the verb also signified he was *wise*, *cunning*—*he excelled in wisdom*.

It is owing to the determined nature and meaning of its roots, that the Arabic language has continued without corruption or change for so many centuries: and as the invariable fixedness of the roots, and certainty of their meaning, constitute some of the peculiar excellencies of this language, and as the root shews in what sense every derivative is or should be used, it is the indispensable duty of a lexicographer to attend most rigorously to this point; here both his skill and industry should be particularly apparent. Let us now see how this root and its derivatives stand in the work before us.

‘A سحر Sahar, the crepuscule, twilight, dawn; هضكام سحر, the rising of Aurora, the dawn. على السحر, Towards morning. P. سدرگاه, sahar-gāh, The morning, dawn. To-morrow, the day after to-morrow. سدرگاهى sahargāhī, Early. P. سحر خيز, an early riser. Sihr or sahr, magic, enchantment, fascination, witchcraft, sorcery, necromancy. Any subtlety or trick by which a person is deceived; knowing, sagacious. The lungs. انتفخ سدره His lungs swelled (from fear) P. سحر کردن, To enchant, charm, fascinate. علم سحر The art of magic, necromancy. سحر حلال, lawful enchantment, i. e. poetry, poetic license. سدر باز, An enchanter, a sorcerer. سدر بازى, Magic. سدر ساز, An enchanter.’

This is the explanation given by Richardson and Me-ninski, which Dr. W., who has too closely pressed the footsteps of his predecessors,—left as he found it. But how vague and unsatisfactory is this definition,—in which the proper meaning of the Arabic root, and the connection of the different derivatives with it, are equally undiscernible? Should it be said, that the Dictionary, (though its title implies the contrary,) was designed principally for the Persian, and that the Arabic is considered only so far as it is connected with that language;

—then we must beg leave to say, it should have been otherwise; and we heartily wish that the editor's plan had permitted him to render this work as useful for the Arabic language as it is for the Persian, as we are perfectly satisfied of his competency to this and every other requisite improvement.

The sources whence Dr. W. derived his materials for the present improved edition, he thus describes: "Two dictionaries lent to the publishers by a learned Orientalist, one of them a very copious MS. prepared for his own use; and the other a copy of the folio edition of this work, in the margin of which a great many words had been supplied. The greatest number however was drawn from original Persian and Arabic Dictionaries in the editor's possession, particularly from the *قاع برهان*, *منتخب اللغات*, *كشف اللغات*, *فرهنگ سیدی*, *فرهنگ جهانگیري*, *صراح*, &c." These, with a few others mentioned by the editor, are certainly standard works in the Persian and Arabic languages; and to more respectable authorities than the *Ferhung Jehangeery*, and the *Surah*, Dr. W. could not have referred. We must observe, however, that the work entitled, *فرهنگ حضرت دیوان حافظ*, would have helped him to the explanation of several difficult terms which are either of rare occurrence, or used by Hafiz in a peculiar sense. How necessary the dictionaries of *Golius* and *Willmet* would have been for the Arabic department, we have already hinted.

As the following paragraph not only gives the editor's reasons for preferring the *Niskh* character to the *Taaleek* or *Nistaaleek*, but also shews that the Arabic Bible, long expected from the late Professor Carlyle, has not yet been commenced, we shall lay it before our readers.

'It remains to say a few words respecting the new Arabic type here exhibited. The punches were gratuitously designed by myself, and executed, under my superintendence, by that ingenious mechanic, Mr. William Martin, expressly for the purpose of printing a portable edition of the Old Testament in the Arabic language, for which he long since supplied a very large fount of letter; but as the execution of that work, owing to various accidents, particularly the death of that celebrated Arabic scholar and amiable man, the Reverend Mr. Carlisle, who had liberally undertaken the labour of being its editor, has been retarded, there had not occurred, till now, a fair opportunity of exhibiting them. They will, I trust, be found not only legible, but if compared with any that have been before made in this country, not inelegant. I chose the best specimens of Arabic writing for my copy, and I preferred the form which is called *نسخ*,

(*niskh*), because, from its superior regularity and plainness over all other hands, it is, in my humble opinion, the only form which should be used for printing, whose object is not only to multiply and disseminate with superior expedition, but to facilitate study by plainness and uniformity of character. Many attempts of late years have been made, both in Bengal and England, to imitate the mode of writing practised by the Persians,

commonly called نستعلیق (nistaaleek) ; but though I myself set the example, as long ago as the year 1783, when I manufactured a fount after the best models to be procured, with which were printed several works, particularly A Vocabulary, English and Persian, by Francis Gladwin, Esq. \* and The Forms of Herken, by Dr. Francis Balfour, I am obliged to confess, that the irregularity and extreme delicacy of that mode of writing are such, that it cannot be successfully imitated but by almost a logographic process.

The additions to the original, are distinguished by placing the letter E after the *word* or *period* added. These frequently occur, particularly in the letters ج, ح, خ, د, ذ, and ذ. In some places they are very numerous, and on the whole must amount to several thousands ; beside literal and verbal corrections and alterations innumerable. The number however of the additional words would have been considerably increased, had the editor inserted, in their proper places, the extensive list which Mr. Richardson has left in the table of *omissions*. How a correction so obvious could be overlooked, we cannot imagine ; particularly, as we find but few of these words have occurred to the editor in the course of revising this work. A *supplement*, therefore, annexed to the succeeding volume, will not be unacceptable to the Persian student, and may be easily bound up with this, when the work is completed.

The principal objection against the present edition, with the generality of readers, will relate, we apprehend, not to the execution, but to the *price*. We have already seen that Mr. Richardson published his work in two vols. folio, at *Seven Guineas*. The present edition in two vols. 4to. is published at *Twelve* ! And yet the editor says, " In reducing the work from a folio to a quarto, two objects were kept in view ; *lessening the expense to the purchaser*, and rendering it more convenient for his *perusal*." This appears to require some explanation. Had the present edition been printed, like the preceding one, in folio, and with as large a letter, its important additions would have swelled it far beyond the size of that work, and of course it must have been proportionably more expensive. We should have been among the first to exclaim against the price, had we not considered this circumstance, and understood besides, that the expenses of the publishers in bringing out the work have been unusually great ; we may judge of the whole by one instance, that for the *loan* of that copy of Richardson, mentioned above, with marginal MS. additions, they gave no less than £300. Considering farther the masterly typographical execution of the work, at the press of Mr. Bulmer, the beauty and excellence of the types, ink, and paper, and the high price to which the pre-

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\* This work we have described above, p. 587.

ceding edition had arisen on account of its scarceness,—the purchasers of the present will have little reason to complain. For our own parts we heartily wish the work success, and hope that neither the editor, nor the publishers, will have reason to reproach the public with ingratitude.

We have freely stated our objections to the work, considered as an Arabic Dictionary, but we wish to be understood that these objections lie not against the learned editor, whose talents and character we hold in high estimation, but against the *original plan* of the Lexicon. Even with this important drawback, we scruple not to repeat our assertion, that the Dictionary, in its present improved state, is very far superior to every work of the kind yet offered to the European Public.

The editor's general apology for the defects of his complex and laborious undertaking, is contained in the following terms; "After all the labour which has been bestowed upon this volume, I am not so vain as to suppose I have cleared it from all its radical errors; or that, while I have been solicitous to correct the mistakes of others, I myself have not committed many blunders. Upon the whole, however, I trust the work in passing through my hands will be found improved."—Had he assumed a far higher tone, he would still have been much within the limits of modesty.

In a few instances we notice a reference to *Shanscreet* words; we regret that they are not more numerous, being convinced that the Persian is frequently indebted to the *Shanscreet*, and that few men in Europe or Asia are more capable, than Dr. Wilkins, of ascertaining the amount of obligation.

We could have wished also, that he had made some additions to that very interesting department of Mr. Richardson's work, the historical anecdotes, notices of peculiar customs, civil and religious, which prevail in the East, &c. &c.; these explanations, however, Dr. W. has left as he found them. They certainly display Mr. R.'s great industry and extensive reading; but having been so many years before the world, it cannot now be proper to transcribe any specimens.

Mr. Richardson's *Dissertation on the Languages, Literature, and Manners of Eastern Nations*, prefixed to this work, is of very great importance and utility; and the *Proofs and Illustrations* at the close of the dissertation, are peculiarly valuable. This little tract was reprinted in octavo, 1778, with a second additional part on the same subject, little inferior to the preceding. From this praise, however, we except the unmerciful treatment of Mr. Bryant's Mythology, and of the Greek historians in general.

The Second Volume of this work, or the *ENGLISH, Persian, and Arabic*, we understand, may be expected in the course of another year.

Art. V. *Epistles, Odes, and other Poems*, by Thomas Moore, Esq. 4to, pp. 341. 1l. 11s. 6d. Carpenter. 1806.

THOMAS MOORE, *ci-devant* THOMAS LITTLE, and *soi-disant* ANACREON, holds the strange opinion, that Reviewers are "accountable beings," though he writes as if *he* were accountable neither to God nor man. Our readers know what a tremendous risk one of the most formidable of our brethren has incurred, by presuming to reprobate the publication of these poems,—less, indeed, as a personal crime, than as a public nuisance. Unawed, however, by so awful a warning, and neither daring, nor deprecating, Mr. Moore's displeasure, we shall speak as freely of this gay volume, as if the author were neither a man of honour nor a gentleman, but as sincere a coward as the writer of this article has the courage to avow himself.

When Mr. Moore tells us that he has been "tempted by the liberal offers of his bookseller," without which "*seasonable* inducement these poems very possibly would never have been submitted to the world," we regret, not only the poet's necessity, but the bookseller's liberality. Surely Mr. M. does not thus brand the character of his bookseller, as an apology for himself! If he degrades himself to be a literary pimp, is it any excuse to say that he was *hired*? We sincerely wish that the speculation of the one may be as unprofitable, as the work of the other is immoral. Avarice is so given to over-reaching, that, perhaps for the very love of the thing, it sometimes over-reaches itself; like the miser, who was so fond of eating *at other people's expense*, that he used to crib the cheese out of his own mouse-traps. The price of this book, which truly is its best recommendation, because it will tempt nobody to buy it, is fixed so high, in the hope of extravagant profit, as to place it beyond the reach of almost all, but those persons of rank and fortune, with whom the author would persuade us that he is in habits of friendship and familiarity. Indeed, on seeing the noble names which are so ostentatiously blazoned throughout these unhallowed pages, one might imagine that Mr. Moore, being himself unable to blush, had resolved to blush *by proxy*; for he has left his patrons no alternative, but to disown him or to blush *for* him. Among these it is shocking to observe the names of ladies, so indicated by letters and dashes, that they may be conveniently filled up by the ingenuity of slander, and attached to persons, by whom the libertine and his song ought to be held in equal scorn and detestation. If Mr. M., as we are assured, be indeed an acceptable companion among the great and illustrious, the moral character of our highest circles must be

placed on a far lower rank, than is consistent with our aristocratic prepossessions.

Among the paths of literature, there are only two short and easy ones to popularity—personal satire and licentiousness. In the first, there have been many successful adventurers among recent authors. In the last, Mr. Moore out-strips all rivals, and leaves even his friend Lord Strangford at a hopeless distance behind him. The poems of the late Thomas Little (the first publication of the *present* Thomas Moore) are now in the *eighth* edition: the same talents more honorably employed, would probably not have produced *one eighth* of the reward, in fame to the poet, and money to the bookseller, which they have gained in about five years, by such shameless prostitution. To the success of that meretricious volume, may be attributed the mercenary munificence which rescued the present from oblivion. The eagerness with which Thomas Little's 'Juvenile Indiscretions,' were purchased at *seven shillings*, naturally enough induced the publisher to imagine, that Thomas Moore's manly irregularities would fetch a *Guinea and a Half*; for the former were only the abandoned abortions of *folly without thought* in a boy, while the latter are the avowed offspring of *folly matured by reflection* in a man. But in this golden expectation, the adventurer will probably be disappointed. This volume is too unwieldy to be a pocket companion, or a bosom friend; it cannot conveniently be secreted in the drawer of a toilette, or read by stealth behind a fire-screen; and were a second edition to reduce it from the dignity of royal quarto to foolscap octavo, (the rank of its predecessor) still the quantity of matter must either burst it in twain, or swell it to such an unfashionable bulk, as would exclude it from all polite circles; for so refined is the sense of propriety among the *beau monde*, that even profligacy is not admitted into good company, except it be dressed *u-la-mode*. Besides, the very sight of *so much at once* of what he loves best, would sicken even to loathing the young and impatient voluptuary; so that perhaps not one sensualist will be found, who, with appetite unsated and insatiable, can riot through all the courses of this corporation-feast of indelicacies, unless it be some hoary debauchee,—the lukewarm ashes of a man, from which, though the fire of nature be extinct in them, the smoke of impurity still rises as they cool for the grave.

Yet let not virtue exult, nor Thomas Moore despair. He has shot his arrows at youth and innocence; and the young and the innocent will yet be his victims. Poison so exquisitely malignant, and prepared with such incomparable skill, can hardly fail of being as widely pernicious, as his fond imagination ever dreamed in his most sanguine moments of anticipation. Though

the formidable size of this volume will equally deter the gay and the indolent from toiling through its labyrinths of seduction, though it cannot be named in any decent family, though none but the most undaunted can apply for it, and though no bookseller will produce it, who has the fear of the Society for the suppression of vice before his eyes, yet its most inflaming contents will be reprinted in newspapers, magazines, and miscellanies, recited and sung in convivial companies, and circulated in manuscript among friends; insidiously assailing the purity of the fair sex, and completing the corruption of youth, which is so auspiciously begun at our public seminaries.—Thus will the plague of this leprosy spread from individual to individual, from family to family, from circle to circle, till it mingles and assimilates with that general mass of corruption which contaminates society at large, and which eventually may be aggravated, in no small degree, by this acquisition of new snares for virtue and new stimulants to sensuality. This is no fanciful speculation. The ‘mystery of iniquity,’ here published to the world, will operate beyond the search of human reason: the wisdom of God alone can comprehend the infinite issues of evil; the power of God alone can restrict them.

It is unusual for us either to praise or condemn a publication of magnitude, without endeavouring to establish the reasons we assign by quotations from the work itself; for every author is best judged out of his own mouth. Our deviation in the present instance will be readily excused; the very passage of an impure thought through the mind, leaves pollution behind it, and a momentary indulgence of it, brings guilt, condemnation, and remorse. While, therefore, we are warning our friends against straying into this forest of wild beasts, it would be madness in us to turn a few of the lions loose among them, on the open plain, to prove the ferocity of the species. But if there be one among our readers who will not take our word for it, that this is a book of *ill fame*, which no modest woman *would* read, and which, therefore, no modest man *ought* to read, let him judge for himself at his peril;—let him remember that indelicacy cannot be admitted into the heart with impunity, for it cannot be imagined with indifference; it is *always* either the parent or the child of unholy feelings. If then, in the perusal of these voluptuous poems, he finds himself fascinated with their beauty, let him tremble, let him fly; it is the beauty, it is the fascination of the serpent, of the Old Serpent, which ought to inspire terror and repugnance, while it is tempting, attracting, delighting him into destruction.

We shall briefly characterize the contents of this volume.—It contains irregular odes, epistles, and amatory verses. The author has had the rare felicity to make the former nearly unintelligible



of themselves, and utterly so, with the help of notes. The epistles are his least offensive writings in this collection, though most of them are mildewed with uncleanness. But it is in his amatory verses, that Mr. Moore unblushingly displays the cloven foot of the libidinous satyr; in these he chants his loves to a thousand nymphs, every one of whom either has had, or is welcome to have, a thousand gallants besides; for as there is no romantic constancy of passion in himself, he is not so unreasonable as to prohibit a plurality of attachments in them. His "dear ones," are all

"Bright as the sun, and common as the air."

In every page the poet is a libertine; in every song his mistress is a prostitute; and what the poet and his mistresses are, he seems determined that his readers shall be; and verily we wish that none but such may be his readers.

Let not our cautions be misconstrued, by our readers, into an unworthy suspicion of the stability of their virtue, or too high a compliment to the talents of this syren seducer. When we stand in the confidence of our own strength, the weakest temptation will overcome us; when we fly, the strongest cannot overtake us. The danger lies in dallying with sin, and with sensual sin above all other: it works, it winds, it wins its way with imperceptible, with irresistible insinuation, through all the passes of the mind, into the innermost recesses of the heart; while it is softening the bosom, it is hardening the conscience; while, by its exhilaration, it seems to be spiritualizing the body, it is brutalizing the soul, and, by mingling with its eternal essence, it is giving *immortality* to impotent unappeasable desires; it is engendering "the worm that dieth not," it is kindling "the fire that is not quenched."

Wantonly to assail, or basely to profit by, the weakness and degeneracy of his fellow creatures, Mr. Moore has lavished all the wiles of his wit, all the enchantments of his genius; but both his wit and his genius have been vitiated by the harlotry of his muse; and his pages glitter almost as much with false taste as false fire. With Darwinian smoothness of numbers, and pictorial expression, he unites the tinsel of Italian conceit, and the lead of Della Cruscan bombast; mingling with all a pruriency of thought, and a *modesty of impudence*, peculiarly his own.

If a heart rotten in sensuality, could yet feel alive to the remonstrances which indignation and pity would urge us to utter, we should warn Mr. M. how dreadful to himself, how hateful in the sight of heaven and earth, are talents thus sold to infamy;—talents that might have been employed in furnishing the sweetest aids to virtue, the noblest ornaments

to literature. He *knows now* that his gaudy pictures of the pleasures of sin are as false, and he *will know soon* that they are as dangerous, as the delusions of a *calenture*;—in which the patient, sailing under a vertical sun, sick of the sea, and a hundred leagues from shore, dreams that he is surrounded by green fields and woods that invite him to delicious enjoyments, and in the rapture of delirium steps from the deck—into the gulph!—Into a more perilous gulph will he fall, who, bewildered by the visions of this volume, steps into the paradise of fools, which it opens around him; for through *that* paradise lies the “broad road that leadeth to destruction.” and if any traveller wants an infallible guide on his journey thither, let him take *his own heart*,\* corrupted by licentious poetry.

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Art. VI. *A Historical View of Christianity*; containing select passages from Scripture, with a Commentary by the late Edward Gibbon, Esq.; with notes by the late Lord Viscount Bolingbroke, Monsieur Voltaire, and others. Quarto, pp. 150, price 12s. Cadell. 1806.

THE necessity and benefit of cross-examination are clearly perceived, by every one who has attended the courts of justice. The witness is often constrained to acknowledge facts, which he had studiously concealed, and to give quite a new colouring to others, which he had endeavoured to darken or adorn. The story appears wholly different, from that which he had delivered in answering the systematic preconceived questions of the friendly counsel; the whole of that evidence becomes superseded, and those statements alone, which are extorted reluctantly, obtain attention and belief.

In the situation of such witnesses, the anonymous editor of this volume regards the Apostles of modern infidelity. He acts as counsel for the Christian religion, and after they have given their testimony with the view of serving the infidel cause, he rises up, cross-examines them, and produces what they say in favour of the Gospel, as their answer.

The text of this work consists of passages from the sacred Scriptures, arranged under five heads. Extracts, applicable to each, from Mr. Gibbon's celebrated history, form the comment. Notes to the same effect are furnished by Voltaire, Rousseau, Bolingbroke, and Hume. Some the editor supplies, and for them he need not blush.

The preface, which breathes the genuine philosophy of Christianity, contains many valuable remarks, and discovers great ability, with an accurate knowledge both of the evidences,

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\* Genesis, vi. 5.—Jeremiah, xvii. 9.

and of the principles of the Gospel. As a specimen of this preface, we willingly subjoin the following extract.

‘ In our progress from one period of life to another, the mind and body successively acquire the habits and qualifications which are necessary for enjoyment. In instances in which these faculties have not been acquired, or where, by any defect of body or intellect, they have been lost, the individual possesses no power of enjoyment, and has therefore no sphere of action, nor any interest or pleasure in the objects around him. So in a future life, without some faculty, character, or qualification, adapted to the objects of fruition, there must be an absolute incapacity of happiness. If the mind is not purified and ameliorated in its passage through life, if character is depraved, and talent unimproved, the soul must be incapable of moral and spiritual pleasure. It cannot be susceptible of gratification in an intellectual state, where the degree of happiness will be proportional to the capacity of enjoyment.

‘ The present life is a state of sensation and reflection, united or alternate; that of reflection only, when elevated and unmixed, being frequently a condition of very great happiness; and, when embittered by guilt and remorse, a period of such intense and insupportable misery, as to be sometimes the cause of despair and suicide. When the soul is emancipated from the body, it may be presumed, that according to the degree in which it has improved its moral and intellectual faculties in this life, it will enjoy in a future state, these and other talents of a spiritual nature, with so great an increase, and in so exalted a degree, as to constitute the most transcendent happiness. We know that, by the cultivation of our intellectual faculties, the powers and pleasures of reflection may be greatly increased; and that by indolence, and by indulgence in sensuality, the intellect may be so debased, and the heart so depraved, that the sufferer shall be reduced to a state of mere animal appetite, like that of the most abject of the brute creation; and be driven to the grossest, and most disgusting acts of sensuality, in the vain attempt to avoid a state of reflection.

‘ From this we deduce, that they who, by criminal, sinful, or sensual habits, vitiate their moral feelings, and debase their intellectual powers, will be incapable of enjoyment in a state of reflection; and that, as the contemplation of moral improvement and happiness, will always be a source of pleasure to the virtuous, so to the wicked, the view of numbers of their fellow creatures, vicious and wretched in consequence of their influence, example, or neglect, must be the cause of great and lasting misery in a future state. The sad effects of their own wilful misconduct, and the extent of vice and misery, which they have disseminated in the world, may probably form a part of their punishment; a punishment greatly aggravated by the regret, that they did not actively, and in proportion to the means they enjoyed, contribute to the virtue and happiness of their fellow creatures.’

The first chapter is “on the progress of Christianity:” and the testimony of Scripture concerning it, is amply confirmed by Mr. Gibbon’s historical narrations on the subject.

Chap. 2d. “on Polytheism,” presents a very useful discussion. Gibbon’s acuteness, erudition, and brilliancy, delight while

they instruct : and the notes, furnished by some of our ablest as well as most beautiful writers, including the editor's, add both to the pleasure and the information of the reader. Those who peruse this chapter with attention, and weigh the evidence with impartiality and candour, will find their veneration for the ancient sages and philosophers materially diminish ; and they will surely regret, that in Christian pulpits, and in the discourses of Christian ministers, quotations from the sacred oracles should often have given place to passages from the writings of men, concerning whom, we must confess, that it is uncertain whether they believed the being of a God, or the existence of a future state of rewards and punishments. This is far from being the only indication, that much heathenism remains blended with the Christian profession ; to trace it out in its modes and ramifications, would be an easy and useful, though perhaps an invidious task.

Chap. 3. "On the spirit of Christianity." To this part of the Gospel, it is extremely difficult for even an infidel to object. Mr. Gibbon therefore is compelled to bear testimony to the piety, the benevolence, the humility, the meekness, the patience, and the integrity, of the disciples of Jesus : but it is sometimes in terms which meanly sneer at them, as persons of a weak and pusillanimous mind. It would indeed be wonderful, if the sentiments and temper of a Christian were congenial with the ideas of a man drunk with pride, and thirsting after the applause of the fashionable world.

Chap. 4. "On the persecutions of the Christians." That these were inexpressibly dreadful, Mr. Gibbon, after saying every thing which ingenuity can invent to lessen their number and severity, is constrained to admit. The sufferings of those who provoked torture and death by their imprudence, by an enthusiastic desire of immortality,\* or by misguided zeal in disturbing the worship of the heathen gods, did little honour to Christ and his cause : and their conduct was loudly condemned by the wisest and best men of their times. But the patient, humble, benevolent, and devout behaviour of the true Martyrs of Jesus, who may be numbered by thousands, while it astonished and frequently converted the ancient Pagans, who witnessed their torments and their triumphs, has likewise compelled many modern infidels to express their

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\* This imprudent and unwarranted ambition for the honours of martyrdom, is one of the modes in which the pride of the human heart resists the wisdom of God. They who are not satisfied to receive a crown of glory as the gift of grace alone, will always be doing "some great thing" to *deserve* it; and the principle is the same, whether it operates in rushing to the scaffold, enduring stripes and mortifications, adorning our Lady of Loretto, or endowing an hospital. *Rev.*

admiration. We are not to wonder, however, that as they have no idea of the Christian's principles, they should account it folly.

Chap. 5. "Of the Jews and their dispersion." While it is easy to perceive in Mr. Gibbon a bitter enmity to the religion of the Jews, and a marked dislike of their steadfast adherence to their laws, he has evidently no alternative, but to record the testimony of Josephus, whose history is a lively comment on the prophecies of the New Testament, and an irrefragable confirmation of their truth.

A question may be started as to the propriety of such a plan as our editor has seen fit to adopt; and some may think it unfair thus to take out bits of a man's work, and make them speak the sentiments of another, by disjointing them from their scope and connection.

If it be fair, what is its value? We are not disposed to over-rate it. Give these opposers of the Gospel every praise for intellect, for learning, and for eloquence. What were they as *men of heart*? *Animalia gloriæ*. Gibbon has written his own life, and in so doing has condemned himself to the pillory, by unanimous consent of the whole moral world. There is not a generous idea in the book, nor does there appear to have been one noble principle in his soul, from his birth to his death. He is a *mere man of self*. Would such a man have been an honour to Christianity, if he had embraced it? No! It gains more credit by his rejection.

We should not think that the editor of this work could ever consider, or wish to represent, Mr. Gibbon, as an advocate for the truth of Christianity; he may fairly take him as a witness, where he reports facts, but to adopt his conclusions, as favourable to the religion which he so malignantly strives to undermine, is certainly unsafe as well as unnecessary. We apprehend that he has misunderstood some of that writer's ironical remarks, and that he has left some of his insidious suggestions in all their strength, which it would have been easy to detect and to overcome.

Taking the work as it is,—Mr. Gibbon's enchanting mode of representation, his confirmation of sacred Scripture on the several topics here discussed, with the very pleasing notes selected from various celebrated writers, render it exceedingly entertaining and instructive. But from the ability which is discernible in the editor's preface and illustrations, we should rather welcome a work of his own, and should be happy if we could induce him to continue his services, and subscribe his name, to the cause of genuine Christianity.

Art. VII. *A Voyage to Cochin China in the Years 1792 and 1793*; containing a general view of the valuable productions, and the political importance of this flourishing kingdom; and also of such European Settlements, as were visited on the voyage; with sketches of the manners, character, and condition of their several inhabitants. To which is annexed an account of a journey made in the years 1801 and 1802, to the residence of the Chief of the Booshuana Nation, being the remotest point in the interior of Southern Africa, to which Europeans have hitherto penetrated; the facts and descriptions taken from a MS. journal; with a chart of the route. By John Barrow, Esq. F.R.S. &c. Illustrated and embellished with several engravings by Medland, coloured, after the original drawings by Mr. Alexander and Mr. Daniel, 4to. pp. 437. Price 3*l*. 13*s*. 6*d*. Cadell. 1806.

THE changes in the political world, which the present momentous æra embraces, have furnished Mr. B. with a very plausible reason, and we doubt not a very sufficient motive, for bringing his old voyage again before the world. Some will say, that his book is made up of the matter which, though too trivial for the public eye when the accounts of Africa and China were published, was thought likely to obtain notice from its relation to occurrences of temporary interest. But it is really a collection of useful observations, which will be deemed important in their new light of present circumstances, however defective in originality. As to Cochin China, Mr. B. had little opportunity to examine it, and in fact the account he gives us, only occupies about 100 pages of this volume. Taking the hint from himself, therefore, we shall chiefly attend to the subjects which, from recent events in South America, most excite the concern of the public, and follow him to the Brazils. These regions, distant as they are from the convulsions of Europe, appear to be interested in the plans which Divine Providence is preparing to accomplish. Mr. B. is fully alive to the various changes, probable and possible, which a warm imagination can connect with the countries it contemplates; and a new Portugal in the West, seems to be a favourite subject of his lucubrations. Should we ever see the event which he, with many others, invites us to expect, we ardently hope that the liberal administration of a free and enlightened country, will stipulate in favour both of civil and religious liberty in the new world. Let it never be said, that Britain, while resisting the gigantic strides of military despotism in Europe, lent its aid to establish, in America, with renovated vigour, the horrors of slavery and the inquisition.

One curious observation we must notice by the way. Our readers have been informed, that an under current sets constantly from the Mediterranean to the Atlantic, through

the Straits of Gibraltar, though the current at the surface runs in a contrary direction. Mr. B. relates an ingenious experiment of Admiral Patten, which we should like to have more correctly made and described, and from which it appears, that the water of the Mediterranean is considerably heavier than that of the Atlantic; and that, two decanters being filled with these specimens respectively, placed horizontally, and luted together, a gradual and distinct interchange of their contents (one liquor being slightly coloured), was clearly observed, the heavier water occupying the lower place.

Mr. B. proceeds to detail his observations on the Islands of Madeira, Teneriffe, and St. Jago; they will be found interesting to most readers, especially where they happen to be new, and his commercial and political speculations will be thought, for the most part, judicious and important.

The following description is intended to represent the harbour of Rio de Janeiro; the style is somewhat remarkable. Writers so extremely eloquent, are in great danger of not being very correct. In warning to others, therefore, we take the liberty of marking a few expressions that seem rather incongruous; and we caution "every one against imagining to himself," such a picture as Mr. B. has drawn, if he has any regard for the sedate dignity of his countenance.

A little island strongly fortified, just within the entrance, contracts the passage to the width of about  $\frac{1}{2}$  of a mile. Having cleared this channel, one of the most magnificent scenes in nature bursts upon the enraptured eye. Let any one imagine to himself an immense sheet of water running back into the heart of a beautiful country, to the distance of about 30 miles, where it is bounded by a screen of lofty mountains, always majestic, whether their rugged and shapeless summits are tinged with azure and purple, or buried in the clouds. Let him imagine this sheet of water gradually to expand, from the narrow portal through which it communicates with the sea, to the width of 12 or 14 miles, to be every where studded with innumerable little islands, scattered over its surface in every diversity of shape, and exhibiting every variety of tint that an exuberant and incessant vegetation is capable of affording. Let him conceive the shores of these islands to be fringed with fragrant and beautiful shrubs, not planted by man, but scattered by the liberal hand of nature, as completely to be concealed in their verdant covering—Let him figure to himself this beautiful sheet of water, with its numerous islands, to be encompassed on every side by hills of a moderate height, rising in gradual succession above each other, all profusely clad in lively green, and crowned with groups of the noblest trees, whilst their shores are indented with numberless inlets, shooting their arms across the most delightful valleys, to meet the murmuring rills, and bear their waters into the vast and common reservoir of all. In short, let him imagine to himself a succession of Mount Edgcombes, to be continued along the shores of a magnificent lake, not less in circumference than a hundred miles; and having planted these in a climate where spring for ever resides, in all the glow of youthful vigour,

He will still possess only a very imperfect idea of the magnificent scenery displayed within the capacious harbour of Rio de Janeiro; which, as an harbour, whether it be considered in the light of affording security and convenience for shipping, for its locality of position, or fertility of the adjacent country, may justly be ranked among the first of naval stations.'—  
p. 76.

Round this shore there are several fortifications, which serve to prevent a landing, though they cannot command the whole of such an extensive harbour. All ships, in entering, must pass under the fort Santa Cruz; but the largest fleet may lie within the harbour beyond the reach of any of the guns. Opposite the town, is the *Ilha dos Cobras*, Snake Island, a "strongly fortified rock, about 80 feet high, at the point on which the citadel stands, and slanting to eight at the opposite end; its length is 300 yards, and it is detached by a narrow, but very deep channel from the eminence, on which the Benedictine convent is situated." This convent is surrounded with lines of defence, and is, therefore, in Mr. B.'s opinion, actually, as well as metaphorically, a *church militant*. "Here also are a commodious dock-yard, an arsenal of naval stores, a sheer hulk, and a wharf for heaving down and careening shipping." Mr. B. has properly annexed a sketch of the town and harbour, with two views of the appearance of the coast. He observes, p. 134, that the port of *Bahia* or *St. Salvador*, to the northward, seems of importance to the security of Rio, and possesses even superior advantages for a naval arsenal, and dock yard.

We had nearly forgotten to mention a wonderful sugar loaf rock, of hard, sparkling, micaceous granite, situated near the entrance of the harbour of Rio. If this *solid* mass be *six hundred and eighty feet* high, as Mr. B. assures us, it is one of the greatest curiosities in nature. The celebrated granite rocks of Egypt, whence the monolithite columns were cut, are pigmies in comparison.

Mr. B. complains little of the heat at this city, but much of the persecuting insects, which molested his person. As soon as night came on, his troubles thickened around him; in the open air, the bats or the fire-flies darted at his face; within doors, scorpions, centipedes, scolopendras, crawled about the room; the cricket (*Gryllus Gryllotalpa*) jumped into his plate or his wine glass; and, above all, the relentless mosquitoes bit him more severely, than he ever was bitten before or since, in any part of the world.

These various plagues, however, may be attributed rather to the extreme filthiness of the people, than to the heat of the climate. The ground floors of the houses are rarely swept: they serve as repositories



ries for fire wood, for lumber, and for the lodgings of their numerous slaves. The same want of cleanliness is visible in their dress, and in their persons. Few, if any, are free from a certain cutaneous disorder, which is supposed in our country, to be the joint effect of poverty of food and filth; many have confirmed leprosy; and the elephantiasis is by no means uncommon. A great part of their diet consists of fish, fruit, and vegetables, with the never failing dish of *farinha de fuso*, or flower of the maniota root; all their substantial food, whatever it may be, is first dipped in oil or grease, and then rolled in this flour, and made up into little balls in the palm of the hand. Milk, butter, and cheese are rarely used.' p. 88.

The city of Rio, or Santo Sebastiano, is said to contain 60,000 inhabitants, including slaves; it has no inn, and indeed the government permits no stranger to remain on shore after sun set; most of the shops are well supplied, except the booksellers. The state of society is represented as truly deplorable; the degree of licentiousness may be imagined from the anecdote p. 91, where a jolly fat friar betrayed the secrets of the confessional chair, and declared, that the nuns of St. Sebastian were the diseased and profligate priestesses of Venus.

Mr. B.'s fifth chapter, contains an account of the Portuguese government in the Brazils; every page displays the ruinous potency of an ignorant, despotic administration, in destroying the sources of public wealth, and private comfort. The native Brazilians, and the Portuguese, are implacable enemies; hence large cargoes of slaves are annually imported from Africa, to supply the want of labourers. One circumstance in their treatment is worth notice; every slave is allowed two days in the week for his own use, out of which he feeds and clothes himself; and he often gains a surplus by his labours, which enables him to purchase his freedom. If such a regulation were made universal, and a slave were permitted to purchase another day per week, at a stipulated price, when he was able, the abolition of slavery would be gradual and rapid, and the personal merit of the individual would obtain a proportionate reward, in the speediness of his emancipation.

The neighbourhood of Rio is very unhealthy in the rainy season; but Mr. B. supposes that the progress of cultivation in the adjacent forests and marshes, will much abate this inconvenience. His account of the commerce of the Brazils is superficial, and we apprehend not wholly the result of his own investigations. It appears evident, however, that nothing but due industry is necessary to ensure the success of various important articles of trade, such as indigo, hemp, sugar, coffee, the *cactus opuntia*, on which the Cochenille insect feeds, &c. Rice is extremely productive, as also the *manihot*, or *cassava*, from which flour and starch, and likewise *tapioca*, are prepared.

Wheat, barley, Guinea-corn, millet, and all the European and tropical grains are produced in the greatest abundance; and all species of provisions and supplies for victualling and storing ships, and fitting them out for actual service at sea, are procurable at moderate rates, in almost all the ports of the Brazils. The country produces an inexhaustible supply of the finest timber, suitable for all the purposes of civil and naval architecture; but the cutting and disposing of it is a monopoly of the crown. At Rio de Janeiro alone, a navy might be built, equipped, and fitted with every necessary for a sea voyage, sufficient to command the navigation of the Southern Atlantic; and the fisheries, by proper encouragement, would create a never-failing supply of seamen. Both the black whale, and the spermaceti, are plentiful on every part of the coast.

In addition to the timber for naval purposes, which every where abounds, the forests of the Brazils supply a number of valuable woods for dyeing, as the *Cesalpinia Braziliensis*, or Brasiletta, the *Hæmatoxylum Camptechianum*, or logwood, and the *Morus tinctoria*, or fustic wood; all of which, however, are royal monopolies. Of medicinal plants, they have the bark, the jalap, the ipecacuanha root, the palma Christi, and many others too numerous to mention, with a great variety of odoriferous plants, and trees that yield turpentine, gum, and resins. Tobacco and pepper may be cultivated to any extent, and the fields and the forests supply an inexhaustible supply of wax and honey. The tropical fruits of every description, whether of the eastern or western hemisphere, are good in quality and abundantly plentiful. The oranges, pine apples, and mangoes are exquisite. All kinds of vegetables, but especially sweet potatoes, yams, melons, brinjals, and cucumbers, are plentiful and cheap, as indeed are provisions of every description.' p. 121.

The "beef is lean and very indifferent;" oxen do not thrive well without salt, and salt, though easily procured, is a royal monopoly, and sells so high, that the quantity necessary "to preserve the carcase of an ox costs in general about thrice as much as the whole animal." As soon as indigo and sugar were found to flourish, the government assumed the monopoly of the one, and imposed an export duty of 20 per ct. on the other. It would seem that the court of Lisbon dreaded the prosperity of this colony, as likely to effect its separation from the mother state; but the plan of discouragement so invariably pursued, instead of securing their allegiance, appears fully to have prepared the Brazilian colonists for a change of government. Deprecating a revolution, as well as the predominance of French influence, Mr. B. remarks,

'The bulk of the people are attached to the name of their country, their religion, and their language; and I am persuaded, that if the Court of Portugal had sufficient energy and activity to transport itself to the Brazils, as was once intended, when the Spaniards invaded them, a mighty and brilliant empire might speedily be created in South America, to counterpoise the growing power of the United States in the Northern part of that continent. The former possesses many advantages over the latter; in fertility of soil, in the value of its productions, in ~~the~~ and in

geographical position, eminently favourable for communication and commerce with every nation of the civilized world.' p. 128.

In pursuing his narration, Mr. B. describes the uninhabited islands of *Tristan da Cunha*, which he recommends as a watering station for outward-bound East Indiamen. His account of the island of Amsterdam is curious, and partly new; among many striking proofs of volcanic origin, this island has some boiling springs, in which our travellers cooked the fish they had caught in an adjacent cold spring.

Mr. B.'s account of the Dutch at Batavia ranks them scarcely above the Brazilian colonists, in point of moral conduct. But where national character is concerned, we place little credit on this author's representations. We expect indeed, and smile upon, a partiality for our country; but it should be delicate and generous. Mr. B. however is greedy of every opportunity of telling a tale disgraceful to a Frenchman, Spaniard, Dutchman, American, or any one who is not a true born Englishman, — for even a Scot cannot escape his satire.

After numerous inquiries, our traveller consigns the celebrated poison tree of Java, to the same class in natural history, with the griffin, the phoenix, the syren, and the salamander.

The remarks and speculations on Cochin China, and the appendix concerning South Africa, remain to be considered in a future number.

(To be concluded in our next Number.)

Art. VIII. *Sermons on various interesting Subjects*, by the Reverend Joshua Morton, Vicar of Risely, Beds, and Chaplain in Ordinary to the Prince of Wales. Vol. 2nd. 8vo. pp. 385, price 8s. boards. Mawman, 1805.

WHEN discourses from the pulpit are either degraded into a cold body of ethics uninspired with the soul of the gospel, or heated with a flame which never descended from Heaven, and serves only to kindle emotions which will never elevate us thither; no abstraction, learning, or research, no delicacy of sentiment, nor charm of language, can induce us to pronounce on them a sentence of approbation. For the Christian preacher should consider himself as the servant of Jesus Christ, devoted to the honourable employment of enlarging the faculties, the hopes, and the happiness of his fellow creatures. To inculcate, then, merely an abstract theory of morals, or dazzle with a gaudy and delusive eloquence, is an abuse of the pulpit, for which no talents can furnish a sufficient apology. But when the eye of the preacher

is evidently fixed upon his polar star, the divine honour in the salvation of men, by Jesus Christ; when he adheres with scrupulous reference to the dictates of the sacred volume; his discourses cannot fail to obtain our regard and commendation, though they may fail to impress us with admiration for their literary merits. We can never be severe in our remarks, on what is calculated to make men wise for eternity. Some of the contents of the volume before us may need this apology; but it contains many discourses, which aspire to higher praise.

The former volume, we believe, was published so long ago as 1793; the present contains thirty sermons, on the following subjects;—Divine Worship—The Gospel the Word of Life—The Fall of Man—The Fall General—All Men under the Sentence of the Law—The Redemption of Man by Jesus Christ—The Ministry of Reconciliation—Death—The Uncertainty of Life—God's Chastisements for our Good—Prayer—Perseverance in Prayer—The Strong Hold—The Work of Salvation—The True Rest of the Gospel—The Blessings Resulting from Christ's Ascension—Belshazzar's Feast—The Penitent's Prayer—The Prodigal Son—Hope in God, the Good Man's Support—The Patience of God with Mankind—God Merciful at the Eleventh Hour—A Fast Day Sermon—The Excellence of the Scripture. The Furnace of Affliction—The Blessedness of Faith—The interesting Character of Jesus—The One Thing Needful, The Death and Resurrection of Christ—The Close of Paul's Ministry.

From an excellent Sermon on the Fall of Man, we select the following passage:

‘They ate of the fruit of which God had said ye shall not eat, and their eyes were opened. But to what a scene of desolation! opened to behold themselves as rebels against God; subjected to feel the influence of minds corrupted; the image of Jehovah in which they were created defaced and spoiled; the Majesty of their Maker insulted, his holy commandment broken, the whole system of nature shaken, and presenting nothing but misery, desolation, and death. Degraded, ashamed, and confounded, we view them shrinking from the face of day, and hiding themselves among the coverts of Paradise, amidst those shades which had once afforded them the sweets of retirement, and the pure enjoyments of innocence and peace. “They heard the voice of the Lord God walking in the midst of the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.” So true is it that guilt and fear are inseparable. No sooner do they hear that voice which had lately been their joy and delight, than they are filled with dread and confusion. Their consciences, hitherto undisturbed with the alarms of guilt, now assume the office, the severe office of an accuser, and in self-reproach they feel the sentence of death. The guile of the serpent was now uncovered, and the first man and woman, aspiring to be as gods, sank

from the satisfaction of innate purity, into a state of guilt, of bitter remorse, and of death!

‘Thus false will the allurements of sin ever be found; each act of disobedience will be finally connected with the bitterness of repentance and self-condemnation. When the supreme lawgiver shall appear to make inquisition for iniquity, his omniscient eye shall traverse it through all its windings; nor shall the deep concealments of hypocrisy, nor the specious subterfuges of refined art, prevent its exposure before his discriminating presence. “For can any hide himself in secret places, that I shall not see him, saith the Lord?” “And the Lord God called unto Adam and said unto him, Adam, where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself.”

‘This is the genuine portrait of sin. It averts itself from God; it arms death with its sting, excites the poignant remorse of conscience, and anticipates the tortures of condemnation. Under the conviction of positive rebellion against God, there is no such thing as approaching him with confidence. His voice will inspire the mind of the criminal with terror, and his presence cover the guilty with confusion. Am I addressing any to-day who know by sad experience the full import of that sentence of holy scripture, which affirms it to be the decision of Jehovah that “There is no peace to the wicked?” You are here to-day, not perhaps from the well formed habits of religious duty, but to spend that hour which you cannot devote to your usual pursuits of pleasure. The haunts of amusement, of riot, of intemperance, and of sin, are not on this day so easy of access. You now have heard this very serious question which the great Creator of the universe once put to Adam, “Where art thou?” Put the inquiry to yourself—it is of immediate application to all. Have you considered seriously the nature of that ground on which you stand? It is sand, upon which you cannot build a single hope of salvation. Have you calculated on the extent of that depravity which has concluded all men under sin? Have you estimated the final consequences which await the termination of your course as a sinner before God? Indignation and wrath, tribulation and anguish, are suspended over every soul of man that doeth evil! We have but one word of admonition to offer, which has the promise of doing you good,—Repent and believe the Gospel.’ pp. 30. 33.

We have observed, with pleasure, several specimens of familiar application, derived from subjects of a local nature. One main object of the preacher’s attention should be to interest his hearers, another to inform them. When, therefore, the Vicar of Risely illustrates the principles of the Gospel by a reference to the occupations of husbandry, he accomplishes both purposes; at once engaging the attention of his flock, and imprinting on their minds intelligible and permanent ideas.

The sermons on prayer have a useful tendency; but there are several successive discourses, as the New Year, the Eleventh Hour, and the Fast Day, which we could not persuade ourselves to approve. The preacher has by no means made the most of his text; a great part of his attention is wasted on doubtful

allegory ; and, what is worse, he hurries to the close, before much has been said to any useful purpose.

On the Death of Christ, Mr. M. thus expatiates :

‘In vain would the powers of earth have combined against the anointed of the Lord, if love almighty had not bound this innocent victim to the altar, and submitted him to the stroke of their fury. He hath loved us, says an apostle, and hath given himself for us. Herein is love, not that we loved him, but that he loved us. It is the loving kindness of God alone which can render the wonders of the cross credible. Independent of this love, faith itself views the cross of Christ with the most timid hesitation, and can scarcely be persuaded that the Son of Jehovah was destined to suffer on the ignominious tree. But viewing this sacrifice as the effect of divine love, we behold Jesus lifted on the painful cross, to make it a tree of life to his followers ; and from thence to shed upon them the sprinklings of mercy, and the fruits of immortal life and salvation. My first observation then is true, that the Mediator of the new covenant ought to be *dear* to us in his *sufferings* ; for through them we see the will of God perfected : and whilst the tremendous sanctions of his justice are displayed in their highest lustre, we see the sweet smile of mercy embracing the guilty, and wrath subsiding by the effusion of the blood of the lamb. In this *one oblation*, ages past and ages to come *are interested* ; and that prayer which the suffering Jesus in his expiring agonies uttered for his murderers, “*Father, forgive them !*” extends its prevailing efficacy to all, and is upon all them that believe. Oh God ! let this last cry of thy suffering Son extend to us also. Hast thou not a blessing left for us ? Bless us, even us also, O our Father !”

Our general decision on these discourses will have been already anticipated. The subjects are well chosen, for though they might have been more various, they could not have been more important ; the sense of the text is, in general, given with fidelity, which sense, though not illustrated with peculiar ingenuity, pervades the discourse ; as much arrangement, as is necessary to edification, is constantly observed ; the style is perspicuous, rather than luminous, and more lively, than eloquent or energetic ; the address, though evidently directed to the judgement and conscience, might have been more interesting and useful, had Mr. M. bestowed greater attention on the *application* of his sermons. Indeed, we think most preachers need to be reminded of the words of Cicero, “*peroratione noscitur orator.*”

We should be happy if every parish in the kingdom enjoyed such an instructor as Mr. M. ; and are pleased to see him entitled chaplain to the Prince of Wales, for he preaches a gospel worthy to reign in the hearts of princes.

Art. 1X. *The Elements of Greek Grammar*, with notes for the use of those who have made some progress in the language. Part ii. pp. with the former part, 201. 8vo. 5s. Pridden. 1806.

**T**HE first part of this Grammar, by the respectable and learned Dr. Valpy, of Reading, we have already noticed, vol. ii. p. 369. Circumstances of a personal kind have occasioned this concluding part to continue on our table so long unnoticed.

The first article is the syntax: of which the rules are laid down with most laudable perspicuity and method, confirmed by well-chosen examples, all taken from the purest classics, (except one sentence which is from the septuagint,) and still further illustrated by instructive notes. Our only complaint on this division of the work is, that it might have been advantageously extended. A variety of peculiar structures occur in Homer, Herodotus, and the tragedians, which are fully entitled to a place in a system of Greek syntax; but which we do not observe in the one before us. Of those which belong to the Attic writers, a considerable number might be easily collected from Pierson's *Mœris*, and from Burton, and his supplementary editor, the present Bishop of St. David's. On the true syntactical theory, as founded in the unchanging constitution of the human mind, every Greek scholar will be wanting to himself who neglects to read that portion of Mr. Jones's *Greek Grammar*. The adverbs, prepositions, and conjunctions, are treated in a manner entitled to singular praise. Yet, in this part, we wish that Dr. V. had availed himself of the valuable and, in a great measure, novel observations of Mr. Bonar, in his essay on the Greek prepositions, lately published. It would have been, also, a desirable acquisition to the learner, to have had the doctrine of ellipsis treated in a full and luminous discussion.

The prosody contains only what is peculiar to the Greek language, as the scholar is justly presumed to be already acquainted with Latin prosody. But we think that the worthy author has been much too sparing of his pen and paper in his account of the metres. A single page contains the whole: and though the scholar may fairly enough be expected to make himself master of the dactylic, the iambic, and the trochaic measures, how is he to scan the tragic choruses and Pindar? In a grammar of the high price of ten shillings, surely he might expect to be saved from the expence of purchasing Morell, Seale, or Hermannus, for the information which he *must* by some means acquire.

Next follow the rules of accentuation: then the chapter of dialects, in which Dr. V's happy talent in arrangement and

concise elucidation appears to great advantage. We then meet with a short, but not superficial, account of the Æolic Digamma, with two tables, one of the digammated words in Homer, and the other of the Latin substitutions for the digamma. *Two pages*, on the Hemsterhusian theory of Greek derivation and analogy, close the work. This is really reprehensible; however superlative might be the merit of these two pages, they can only be compared to a hasty morsel snatched from a full feast. The conciseness of this grammar, we do not censure; on the contrary, we think the work essentially meritorious on that account; and we would rather pay ten shillings for two hundred pages of Dr. Valpy's, than have as many thousands of some writers for half the money. But we think that the known erudition and talents of our author, afford a ground of reasonable expectation, that subjects of prime interest to the youth, whose ardour is excited by the charms of classical philology, should not be treated in a manner so reserved and unsatisfactory, as they are in various instances of this otherwise excellent performance.

Art. X. *Human Life*; a Poem in five parts; by Cadell and Davies, London, pp. 152. foolscap. 8vo. Price 6s.

IN Hayley's life and letters of Cowper, there is a fragment, which perhaps nobody ever read without regretting that it was only a fragment, of a poem, on the "*Ages of Man*." The subject was recommended to him by a friend, and if the bard had performed this *second "task,"* as successfully as he executed *the first*, which was imposed on him by a Lady, the world would have been more deeply and delightfully indebted to him for it, than for his translation of Homer. The author of the poem before us, has not removed the regret which we cannot help feeling, whenever it recurs to our mind, that Cowper, endowed with the most precious gifts and graces from above, had this theme in contemplation,—and relinquished it. As we cannot praise, and care not to condemn, this feeble yet laborious attempt to compass a great and noble object, we shall say little concerning it. "*Human Life*," is here divided into five stages,—infancy, childhood, youth, manhood, and old age. Throughout the whole, man is considered more as a member of society, than in any other point of view: common manners, external characters, trades, arts and sciences, are reviewed in succession, as the Hero, who is born in the first, and buried in the last verse, observes them in his progress through life; while the passions and appetites, joys and sorrows, hopes and fears of man, as a moral, religious, immortal being,



are very slightly and imperfectly noticed. The poem is in quatrains, of ten-syllable-lines, and alternate rhymes, which Dryden, in the preface to his "*Annus Mirabilis*," written in that manner, declares to be "more noble and of greater dignity than any other verse in use among us." We doubt whether Dryden were sincere in this judgement: he had written a long poem in *that measure*, and it was necessary for him *then* to recommend it to the public as the best in the language. But in truth, this heroic stanza is heavy, and if Dryden did not feel the weight of it himself, he made his readers feel it, and his poem has sunk beneath it: so will 'Human life;' thus contracted in its cradle, it will die in its infancy; and no quotation that we can select, will relieve it a single day.

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Art. XI. *Pious Meditations*, designed to excite mankind to make such an improvement of time, as will tend to prepare them for a blessed immortality. Partly original, and partly selected. By the Rev. W. Kirkpatrick, Minister of the Scotch Kirk, Liverpool. pp. 331. Price 4s. Button, Ogle, 1805.

**T**HIS is a re-publication, in substance, of a little work, entitled "*Divine Breathings, &c.*" consisting of short devotional meditations, written above a century ago. The editor, a respectable clergyman of the church of Scotland, would have rendered a valuable service to the religious world, had he only made these excellent effusions of a pious mind more generally known;\* but, beside modernizing the style when antiquated, and correcting some inaccuracies, (and these alterations might have been with advantage multiplied,) he has supplied the place of a few less interesting pieces, and made considerable additions from his own pen, and by extracts from Saurin and other eminent divines; he has thereby retained what was most valuable in the original work, and more than doubled the number of subjects. It will be found highly pleasing and useful, to those who wish to employ short intervals of leisure by reflections on religious truths, and as a help to the devotions of the closet. Preachers also, as the editor suggests in his preface, may be occasionally assisted in the choice of a theme, by the variety of topics here embraced; and those who love to meet with scriptural ideas clothed in elegant language, will be amply gratified in several of the numbers. Many of them are valuable for the style and elevation of thought, and all for the vein of evangelical sentiment, which runs through the whole volume. The following extracts may serve as a specimen; one, taken from the original work; the other, from Mr. K.'s pen.

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\* The original work is by no means so scarce as the editor imagines.

'Meditation and prayer are like the spies that went to search the land of Canaan; the one views and the other cuts down; and both bring home a taste of the fairest and sweetest fruits of heaven. Meditation, like the eye, views our mercies; and prayer, like the hand, reacheth in those mercies. Or, meditation is like a factor, who liveth abroad to gather in what we want; and prayer like a ship, goes forth and brings in what we desire. It is my misery, that I can not be so perfect, as not to want; but it is thy mercy, O Lord! that prevents me from being so miserable as not to be supplied. Meditation cannot discover a real want, but prayer will fetch in an answerable comfort. If mercy be so free, I will never be poor; but I will meditate to know it—when I know it, I will pray for a supply according to my necessities; and yet not rest, until Thou, O Father of Mercies! shalt do more for me than I am able to ask or think.' *pp.* 47, 48.

'How exalted is that sentiment or desire of Job, "I would not live-alway!" though the divine decree, as if he had said, prevents me from continuing here always; yet if it were matter of choice with me, I would not desire to be always confined to the body. To live here always, as things are now constituted, in a world where sin and affliction prevail, would to me, even with every carnal delight thrown into my cup, be an insupportable burden. For I know, that never to die, is never to be happy. With the same desire the Apostle Paul expresses himself,—"I desire to depart, and to be with Christ which is far better." The real Christian joins with the patriarch and with the apostle. And why? Because he is born from above. Heaven is the native country of the regenerate soul. As soon as we are made children, we begin to desire the portion of children, "the inheritance of the saints in light." "I would not live-alway, I desire to depart, and to be with Christ." What makes the Christian think and say so? The Spirit dwelling in his soul as an earnest, and giving him the first fruit and foretaste of heaven. As horror of conscience, which is a foretaste of hell, makes the wicked weary of this world, so an earnest of heaven makes the saint weary of it too. Often does the longing soul exclaim, if the taste be so ravishing, what will the whole feast be? If the first fruit be so rich and glorious, what will the whole harvest be? If the provision I receive at the different stages be so refreshing and supporting, what inexpressible comfort and delight shall I enjoy, when I arrive at the end of my journey, and taste of happiness from its inexhaustible source!'

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Art. XII. *History of the Campaign of 1805, in Germany, Italy, the Tyrol, &c.* By William Burke, late Army Surgeon, 8vo. pp. 300, price 7s. boards. Ridgway, 1806.

**I**N contemplating the awful crimes and calamities of war, it is happy that the faith of the Christian relieves the feelings of the man. The eye, purged with celestial euphrasy, beholds, in the tumult of contending nations, the dispensation of punish-

ment, and the promise of tranquillity. It describes, in the midst of the tempest, a hand that guides its fury, and expects that darkness and devastation will introduce a brighter, happier day, than ever rose on the children of Adam.

The annals of time never before recorded within so short a period as the campaign of 1805, a combination of events so diversified in their nature, so interesting in their developement, so important in their result. In describing it, Mr. Burke has chiefly availed himself of the French bulletins, and in digesting them has insensibly caught a little of their spirit. The terms in which he alludes to the atrocious murder of the Duc d'Enghien, we think sufficient to establish our opinion; he calls it "*quick severity*,"—"a violation of territory," "*a circumstance that occurred*." pp. 13, 14. We think too that Mr. B. should have endeavoured to verify the statements of these bulletins, some of which have been positively contradicted by more respectable authorities. We place not the smallest reliance on official papers of this nature, where there is any reason to think that falsehood would be more expedient than truth.

The reflections which our author introduces, are on the whole, just and pertinent, but, unfortunately, they are such as every person who reads or hears, must by this time be pretty well acquainted with. In the present active and mutable æra of the political world, it is dangerous for a man to publish the speculations in which he indulged a few months ago. One part of his conjectures appears idle, because they have not been realized; the other appears trite, because they have. Yet there is one circumstance that we are surprised to find, has entirely escaped Mr. Burke's attention. He has related military manœuvres in sufficient detail, but he has said nothing of the poor, harmless, ruined, inhabitants of Suabia and Moravia, who have endured, or perished under, an amount of woe which even fancy cannot adequately depict. The idea we have formed of this accumulation of all that is deplorable in famine, war, and pestilence, we owe, not to any hint of Mr. Burke's, but to the solicitude of a few generous Englishmen to mitigate its severity;—men in whom our country has reason to glory, and whose bounty is more truly honourable to the national character, than even the triumphs of its flag, or the efforts of a less disinterested liberality. In referring to the illustrious catalogue of contributors to relieve the distress of our unfortunate and friendless allies, we feel an exultation which it is difficult to repress. We find it contain many names commonly stigmatized with odious epithets, which are now becoming venerable; and we look in vain for certain *saidisant* philosophers, patriots, philanthropists, cosmopolites, practisers of virtue for its own sake, men of feeling, or by

what other names they prefer to be distinguished. They choose to demonstrate that the principles they follow are insufficient for such exertions: and that the claims of gross or elegant selfishness are far more persuasive, than the distant lamentations of a nation in distress.

Art. XIII. *Tales in Verse*; critical, satirical, and humorous; by Thomas Holcroft. 2 vols. 12mo. pp. 322. Price 8s. Symonds. 1806.

WE did not think that Mr. Holcroft could utter two volumes so barren of interest and amusement; his tales are of the very tritest order, and his Pegasus is a lame hack, we think blind, we are sure broken-winded, whose shoes clattering against each other, remind us, to our sorrow, of the absent lyre of Parnassus. We do not deny, that there is something *humorous* in the work,—just enough to weary our muscles with a contraction that amounts not even to a smile, and to excite a vain expectation which has dragged us through many tiresome and unmeaning paragraphs. There is also something *critical*, for the tribe of reviewers is severely handled in the person of one Doctor Scoggins; besides which, there are some rhymes to prove the absurd consequences of using the article *an* before an aspirated word. The *satirical* part of the performance relates to Mr. Thomas Hope, Master Betty, and Miss Mudie.

The following lines describe, and exemplify, though very inadequately, the hobbling gait of this gossiping performance. On reading them aloud in presence of an excellent Echo, she repeated some of the passages very distinctly; but we are not answerable for her petulance.

I love to saunter as I go.  
Yes, I must be distinguished from the crowd:  
If such like liberties are not allow'd,  
I'll take affront, lay down my pen, and write no more.  
Think not I'll be confus'd by rule:  
I'll chuse my pace, like ass, or mule;  
Or Bond-street beau, or Piccadilly fop;  
Quite at my ease,  
Just as I please,  
I'll yawn, laugh, lounge, or go or stop.

There is much good sense in many of Mr. H.'s remarks, and we have frequent reason to regret that he did not attempt poetry instead of buffoonery. We are sorry too, that he has made his work still more unworthy of public acceptance, by using several words and phrases which are inconsistent with a due respect for decency and religion.

Art. XIV. *A Walk through Leeds, or Stranger's Guide*, to every thing worth notice in that ancient and populous town; with an account of the Woollen Manufacture of the West Riding of Yorkshire, 12mo. pp. 54. Price 1s. 6d. Heaton (late Binns) Leeds. Crosby. London. 1806.

**T**HIS neat little work aspires to no high commendation; it will be found useful to strangers, and this is the extent of its pretensions. It contains several documents, which it would not be easy for them to obtain, and modestly directs their attention to the objects which are most likely to gratify it. The population of this grand clothing mart in 1775, was 17,117 being  $4\frac{1}{2}$  to a family. In 1801, the return was 30,669.

After describing the cloth halls, and the nature of the cloth trade, our guide informs us, that in 1769, the quantity of broad cloth stamped, was 1,771,667 yards. In the last year, ending March, 1806, it was 10,079,256, and narrows 6,193,317.

Coal is abundant in the parish of Leeds, "and to the cheapness of this indispensable mineral, the flourishing state of the manufactories is to be attributed. It is delivered at the coal staith, in the town, at 15s. per waggon load. The waggon to contain 24 corves, each corve weighing 210 lbs." (6s. 8d. per ton.)

The manufactures of Leeds and its vicinity, among which are some of linen and earthen ware, beside a variety of woollens, are transported to a distance, by the navigable river Aire, and by a canal opened in 1777, which connects it with Liverpool.

The latter part of the work describes, among other neighbouring curiosities, the ruins of Kirkstall Abbey, and the settlement of the United Brethren at Fulneck. The views of the Infirmary, and of Kirkstall Abbey, are tolerably executed.

Art XV. *An Introduction to Geography*, intended chiefly for the use of schools: including a short account of the solar system, and the use of the terrestrial globe; with some remarks on the pronunciation of the names of foreign countries, &c. By Isaac Payne. 12mo. pp. 152. price 2s. 6d. Phillips and Fardon, 1806.

**W**E have read this book with considerable care, and we find its defects and errors so frequent, and its typography so incorrect, that we should betray the public confidence, in recommending it to general adoption. The part, however, concerning the use of the globes has merit, and the plan of the whole is much superior to the execution.

Art. XVI. *Memoirs of the Rev. James Hervey, A. M.* Late Rector of Weston-Flavel; containing an account of his religious principles, experience and conduct. Compiled by John Brown, Minister of the Gospel, Whitburn. 12mo. pp. 179. Price 2s. Edinburgh. Pillans and Sons. 1806.

THE works of Mr. Hervey have gained him distinguished applause; and, what is more, have rendered essential service to the cause of evangelical religion. Severe criticism, indeed, condemns his florid style, and some of his religious sentiments have been opposed with great warmth by men who differed in opinion from him, and from each other; but, in general, the subjects of his valuable writings "are highly important, the strain is evangelical, and the illustration entertaining and edifying."

Gratefully as the memoirs of eminent divines have been received by the religious public, Mr. Hervey's Biography, much to our wonder and regret, has been unaccountably neglected; except a very eccentric volume under the title of *The Life of Hervey*, by the late Rev. John Ryland, A.M. (with which Mr. B. seems to be unacquainted) we have met with nothing on the subject, beside a few scanty memoirs that appeared in some of the periodical publications.

It would not be easy to collect, at this period, many new and interesting particulars concerning Hervey. What Mr. Brown attempts is, to display his disposition and private character; and this he has respectably accomplished. Collections of Mr. Hervey's private letters have been published at different times. Many of them, written to his intimate friends, contain a large account of his religious experience, "and, with a happy unreserved openness of heart, declare his views, his comforts, and his trials. These letters exhibit the influence which the doctrines he taught had on his own heart and conduct, in the various situations wherein he was placed. From them it appears, that he was the same admirer of the Redeemer in the closet, as in the pulpit and from the press."

Though the letters of Mr. Hervey are numerous, and, being written at different periods of his life, "contain authentic documents of his various experience, from his infancy, in true christianity, to the joyful termination of an useful and happy life," Mr. B. apprehends that they are in the hands of few, comparatively, who venerate his memory; and that to form from them a consistent view of his character, requires an attention which the greater part of readers are either unable or unwilling to bestow. He has, therefore, selected the most interesting and characteristic passages, arranged them under proper heads, and thus presented, in one view, the life and character of this excellent divine and amiable Christian.

As this volume contains merely an arrangement of extracts, from papers that have been long before the public, we must decline inserting any quotations; which we should otherwise be happy to see on our pages. We sincerely join with the compiler in the confident hope, that the Divine Redeemer will render it subservient to the display of his own glory, and to the best interests of mankind.

An appendix, which it seems Mr. B. intended to annex to this work, is promised, with various other additions, in the second edition; this, it is probable, will soon appear, as the first is nearly disposed of.

Art. XVII. *Instruction and Consolation*, to the aged, the sick, and the dying; extracted from the works of Richard Baxter; being a sequel to the Rev. Adam Clarke's Abridgment of his Christian Directory. 12mo. pp. 130. Price 2s. Burditt. 1806.

THE talents of Mr. Baxter are too highly appreciated, to need any eulogium from us. Of his theological peculiarities, there are many opinions; of his piety and usefulness, there can be but one. We hope this selection will circulate beneficially, where the ponderous original could not be introduced.

Art. XVIII. *The Christian Spectator*, or Religious Sketches, from real life, 12mo. pp. 140. Price 2s. 6d. Hatchard. 1806.

‘EVERY occurrence,’ says the worthy author of this pamphlet, ‘how common soever it be, has a tongue, and speaks to the Christian Spectator, in a loud and impressive tone. From every passing event he receives improvement: from every thorn he plucks a berry; from every field he gleans an ear.’—‘If any one of the readers of these humble pages should be brought by them into a habit of pious reflection, upon the ordinary occurrences of life, the author will not think that he has written in vain.’ Pref. iv. v.

Such are the principles and the design of this publication. We shall briefly notice its contents, and willingly recommend our readers to form a more extensive acquaintance with it for themselves. ‘The Victory, The Thanksgiving Day, and The Sermon,’ refer to the memorable action off Trafalgar, and introduce an impressive account of the ‘Orphan Maid,’ who was then deprived of her sole remaining hope, by the death of her brother on the bed of glory, and who speedily followed him to the world of spirits. ‘The Adieu,’ is an affecting

account of a clergyman's farewell on leaving his charge.— We know not a more decisive testimony to the credit of any pastor and people, than such a scene of mutual attachment and sorrow. The Assize, the Church, the Trial, the Prison, the Convict's Tale, all relate to the history of an accomplished, penitent, female; and constitute, perhaps, the most interesting part of the work. The other papers are not unworthy of perusal, although, in common with the whole publication, they will be warmly approved, rather than highly admired. Their chief merit is the genuine affectionate piety that pervades every page; they give us reason to expect a work of superior value from the author's future labours. We are not sure that he has chosen the species of writing most congenial to his talents, and we apprehend that, if he were to attempt a single subject with more method, connection, and extent, whether in the narrative or didactic form, he would appear to still greater advantage.

Art. XVIII. *Jewish Prophecy*, the sole criterion to distinguish between genuine and spurious Christian Scripture; or an humble attempt to remove the grand and hitherto insurmountable obstacles to the conversion of Jews and Deists to the Christian faith, affectionately submitted to their serious consideration. A discourse preached before Dr. William Gretton, Archdeacon of Essex, at his visitation holden at Danbury, on Tuesday the 8th July, 1806. By Francis Stone, M. A. Rector of Cold Norton, Essex. pp. 48. Price 1s. 6d. Johnson. 1806.— [Not printed at request.]

WE knew there were vipers lurking in the bosom of the church, sheltered in the folds of her robe, satiating their appetites by devouring her blood, and their enmity by poisoning her constitution. But little did we expect to see one thus boldly displaying his malignant crest; little did we expect to find a rank Socinian disgorging the nauseous effusions of Evanson, on a congregation of Christian ministers. By way of justifying, to our readers, the scorn we would express of the author before us, it may be proper to observe that his object, under the vague pretence of making the prophecies of the Old Testament a criterion of authenticity for the New, is to shew that the first chapters of St. Matthew's gospel are spurious, that the miraculous incarnation of the blessed Redeemer is a figment of the Platonists, that the Arian and Athanasian systems are idolatrous blasphemies, and that the notion of a vicarious sacrifice is a disgusting absurdity! Yet this man retains his preferment!—Furthermore, he thinks, *‘that we ought not, on account of a difference of opinion, to withhold the right hand of fellowship from each other, as “fellow labourers in the*



Lord !” It would indeed be surprising, if the wolf in sheep’s clothing saw any harm in being sociable with the sheep. Whether, or not, the Rector of Cold Norton subscribed *ex animo*, and has since apostatized, we care not; every official rite he performs, is a distinct, though tacit, renewal of the compact he made with that establishment, whose creed he is insulting, and whose bounty he fraudulently enjoys. In every public ministration, he owns himself her son and servant, while he proves himself her enemy and her betrayer. Why should *he* concern himself (see p. 37) to abolish subscriptions? he has got his living, what can he want more? Perhaps a sudden qualm of conscience came over him, strong enough to disturb his peace, though not his benefice. The same qualm, undoubtedly, occasioned the munificent resolution he has made, that the widows and orphans of the Essex clergy shall enjoy *all the profits* of this discourse!

We leave this upright churchman, who has thus piously kept his oath, and performed his trust, to the gratulations of his own candid heart, and to the contempt of all denominations of men among us. As for Jews and Deists, they will despise their “affectionate” friend, and his system of pure truth together. The Clergy, while they shrink from the contamination of his “right hand of fellowship,” will beware how they extenuate the heinousness of his guilt, by explaining away the meaning of their articles, or ridiculously quibbling about “articles of peace.” Socinians, triumphing in the integrity of their venerable Lindsay, who, with the opinions, renounced the emoluments, of the church, will spurn the man who sacrifices his principles to his purse. As for ourselves, after contemplating this hateful picture of human degeneracy, we turn with exultation to the two thousand worthies of St. Bartholomew’s day! We need not describe our feelings, and our inferences.

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**Art. XIX.** *The Principles and Regulations of the Tranquillity*; an institution commenced in the metropolis, (Blackfriars Bridge) for enabling prudent individuals, in the various classes of the community, to provide for themselves, by the payment of small weekly sums, so as to secure to the contributor, his widow, or children, a certain provision at a future period,—for receiving the savings of youth, to be returned on marriage with accumulated interest, &c. for providing endowments for children at the period of majority, by the payment of small sums at the time of birth; and thus effecting the gradual abolition of the poor’s rate, &c. By John Bone. Price 3s. 6d. Asperne. 1806.

**I**T belongs to the department of the Statesman to determine, how far the plan now before us is calculated to produce

The end proposed by its author, "the abolition of the poor's rate." That it presents a proposal which, if it can be carried into full effect, will lessen the distresses of the lower ranks of society, may be readily admitted.

Our Eclectic philosophy tells us, however, that all the methods which can be devised to ameliorate the condition of the poor, if not founded upon the correction of their moral principles, by the agency of vital religion, will fail of their design. For, granting that the present, or any similar plan, were well adapted to such an end, by what motives are the objects of it to be induced to sacrifice the immediate gratification of ardent passions, to a distant advantage, which they may, possibly, neither enjoy nor require?

That there are some persons among them, of reflecting and sober habits, cannot be doubted; and to such, it may be useful to shew, what future benefits may accrue from the careful application of those small sums, which they frequently squander away, under the false notion that they are too insignificant to be reserved for any better purpose.

An institution, therefore, under respectable management, which would befriend the industrious part of the community, by receiving and ably applying the fruits of their economy and prudence, would be of general utility; and it might happily supersede those petty benefit-clubs, which are often set on foot for no better purpose, than to increase the consumption of liquors in the houses where they are held. That each member shall spend a certain sum of money, at the times of meeting, is a stipulation in many, if not in all of these clubs; and thus habits and associations are formed subversive of those moral principles which it is speciously pretended, are cherished by such institutions. If our recommendation could have any weight with the legislature, it would be that, in affording encouragement to the formation of societies of this kind, a marked advantage be given to such as are established in private, over those which are held in public, houses. We are aware what some of our Senators will say to this proposition, but we are not afraid of its being discountenanced by those, who know in what order to place morality and revenue, in the scale of national prosperity.

We cannot be expected to enter into the merits of the present publication, considered as the plan of an existing society, nor should we have noticed it at all, had it not involved some moral considerations of general importance. The author has manifested much praise-worthy industry in the arrangement of his plan, and we hope that it will obtain attention from that part of the public, which is qualified to decide upon its utility.

Art. XX. *Salvation by Christ alone*; A sermon preached at Orange-street chapel, Portsea: July 13th, 1806. By James Churchill, Ongar, Essex. 12mo. pp. 34. Price 6d. Conder. 1806.

THE excellent temper and principles of this discourse, and the modest apprehensions of the author for its fate in coming before a critical tribunal, would severally be sufficient to arrest the severity even of merited censures. But in Mr. Churchill's sermon, though it has but little recommendation from elegance or novelty, we find so much solidity and ingenuity of remark, with a vigorous apprehension of his subject, and a distinct and truly serious mode of discussing it, that we fully approve of that friendly and urgent request which occasioned its publication. It will be read with pleasure by many individuals, and may be used very acceptably at a village lecture.

The printing is much less correct, than we could wish; the erratum p. 6. l. 8. is offensive and inexcusable.

Art. XXI. *The Christian Teacher*; a religious spelling-book: containing a great variety of spelling; rules for good reading; a concise grammar; reading-lessons in prose and verse. By the Rev. T. Harper, Teacher of the English language, &c. Second edition, corrected and enlarged. pp. 136. Price 1s. Williams and Smith. London. 1806.

THE public has shewn its approbation of the *Christian Teacher*, by calling for a second edition, before we could notice the first; and this sort of approbation, we doubt not, is far more gratifying than the empty praise of reviewers.

We believe that Mr. Harper is sincere in his desire to serve the rising generation, and are persuaded that his labours will continue to be acceptable to many pious families and schools; yet we do not see the necessity of confining the lessons in a spelling-book to religious subjects, and excluding those pleasing tales and fables, which amused us when we were boys, and when our reading was confined to the celebrated works of Dyche, Dilworth, or Fenning.

Art. XXII. *Excursions in North America*; described in letters from a Gentleman and his young companion, to their friends in England. By Priscilla Wakefield. 12mo. pp. 420. Price 5s. London. Darton and Harvey. 1806.

MRS. W. is not to be classed with those forgers of books of travels, who, though they have never beheld the

ocean which encircles the white cliffs of their native island, have the audacity to relate their adventures in foreign countries. She does not pretend to have seen what she describes, but, by her fairy wand, raises up phantoms in human shape, who no sooner receive the mysterious *I presto* from her lips, than they are gone, not in carriages or ships, or even in air balloons, but on the wings of imagination, to the ends of the earth.

Sometime past, Mrs. W. conjured up her juvenile travellers, and a whole family obeyed her controuling voice, with great good humour following her *wayward fancies*, as they made the tour of the British Empire. A young member of the same amiable family is now committed to the care of a shadowy Mentor, in order to traverse the immense countries of North America.

Thus far the labours of Mrs. Wakefield assume the form of a novel. Whether this be the best way of communicating geographical knowledge to young persons, or whether the plain method of Salmon or Guthrie be not preferable, we shall not now stop to determine. But we can, with great cordiality, recommend the present volume as very entertaining and instructive. The fair author justly considers it a sanction of her work, to acknowledge that, "the chief sources of her information have been derived from Jefferson, Weld, Rochefaucault, Bartram, Michaux, Carver, Mackenzie, and Hearn;" and we are persuaded that, in collecting materials, arranging them in the order, and narrating them with the ease, which are to be commended in these letters, her mental labours have exceeded those of many persons, who have related their own travels in very splendid volumes.

A few mistakes will be corrected in a future edition, such as letter XI. from Mrs. Henry Franklin to Mr. Middleton, at which our rude boys could not help laughing when they began to read, *Dear Madam*, &c. Our own gravity was a little ruffled when in letter XII. we read that the yellow fellow, (whom we supposed to be some tawny post-boy,) drove them from Charles-town; but, reading a little further, we found it was no laughing matter, for the terrible yellow fever was intended. We were surprised to find the mistake of ascribing the discovery of America, to Americus Vesputius, in 1497; Columbus certainly discovered the West Indies, and Cabot the main land, before Vesputius undertook his voyage.

As this volume is chiefly a compilation, we shall be excused from making any extracts. The principal original information, is what relates to the war with the Indians, which was communicated by an Indian Chief, and will doubtless be esteemed a valuable addition; but for this we must refer our readers to the work itself.

## AMERICAN LITERATURE.

**Art. XXIII.** Dr. Holmes's *American Annals*, or Chronological History of America, from its Discovery in 1492, to 1806.

(Concluded from p. 755.)

**A**FTER the conquest of Mexico, the next important enterprise of the Spaniards in America, was the reduction of the Peruvian empire. A scheme for that purpose was concerted in 1525, between Francisco Pizarro, Diego de Almagro, and Hernando de Luque, an ecclesiastic in Panama. Their first attempt failed, but in 1532 the object was accomplished. The violence, treachery, and cruelty, practised on this occasion, have made the expedition very generally known; we proceed, therefore, to view the endeavours of *other* nations, to plant colonies on the continent of America.

The first effort of this kind by the French was in 1535, when Cartier of St. Malo, with a commission from the king of France, sailed up the river St. Laurence 300 leagues, and formed alliances with the natives of Canada, which he called New France. Upon his return, the French court discountenanced the project, though it promised great advantages for the fur trade; but a fallacious opinion then prevailed in Europe, that such countries only were valuable as produced gold and silver. He sailed again for Canada, in 1540, under the patronage of a nobleman of Picardy, François de la Roche, lord of Roberval. On a small river near Quebec he built a fort, and began a settlement, which he called Charlesbourg, and which he afterwards abandoned through distress. Roberval himself attempted to recruit the settlement with a numerous train of adventurers, but they all perished.

This disastrous event had such influence in France, that, for fifty years, no measures were taken for supplying the few French settlers, who still remained in Canada.

The first act of the English parliament relative to America, was passed in 1548, for the encouragement of the fisheries on that coast.

During the civil war between the Protestant and Catholic parties in France, the illustrious but unfortunate statesman, admiral Coligny, formed a project for carrying a colony of protestants to America. Two ships sailed in 1562, under the command of John Ribault, and, after discovering the principal rivers of Florida and Carolina, he left a colony on an island in the river of Port Royal. The settlers were soon compelled by famine to forsake it. In 1564, Laudonniere was sent to succour the colony, but stopped at the river of May, and built a fort. Ribault, who had been appointed governor, arrived in 1565 with seven ships; but he, and nearly all the French at the settlement, were massacred by the Spaniards, under Pedro Melendez, who had been sent with an armament by Philip II. to drive the Huguenots out of Florida, and settle it with good Catholics. The *first* slave-trade of the English on the coast of Guinea, was opened by John Hawkins, in 1563. By money, treachery, and force, he procured 300 negroes, and sold them at Hispaniola.

With the reign of Elizabeth the spirit of discovery and enterprise revived in the English nation. The voyages of Drake, Frobisher, Sir

Humphrey Gilbert, and Sir Walter Raleigh are concisely related. For an account of Virginia, the first English colony, we refer to our review of the life of Washington, (Vol. I. 321.)

It was during the infancy of the Virginia colony, that the French began to make permanent settlements in Canada, and Acadie, the name then given to Nova Scotia. Samuel Champlain, of Brouage in France, had sailed up the river St. Laurence in 1603, and the following year, the Sieur de Monts, having Champlain for his pilot, formed a settlement in Acadie, at Port Royal, now called Annapolis. In 1608, Champlain selected a spot at the confluence of the St. Laurence and Charles's river, on which he laid the foundation of Quebec, the capital of Canada.

A small Dutch settlement had been made near the mouth of the Hudson's river, which, in 1613, submitted to the English in Virginia. In the following year a new Governor arrived from Amsterdam, who asserted the right of Holland to the country, built a fort on the island Manhattan, where the city of New York now stands, and held the country many years, under a grant from the States General, by the name of the New Netherlands.

In his account of the colonies in New England, Dr. Holmes is very minute, having had access to the best sources of information. He successfully controverts the commonly received opinion, that the congregation of English puritans, which emigrated from Leyden, and formed the first colony in New England, were Brownists; and shews that, with their pastor, Mr. John Robertson, a learned and pious man, they had rejected the obnoxious tenets of that sect, and agreed in religious sentiments with the Dutch reformed churches. They arrived at Cape Cod in the winter of 1620, and founded the settlement of Plymouth. A league of friendship was soon concluded between them and Masassoit, a powerful Indian king, which was inviolably observed above fifty years, to the great advantage of the infant colony.

In 1621, Sir George Calvert, a Roman Catholic, who was created Lord Baltimore, having obtained from James I. a grant of part of Newfoundland, established a colony on that island, and removed to it with his family. The fishery on the coast of Newfoundland employed, about the year 1626, two hundred and fifty sail of English vessels, and 5000 persons, making an annual profit of 135,000*l.* sterling. In this year a number of Swedes and Fins, settled on a tract of land, from Cape Hinlopen to the falls of the Delaware, which they bought of the natives.

The foundation of the colony of Massachusetts was laid in 1628. Sir Henry Roswell, Sir John Young, and four other associates, having bought a patent for that part of New England, lying between the rivers Merrimack and Charles, projected a settlement, for the express purpose of providing a safe retreat for Non-conformists. A few persons were sent over, under the government of John Endicot, to carry on a plantation at Naumkeag, and prepare for settling a colony. At this place nearly 400 persons arrived in the summer of 1629. The aboriginal name was exchanged, for Salem, intended to express the peaceful asylum, which they hoped to find in the American wilderness. Dissatisfied with this situation, one hundred persons, removed to a neck of land between Mystic and Charles rivers called Mishawum, where they laid the foundation of *Charlestown*. In 1630, a fleet of 14 sail carrying 1500 persons, most of them from the vicinity of Lon-

don, arrived at Massachusetts Bay. They settled on a peninsula on the south side of the mouth of Charles' river called by the natives Shawmut, and founded a town which they called *Boston*.

While this settlement was forming, Quebec was taken by David Kerk, who had a commission from Charles I. to conquer the American dominions of France. Before the surrender was known in England, Charles, by the treaty of St. Germain, March, 1632, resigned the right, which he had claimed to New France, Acadie, and Canada. "From the restitution of these territories to France, may be dated the commencement of a long train of evils to the colonies, and to England."—The impolitic and unjust measures of archbishop Laud, towards the puritans, increased the emigrations to New England. Three ministers of celebrity, John Cotton, Thomas Hooker, and Samuel Stone, accompanied by 200 persons, arrived in 1633, at Boston. The fame of the removal of these eminent men encouraged many others to seek refuge in America, from "Laud's merciless administration." In this year Connecticut began to be settled by some of the Plymouth-colonists, after a slight resistance from the Dutch, at the place where Hartford now stands.

Lord Baltimore, having obtained a patent for the tract called Maryland, laid the foundation of his province, in 1634, on the broad basis of security to property, and of freedom in religion, without allowing preeminence to any particular sect of Christians.—The settlements in the Massachusetts were now extended 30 miles from the Capital, representatives were chosen, and the legislative body settled, which soon manifested a jealous care for their civil and political liberties.—In 1635, the college of Quebec was founded, and Champlain the parent of the colony, died. He was a man of great penetration, courage, and probity.—Providence plantations were now settled under Roger Williams, who had been expelled the Massachusetts, for "holding tenets which were considered heretical and seditious."

In 1637, John Davenport, a celebrated minister, Theophilus Eaton, and Edward Hopkins, merchants of London, with several other respectable persons, emigrated to America. They purchased, of the native proprietors, the lands lying between the rivers Connecticut and Hudson. Near the bay of Quinnipiack they laid out their town in squares, on the plan of a spacious city, and called it *New Haven*. It became the capital of a flourishing colony of the same name. The religious differences in the Massachusetts, in the mean time, gave rise to the colony of Rhode Island, which was purchased of the Indian Sachems by John Clarke, and other followers of Ann Hutchinson.

A commendable zeal for literature, was discovered by the founders of New England. A public school was instituted, by the Legislature of Massachusetts, in 1637, at Newtown. Nearly 800*l.* were bequeathed to it, in 1638, by the Rev. John Harvard. In honour of this generous benefactor, the collegiate school, by an order of the general court, was named *Harvard College*; and Newtown, in compliment to the College, was called *Cambridge*.

The inhabitants of Connecticut, in 1639, finding that they were without the limits of the Massachusetts patent, formed themselves, by voluntary compact, into a distinct commonwealth, and adopted a constitution of government. Of this constitution Dr. Holmes observes, that "it has been thought, by the judicious, to be one of the most free and happy constitu-

tions of civil government which has ever been formed." Our limits will not permit us to enter into discussions on the theory of government; but recent and awful experience has demonstrated, that the bulk of mankind, unenlightened by science, and uninfluenced by religion and virtue, are neither civilly nor morally fit for the enjoyment of that political liberty, which, on the principles of abstract reasoning, may appear plausible and just. The same system of government, which may have been attended with "happy consequences," to the virtuous settlers of Connecticut, and their well-taught posterity, would probably be productive of anarchy and blood, if it were suddenly adopted in a populous, ignorant, and vitiated nation.

The first printing press in North America was in 1639 set up at Cambridge. By the year 1642 "there were settled in New England seventy seven ministers, fifty towns and villages had been planted, thirty or forty churches erected, and five ships, built in the country, were already at sea." A union of the colonies in New England was formed, in 1643, for their common defence, on account of the hostile disposition of the Indians, the vicinity of the Dutch, French, and Swiss, and the distracted state of the parent country, which afforded little prospect of assistance from England on any emergency. Many interesting details are given, concerning the progress of these colonies, and the state of religion in them, during the period of the civil war and interregnum in England. Dr. H.'s impartiality is conspicuous in relating the intemperate conduct of the Quakers, with the penal laws enacted and enforced against them. He justly reminds us, that persecution for opinion was not at that time thought unchristian or impolitic. At the restoration of Charles II. the whole of the English colonies on the American continent, contained 80,000 inhabitants, of whom 30,000 were in Virginia, 12,000 in Maryland, and the remainder in the different settlements of New England.

The immense territory lying southward of Virginia, between the 31° and 36° N. Lat. was granted by charter from Charles II. in 1663, to Lord Clarendon, and several associates. In 1664, the king gave a patent to his brother, the Duke of York, for various and extensive tracts of land in America, part of which was conveyed soon after by the Duke to Lord Berkeley, and Sir George Carteret, by the name of Nova Cæsarea, or New Jersey. An armament, fitted out from England, proceeded against the Dutch at Manhattan, who surrendered upon condition of enjoying their "estates and modes of worship;" and in honour of the Duke of York, New Amsterdam, built in 1623, took the name of *New York*.

In 1665, John Yeamans, a respectable planter in Barbadoes, conducted a body of emigrants, from that island, to the southern bank of Cape Fear river in Carolina. They cherished the good will of the natives, and insured a seven years peace. The first assembly for Carolina was convened, in 1669, in Albemarle county.

An early and laudable zeal had been manifested, by the settlers in New England, to extend the knowledge of Christianity to the Indians. The labours of the venerable Elliot, who obtained the title of the Indian apostle, began in 1646. His translation of the bible into the Indian tongue, was printed at Cambridge in 1664: the pious attempts of other missionaries had not been without success. In 1674 there were, within the jurisdiction of Massachusetts, fourteen towns of "praying Indians, and about 1,100 souls yielding obedience to the gospel." In Plymouth



colony there were 497 praying Indians, of whom 142 could read the Indian, and 9 the English language.

The memorable war between the king of the Wampanoags, who had taken the name of Philip, and the New England colonies, commenced in 1675. In its short, but tremendous progress, 600 of the inhabitants were either killed in battle, or murdered by the enemy; twelve towns were destroyed; and about 600 buildings, chiefly dwelling houses, were burnt. The war terminated with the death of Philip, in August, 1676. The author's reflections on this event are honourable to his feelings and impartiality\*.

In 1680, the foundation of *Charles Town*, the capital of Carolina, was laid on the Oyster Point, formed by the confluence of the rivers Ashley and Cooper. The celebrated William Penn, in 1681, obtained a charter from Charles II. constituting him and his heirs proprietors of a large tract of territory, lying between the Delaware and Maryland, to which he gave the name of Pennsylvania. A small colony removed to America the same year, and began a settlement above the confluence of the Schuylkill with the Delaware. Burlington in Jersey, on the opposite shore of the Delaware, had been previously settled by a company of Quakers. Penn published in 1682 a body of laws, agreed on, in England, between himself and those who had purchased under him. In October he arrived in his province, with 100 passengers, chiefly Quakers. The banks of the Delaware were already inhabited by 3000 persons, Swedes, Dutch, Finlanders, and English. At an assembly held at Chester, the foreigners were naturalized, and the body of laws passed in form. They secured "liberty of conscience and civil freedoms." Having purchased, of the natives, as much land as the circumstances of the colony required, Penn proceeded to lay out his projected city, to which he assigned the name of Philadelphia. The first assembly of Pennsylvania was held at this city, in March, 1683.

\* "The death of Philip, in retrospect, makes different impressions from what were made at the time of the event. It was then considered as the extinction of a virulent and implacable enemy: it is now viewed as the fall of a great warrior, a penetrating statesman, and a mighty prince. It then excited universal joy and congratulation, as a prelude to the close of a merciless war; it now awakens sober reflections on the instability of empire, the peculiar destiny of the aboriginal race, and the inscrutable decrees of Heaven. The patriotism of the man was then overlooked in the cruelty of the savage; and little allowance was made for the natural jealousy of the sovereign, on account of the barbarities of the warrior. Philip, in the progress of the English settlements, foresaw the loss of his territory, and the extinction of his tribe; and made one mighty effort to prevent those calamities. Our pity for his misfortunes would be still heightened, if we could entirely rely on the tradition (mentioned by Callender, 73.)—that Philip and his chief old men were at first averse to the war; that Philip wept with grief, at the news of the first English who were killed; and that he was pressed into his measures by the irresistible importunity of his young warriors. The assurance, on the other hand, of the equity of our ancestors, in giving the natives an equivalent for their lands, is highly consoling." pp. 433.

James II. pursued arbitrary measures toward the colonies, deprived several of their charters, and endeavoured to abolish the freedom of the press. In 1687, he appointed Sir Edmund Andros governor of New England, New York, and New Jersey. The form of Government, now established, was a legislative and executive governor and council, appointed by the king, without the consent of the people. It did not long continue, for upon intelligence of the revolution in England, the inhabitants of Boston deposed the existing government, and reinstated the old magistrates. Similar measures were adopted at New York.—The volume closes with the year 1691, in which Virginia obtained a charter, for the establishment of a college in that colony, toward which the king and queen contributed about 2000*l*. In grateful acknowledgment of the royal patronage and benefaction, it was called the college of William and Mary.

Want of room has obliged us to pass, without notice, many curious and interesting particulars, in these Annals, relative to the constitutions, government, jurisprudence, and commerce of the English colonies, during the eventful period that elapsed between their first settlement, and the revolution in Great Britain. We consider the work as a valuable acquisition to the stores of historical knowledge. The general reader will find in it much information and entertainment; the student of history, desirous of farther details, may use it as a copious index to the authors who have written largely on the distinct parts of American history; and the Christian philosopher may trace in it the interesting concatenation of causes and effects, in the moral government of the world. The thirst of gain, aided by the invention of the compass, led to the discovery of America; persecution peopled it with some of its most flourishing and powerful colonies, whose political principles and struggles have had an important influence in effecting those revolutions which now agitate Europe, and the consequences of which are incalculable. While, therefore, in such a series of occurrences, we behold feeble men acting from interested motives, and pursuing their own narrow views and purposes, we may also contemplate the great Governor of the Universe, controuling and combining the multifarious efforts of his creatures, to the production of events which they never anticipated, and the accomplishment of designs founded in infinite wisdom and righteousness.

History, properly viewed, may lead nations to tremble at the holy dispensations of Providence, and determine them to regulate their political conduct, by the immutable principles of justice, in the pursuit of which alone, they may reasonably hope for national security and prosperity.

#### ART. XXIV. RETROSPECT OF FRENCH LITERATURE.

(*Concluded from p. 318*)

THE conclusion of our retrospect has been delayed by a variety of circumstances; but principally, by an anxiety to present our readers with new and important information. We are sorry to say, that our expectations have been, in a great measure, disappointed; we shall therefore pass hastily through the remainder of our task, and, having in our last volume given a descriptive catalogue of the principal publications during the progress of the Revolution, we shall now conclude with some general and summary criticisms on the literature and principal authors of modern France.

We do not find, in the present day, men who stand so completely forward from the general mass, as to claim the interest we have hitherto taken in the progress of French Literature. There are, certainly, living authors of talent, but the age of the Pascals and Montesquieus is gone by, and there seems no prospect of its return.

The gloomy calm of despotism, and the turbulence of party conflict, are alike unfavourable to the advancement of learning. Nearly all the men of talent and literature, who adorned the commencement of the French Revolution, perished in the successive proscriptions of the various parties, which for a time acquired the ascendancy, and then fell—to be succeeded by others who obtained the same power, and shared the same fate. Bailly, Lally, Lavoisier, André Chenier, Pastoret, Suard, and many more, were, at different periods, either led to the scaffold, compelled to emigrate, or exiled to the dreary swamps of Cayenne.

Political struggles afford a favourable opportunity for the exertions of oratorical talents, and France, undoubtedly, was never so prolific of orators as in the early part of the Revolution: coffee-houses, clubs, tea-gardens, churches, and night-cellars, resounded with the rant of these disciples of Thersites. The senseless bawlings of the hired emissaries of sedition, served, however, only to enhance the splendid effusions of real genius; the eloquence of Mirabeau, Maury, Barnave, Lazales, Vergniaud, Portalis, surpassed anything which had before been heard in France, if we except the eloquence of the pulpit. We regret that we are prevented from inserting a few characteristic traits of their respective manners, but it must be obvious, that, to do this with any kind of effect, we must extend our Retrospect to an unwarrantable length.

We have already had occasion to direct the attention of our readers to a brief account of a conspiracy against Christianity, and we are again called upon to hold up, to their contempt and detestation, the same malignant spirit directed against the same object, but armed with different weapons, and varying the method of attack.

The infidels of a former era, aware of the strength of the historical evidences of Christianity, contented themselves with assailing its doctrines; satisfied, that if they could succeed in placing them in a ridiculous or odious light, the rest of their task would be easy. But in our day an anti-christian sect has appeared, with far bolder pretensions, though, fortunately, with far inferior talents. Christianity, with all its evidences, internal and external, is, by the doughty champions of the school of Volney and Dupuis, involved in one comprehensive sentence of proscription: according to these worthies, the Mosaic records are an Arabian tale, our blessed Saviour a personification of the sun rising in Virgo, the twelve Apostles are the twelve Zodiacal signs, and the name Jesus, is derived from YES, the ancient cabalistical name of Bacchus. We cannot persuade ourselves that it is necessary to expose the folly and futility of such contemptible trash; it is not thus that the venerable edifice of our holy faith is to be overthrown. Messrs. Volney and Dupuis may trace accidental resemblances, and frame whimsical hypotheses, as long and as often as they please, but until they can disprove the concurrent and recorded testimony of eighteen centuries, they will not have advanced a single step towards the execution of their absurd and impious project.

It would be really amusing to mark the childish extravagancies of the ene-

mies of Revelation, if we could forget that they are our fellow creatures, and that they are playing their fooleries within the sphere of that vortex which soon shall swallow them. M. Volney, for instance, inculcates, in his "Lectures on History," the most complete scepticism with respect to historical evidence; he even condescends to lay down rules for our belief, and to inform us, where to assent, where to doubt, and where to deny. But we shall still take the liberty of examining for ourselves, and we shall be the more cautious in receiving his doctrines, as we refer his dislike of systems, and his declamation against prejudice, to a systematic and prejudiced hatred of Christianity. Of his "Ruins" we only think it necessary to say, that we never read a book more completely overcharged with ignorance, folly, and impiety.

We proceed to notice some of the principal writers who have flourished during the period under review.

Laharpe is principally known as a critic; his dramas met with little success, and we shall not attempt to drag them from the obscurity into which they have fallen. His *Lyceum*, or *Course of Literature* ancient and modern, is a work of unquestionable merit, and considerable value. It must, however, be read with caution; its author pronounces his decisions with a positiveness and arrogance which frequently defeat his object, and he betrays partialities highly reprehensible in a man who assumes the office of a critic. Voltaire is his hero, and he bestows on him praises, which, if merited, would elevate him above all authors of present, or former times. M. Laharpe is, moreover, so blinded by his national prejudices, as to exclude nearly all, excepting his countrymen, from the temple of fame; he does, it is true, accord to the English, the pre-eminence in matters of judgement; Bacon, Locke, Robertson, and Hume, are held up as worthy of admiration, but as for Shakespeare and Milton, they are consigned without mercy to perpetual contempt and oblivion. It would be well, if this despicable affectation were confined to M. Laharpe; but (although there are some Frenchmen sufficiently divested of this narrow spirit, to appreciate the merits of our unrivalled countrymen) every coxcomb in France now thinks it necessary to have an opinion of his own, to puff Racine and the *Henriade*, and to ring everlasting changes on the buffoonery of Shakespeare, and the *grossiereté* and absurdities of Milton. The 15th and 16th vols. of the *Lycée* are employed rather unsuitably in refuting the sophisms of Boulanger, Helvetius, and Diderot; and indeed the whole work too often assumes a gossiping declamatory character.

Laharpe has left several works which he had commenced:—a poem on religion, the first six cantos of the *Jerusalem Liberata* translated into French verse, and particularly a Commentary on the tragedies of Racine. The style of M. Laharpe is singularly pure and elegant, free from the inflation and innovations of the modern school; with some exceptions, his judgement is sound, and his taste correct. It is well known, that this able writer was formerly a *Philosophe*, and that, some time before his death, he changed his sentiments, and became, as it appears from his own confession, a sincere and penitent Christian.

The eloquent and fascinating "Studies of Nature," by St. Pierre, are too well known to the greater part of our readers, to need a detailed criticism; we shall, however, venture to observe, that if St. Pierre had kept in mind the maxim of Boileau, "*rien n'est beau que le Vrai*," truth

alone is lovely, his book would have been much more instructive, and not less interesting.

The Abbé Delille is considered by his countrymen as their best living poet; his principal compositions are, an excellent translation of the *Georgics*, and a poem on Gardens, of exquisite versification, and lavish decoration. In "*L'Homme des Champs*," (or Country Gentleman) he has not succeeded so happily as in his previous poetical effusions. *Le Malheur et la Pitié* (Misfortune and Pity) is another proof of the suspicious fecundity of the abbé's muse; it will be readily believed that where so much is written, much must, of necessity, be at least indifferent. M. Delille has lately published translations of Milton, Thomson, and the *Æneid*; to the vigour and sublimity of Milton, the florid and exuberant manner of the abbé is decidedly unequal, but he has, on the whole, succeeded very tolerably with Thomson and Virgil.

We have read, with alternate emotions of admiration and impatience, the "*Genius of Christianity*," by Chateaubriant; admiration, however, has predominated: the vigorous flights of imagination; the extensive knowledge, the beautiful and eloquent illustrations, which pervade this singular composition, may suffice to redeem its errors and eccentricities.

"*The Spirit of History, or Letters Moral and Political from a Father to his Son on the Method of studying History*," in four volumes, is a work of some merit; it is the production of M. Ferrand, formerly counsellor of the parliament of Paris, and has passed through three editions.

"*The History of the Wars of the Gauls and French in Italy*," contains many facts and reflections which at this moment are highly interesting to Europe.

M. Thiebault's "*Recollections*" is a pleasing work already known to our readers, by an English translation. See E. R. Vol. I. 121.

The present state of poetry in France is low indeed: Castel, Vigée, Legouvé, Lebrun, &c. have written poems of a certain degree of merit, but we discover no traces of that 'sublime inspiration,' that 'pomp and prodigality of heaven,' which 'beamed' in the works of the bards of a former age.

M. Michaud's work, *Le Printemps d'un proscrit*, has passed rapidly through four editions, which it has well deserved by the truth and beauty of its descriptions, and the tone of sensibility which pervades it.

An enlarged edition of M. Fontanes' poem, "*Du Verger*," is lately announced; it raises him high in the present race of versifiers.

M. Espinard has published a poem in eight cantos on navigation. It is a history of maritime enterprizes from the Phœnicians down to Perouse; its interesting details scarcely preserve it from that neglect which its want of merit must speedily secure.

Of modern dramatic writers, Ducis, the admirer and imitator of Shakespeare, is the best. Arnault, a man of considerable talents, is a dramatist of the same school. Chenier, by adapting his tragedies to passing circumstances, obtained, at one time, considerable applause; but since the abatement of the revolutionary effervescence, he has sunk into obscurity. We dismiss, without criticism, the names of Mercier, Fabre d'Eglantine, Colin d'Harleville, and Cailhaud.

The few men of literary talent, who had survived the political convulsions of France, are daily disappearing: Anquetil du Perron, and D'asse

de Villoison died lately. The former, though considerably overrated by himself and his countrymen, was, undoubtedly, a man of talents and industry; he went to India in his youth, in order to acquire the language of the Parsis, and to procure the books attributed to Zoroaster, which contain their religious system; at his return, he presented them, consisting of 18 volumes, to the Royal Library; he has, besides, left 160 manuscripts, which he had purchased in India. M. de Villoison was one of the most learned Hellenists in Europe; he travelled through Italy and Greece to obtain accurate information with respect to the literature and writers of antiquity: 17 folio volumes contain the results of his researches. The "Posthumous Works" of Marmontel we shall soon more particularly notice.

The actual state of literature in France is low indeed; scarcely can we quote a name of eminence among her living writers. Subject to the rigid controul of a tyrannical and suspicious despot, the mind breathes with difficulty; a vein of dullness and constraint is obvious in all its productions, nor do we expect to record any of the triumphs of French genius, while the press is watched by spies and superintendants. A man of sense cannot but be hostile to a system of oppression, and a man of spirit cannot belie the love of truth and freedom that glows within him. Unless therefore he is ready to risk the *bread and water of the Temple*, he must resign the pen, in a great measure, to paltry and mercenary scribblers.

The Literary Journals in France are numerous; they seem aware that good writers are scarce, but hardly discover any dissatisfaction with the bad ones, or break the gloomy peace of terror by any severity of censure. Even these were, a short time since, compelled to suspend their labours, because they had no new books to review!

Romances are now the order of the day; translations from the English are most in request, and the nation, which arrogates to itself the honour of having taken the lead in the refinement of literary taste, now eagerly feeds on the husks and refuse of English literature.

With respect to religion, it obtains a temporary toleration, and even patronage, from the Ruler of France; but its public influence either on morals or literature is lamentably small. The Catholic Church has fallen from its proud height, and the priests of that communion are too few in number, as well as too ill paid, to afford leisure or spirit for literary pursuits. Though some faint, yet auspicious, sparks are kindling among the Protestants, it must be long ere we behold again, in that Church, the age of the Claudes. It is, however, consoling to reflect, that religion may accomplish its grand purpose in the eternal happiness of man, where it makes no figure among the literati and philosophers of this world. There are some now labouring in France, for a better immortality than that which fame confers. Upon the whole, notwithstanding the awful gloom which overspreads the French empire, we are animated by present appearances, as well as inspired predictions, to join in the epiphonema of the royal bard, "Blessed be the Lord God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory, Amen."

## FRENCH LITERATURE.

Art. XXV. Voyages de Pouqueville, &c. (Continued from p. 764.)

THE present circumstances of the Ottoman dominions in general, but particularly of European Turkey, have long excited, in an uncommon degree, the attention and expectation of the public. Scarcely is any district of this empire tranquil: in Asia, the people groan under the despotism of their rulers, and meditate rebellion; the sacred city and temple of Medina, and even Mecca itself, if we may credit report, have been plundered by enemies of no common character;—not political adversaries, but a sect assuming the authority of a rival religion: in Egypt, the Turkish power is barely acknowledged by the Beys: in Servia, and the adjacent provinces, it is openly resisted; at Adrianople, the second city of the empire, revolt has raised its standard; and what is the general current of popular disposition in Greece, we may easily infer from the observations of the author before us.

The Greeks are divided into numerous tribes, always distinct, reciprocally jealous, rivals in point of policy, and envious of each other's prosperity. Turkish intrigue rather than power, has attached to its interests a number of partizans among them, and holds a feeble sovereignty over several of these tribes, by receiving them into pay as soldiers, and exciting rather than gratifying the ambition of their chiefs. We shall first notice some of those who professedly devote themselves to the service of the crescent.

Describing the camp of Ali Pacha before Butrinto, at a time of year when the French officers were deprived of sleep during the night, by the piercing cold, M. Pouqueville says,—

“The army of Ali Pacha, composed of Albanians, habituated to the cold temperature of the mountains, and clad in their thick *capotes* (a kind of stout travelling surtout), seemed not to feel the weather. Occupied the whole day long with exercise in the camp, or with singing and dancing, they were perfectly satisfied with a scanty ration of bread made of wheat, or maize, with black olives or salted anchovies, which their usual abstemiousness recommended as excellent fare. Altogether different from the Turks, whom they call *Osmanlis*, and who place their whole happiness in indolence, the Albanians were ever in activity; their joy burst forth, especially at the approach of danger, and when it was their turn to engage in the operations of the siege. They ran furiously down to the shore, as if greedy of encountering all risks; but, whatever was the issue, they never failed to attribute the success to themselves; and they always eluded the acknowledgement of a defeat. If repulsed, they contented themselves with saying, ‘they had not been conquerors;’ but, if they brought back with them a single head of the enemy, they bragged of the advantage. During the night, they sleep in the thick *capotes* which clothe them by day, the head barely covered by a *fechs* (or skull-cap), the legs well defended by buskins; loaded with arms, content with their lot, they enjoy happiness in the midst of a camp; nor could twenty sick be found in this army, consisting of more than six thousand men. As it is well known that Albanians never complain without cause, it must also be acknowledged that there is no forcing of their soldiers to follow their colours. Whoever among them

suffers by disease, retires to the assiduities of his family, which he quits with the utmost readiness, when his health is regained, to resume his place in the ranks.

“ Proud of his profession, the Albanian soldier boasts of his wounds, and displays them with ostentation : the age of his clothes, and of his linen, is his glory : and to denote a brave fellow, a *palicari*, an intrepid Albanian is described as ‘ one who never quits his shirt till it falls to pieces.’ —In the lofty walk and deportment of the natives of Epirus, we still see the soldiers of Alexander and of Scanderbeg : with such men, properly disciplined, a general might perform wonders, and change, perhaps, the face of the East. These alone, when the Greek empire was decayed in all its parts, retained their lofty character, their avidity for battle ; they are thrilled, they are electrified at the clash of arms !” Vol. III. p. 18. 21.

“ Opposed to the Albanians, and to Ali Pacha, because intent on preserving their independence, were the Souliots, the aspect of whose country presents only barren peaks, which resemble so many indented bastions, formed by the hand of nature, for the retreats of men who place their happiness in liberty. Their dreary situation exposes them to the severest extremes of heat and cold.

“ On every side, as we approach the mountains of Souli, the country becomes rugged and difficult. The southern opening presents the only practicable passage, by a defile ; and on this side, Ali Pacha always threatened the Souliots. Eighteen villages were situated in these mountains, some of which had the reputation of being impregnable, so sharp were the steeps on which they stood.

“ The first of these villages, or *chorions*, which presents itself on entering the gullet of Skoutias, is Skoutias, situated on the edge of the ravine of Souli, which it commands in a manner that enables it to overwhelm any force that should attempt to force a passage. Several villages were raised on a series of rocks within, one covering another. The whole seems formed by nature to be a formidable citadel ; but the mountains are arid and destitute of water.

“ Long had these warriors been considered as a race inflexibly devoted to the cause of liberty, and from which the regeneration of Greece might be expected. Every eye was turned toward these rocks of Souli, the asylum of a population comprizing about 8000 people, among whom were reckoned 1500 or 2000 warriors, of different ages. Flashes of bravery, fierce and fatal as lightning, prodigies of courage, signalized the Souliots : they descended, at times, like a torrent of burning lava, into the plains of Janina, spreading universal terror. But in spite of such momentary advantages they never could retain an inch of ground : the divisions which agitated them when they had no longer enemies to fear, plunged them into the distractions of anarchy.

“ Ali Pacha attempted to subdue the Souliots, by blocking up the entrance to their hills :—each experienced the vicissitudes of war, and sometimes both would agree to a truce, intent on breaking it at the first opportunity. Ali destroyed the exterior villages in 1796, but could not force the rocks. Vanquished in many assaults, wherein he had seen his best troops perish, crushed by stones and trunks of trees hurled upon them from the fortified peaks above, he had not even been able to protect his own territory from predatory incursions. At length, he determined on building towers at the mouth of the defile, and November, 1803, saw the tribe of the Souliots



dislodged. Closely pressed, incessantly attacked by an enemy a thousand times stronger than themselves, and whose losses were always repaired with advantage, they beheld their most important posts taken, in succession, after flowing with the blood of their defenders, and of their assailants. They quitted Kiafa and Caco Souli, by capitulation; and retired to Parga, the refuge of unfortunate bravery.

"The post of Agia Paraskevi, which submitted last of all, was occupied by three hundred Souliots, under the command of Samuel, a *caloyer*, or monk, who had been chief of the tribe for three years. They saw, without fear, the Albanians advance, with whom they maintained a bloody conflict during six days: but their provisions, and especially their water, being exhausted, they also were obliged to capitulate, and retired to Parga. Hostages being given on both sides, the place was evacuated, and the monk, with four of his soldiers, remained for the purpose of delivering up the stores to two *belouk-bachis*, sent by Ali Pacha. These accompanying Samuel into the store-rooms, he suddenly set fire to a quantity of gunpowder, which they contained, and blew up the whole, together with himself!" Vol. III. p. 120, 126.

Such were the enemies whom the Turks had to encounter!

These have been subdued; but many others remain. As a specimen of those who are still refractory, even while they acknowledge the Ottoman supremacy, we shall translate M. P.'s account of the Maniots. In fact, the existence of this people was hardly known to us: yet this is not the only race animated with martial heroism, and the spirit of independence. We have already hinted at the character of the Montenegrins, and it is very credible that the Servians partake much of this disposition; as we know the Epirots did, and still do. Whether the resistance made by the forces of Passwan Oglou, to the immense numbers of Turks employed against him, may be attributed to the same causes, is submitted to the judgement of our readers. We may readily conclude, however, that where so many people endure with impatience the yoke of slavery, the reins of government are held but insecurely. Should any opportunity favour a combination of these tribes, what could be the fate of that empire, which had, within itself, enemies, distinguished by such a desperate character, and possessing so many opportunities of acting with effect? There are dispersed throughout Greece various hordes of robbers and pirates, which bid the Turks defiance: should these see their opponents weakened, whether by external foes, or by internal commotion, the conduct they would adopt cannot be doubted.

On the whole, it appears that however the Turks may be said to have conquered this country, yet, after a long possession, many places in their dominion have been but lately subdued; and many are not yet conquered, though they may have nominally submitted. What can we think of the stability of that government, whose greatest security is the mutual jealousies of its subjects?

"It is well known," says M. P., "that that part of the Peloponessus, which is comprized between the Gulf of Laconia and that of Messenia, was almost constantly the residence of a class of independent men, who in the time of the Roman empire, assumed the appellation of 'free Laconians.'" — When public dissensions agitated the Peloponessus, they retired with their deities to the defiles of Mount Taygetus, and uniformly presented a formidable front to their opponents. Unvanquished by human power, they submitted to the Christian religion, and the cross of Christianity decorated

the frozen summits of Taygetus, at the period when Basil, the Macedonian, wielded the sceptre of the Eastern empire.

"This warlike people, notwithstanding its new religion taught submission to constituted authorities, did not lay aside its arms: these were then, as they still continue to be, the palladium of their liberty. United among themselves, when the common enemy is the object of their hostilities, the Maniots are abandoned, as soon as the danger is over, to internal quarrels, which often sprinkle their country with blood. Implacable in their hatred as in their revenge, only the intreaties of the most respectable elders of their district can be heard with effect.

"The old men are venerated: their decisions are oracles; the youth and the women never approach them without demonstrations of the most profound regard. After having defended their country as long as they were able to support the weight of arms, they still continue to maintain its security by the counsels of experience and wisdom. The necessary expenses attending public worship, the maintenance of certain fortified posts, the purchase of powder and ball—in short, all the measures of defence and protection, are discussed and settled in synods, wherein they preside. There also are investigated the means necessary for the improvement of agriculture, and the promotion of trade, by opening new channels for exportation. Twenty years ago their productions were exchanged against corn, of which they did not grow enough for their own consumption; but their population having sensibly increased since that period, the Maniots have succeeded, by force of labour, in producing more than they consume; and possessing their mountains in peace, they verify the maxim of Menander (*ap. Stob. lib. lv.*), 'Rocks produce enough to support the man who cultivates them, in peace; while war destroys the abundant fruits of the most fertile plains.'

"All measures of defence and precaution, concerted in meetings of the leaders, are committed to a Bey, for execution. This Bey, the depositary of power, receives his appointment from the Turkish government, after he has been elected by the Maniots. He maintains no correspondence abroad; his power is confined within the limits of his own territories. His dignity gives him no revenues, but those which he may derive from monopoly: he lives solely on the productions of his own estate; for he is always selected from among the proprietors, and is, indeed, but a simple leader, though a titular Bey, and, consequently, nothing more than the first among his fellows. Since 1776, when Magna was separated from the Pachalik of the Morea, and, with the islands, was placed under the protection of the Turkish High Admiral, the power of the Beys has increased. Zanet Bey, in 1787, suffered by the bow-string; since which time the Maniots oppose the increasing power of their Beys, and consider him as an agent and slave of the Capondan Pacha, which indeed is justified by fact. Out of four elected since that period, one only has died a natural death, and he had resigned his office: the others were destroyed by the Turks.

"The young Maniots, accustomed from their infancy to the management of arms, hardened against fatigues, familiarized to dangers, are always on the watch for blows with the Turks, whose very name enrages them. Their courage, or rather their rashness, is doubtless augmented by their perfect knowledge of the advantageous posts in their defiles, in which they can effectually resist an enemy greatly their superior in numbers. Often have they been known, when at table, to arrange the plan of an attack,

and to execute it instantly—and almost always successfully. Their natural attachment to rapine, a sense of their own poverty, the exaggerated idea which they entertain of Mohammedan wealth, their hatred of that people, are more than sufficient inducements, in a moment of exhilaration, to prompt them to hazardous exploits; so that they rush into conflicts with a joy and intrepidity peculiar to themselves. But notwithstanding their perfect consciousness of personal courage, they do not disdain to employ all the stratagems of military art, whether to surprize the enemy, or to draw him into snares. In short, the courage of the ancient Spartans is transmitted undiminished to their posterity, and has received a new impulse from oppression.

“The women of these Maniots, not less courageous than their consorts, have sometimes shared with them the greatest dangers: they lament their relatives, however, when they lose them, for they love them with a tenderness worthy of admiration.

“The Maniots practise the filial virtues, and fulfil their duty as patriots, without proclaiming it. Simple songs, void of imagery, preserve their traditions; but these narrate only battles and victories. Turks defeated, standards destroyed, vessels sunk; rocks overwhelming their assailants; heaven insured to the conqueror of infidels; the crown of martyrdom descending on the head of him who expires of noble wounds; such are the ordinary subjects of their national poetry: such were those of their Spartan ancestors. Night suspends not the precautions of the Maniots; fires burning in all parts display their vigilance. These fires are often fatal snares to the Mussulman. Among other measures of security, enormous dogs, accustomed to struggle with wolves, roam around the villages. By their natural instinct, they perfectly distinguish, even in the dark, the inhabitants of the place, which they guard; but, if a stranger, or even an unknown animal, approaches, their barkings are redoubled, the alarm spreads, and every one runs to his post.

“The *papas* of the Maniots, whose churches have bells, and other instruments of privileged devotion, are the most ignorant priests in Greece. They palliate their ignorance by pleading the scarcity and dearth of books; but they are as great thieves, and as greedy, as the most resolute of their countrymen, whom they follow in their expeditions, for their share of the booty.

“The Captainships of this country are fourteen. The military chiefs, who sometimes are succeeded by their wives, are raised to the post of Captain by public opinion, which usually is proportionate to their good fortune, and their brilliant actions. They march at the head of their bands, wearing helmets, precisely of the same form as those antiently worn by Phocion; they have also shields, not less antique in shape. Ever ambitious, uneasy, the prey of hatred and discontent, they keep their districts in perpetual discord. Nothing but common danger can unite them. They have a small commerce, formerly with Venice; but now maintained by Greek vessels. Their ports are capable of receiving vessels of large dimensions. The lover of antiquity, if he could penetrate into the valleys, would, according to report, find abundance of ancient ruins.” Pausanias describes this country as full of temples; and a Maniot told M. P. that monuments, remains of castles, tombs, and temples, occur almost every where. Vol. I. p. 197, *passim*.

Our author occupies several chapters with delineations of the general manners of the Greeks of the Morea, which he describes not very dif-

ferently from other travellers:—"They are," says he, "strongly made: robust, and distinguished by an expressive figure; but degraded by servitude. Generally witty; but deceitful, insolent, and vain. Talkers, liars, perjured, they utter no word, they discuss not the veriest trifle, without calling on the saints to witness their integrity. Lively, gay, inclined to excess, they excite pleasure without inspiring confidence. Endowed with an active and flowery imagination, their language abounds in metaphors and figures; but without limits, and beyond measure, they exaggerate whatever they say, whatever they do. It would seem, from the rapture with which they mention the name of *liberty*, that they were ready to undertake every thing, and sacrifice all, to obtain it; but really, the indignation they display against their oppressors, arises from their desire, not so much for political liberty, as of seeing their religion prevail over all its adversaries. While they hate the Turks, they abominate still more violently the adherents of the Church of Rome.

"The Grecian women of the Morea," says M. P., "in general deserve the prize of beauty, and perhaps the palm of virtue. They owe the first of these advantages to physical causes, which may be assigned. The sun warms the Morea with his beams, during the greatest part of the year; the air, free from humidity, loaded with the fragrance of flowers, is pure and enlivening; the temperature mild, the sky as clear as at Memphis, and like our most beautiful days in spring: add to this the moderate labours, the regular lives which the women in the East pursue, and we shall find in the combination of these causes the source of that beauty which has, in all ages, distinguished the women of the Peloponessus.

"The models which inspired Apelles and Phidias, are still found among the Grecian women—generally tall, their form is noble, their eyes full of fire, their mouth and their teeth beautiful; yet they differ according to their countries, though preserving a general relation to one common principle of beauty. The Spartan girl is fair and slender, her walk noble; the young woman from the mountains of Taygetus has the air and the attitude of Pallas, when that divinity clashes her arms, and displays her terrific *Ægis* amidst contending hosts. The Messenian is small, lusty, her features graceful, her face a regular oval, eyes large and blue, hair long and black; and when she treads the turf with her delicate naked feet, she might be mistaken for Flora amidst a meadow enamelled with flowers. The Arcadian, concealed in her clumsy boddice, scarcely suffers the regularity of her shape to appear; her countenance is pure, and her smile is the smile of innocence. Chaste while unmarried, modest and faithful when they become wives, their character comprises a certain austerity, which repulses every approach of Asiatic voluptuousness. Rarely do they contract second marriages: with difficulty they support the loss of the partner they have loved, and they often pass the remainder of their days in lamenting his loss.

"But if the Grecian women have received from nature the gift of beauty, and the quality of loving with ardour and sincerity, they have also the defect of being vain, covetous, and ambitious; at least, in the higher ranks of society. Void of every kind of information, they are incapable of supporting an interesting conversation; nor do they compensate this defect of education by easy readiness of reply, by that natural vivacity which produces pleasantries, and is more pleasing in women than absolute wit. We may affirm that the Greek women are utterly ignorant; and that even

those who fill the higher ranks, understand nothing of domestic management, and of directing a household."

M. P. describes the superstitions of the Greeks, their dreams, divinations, conjurors, fascinations, oaths, titles of honour, funerals, ceremonies at births, marriages, songs, dances, &c. &c. These we cannot particularly detail; but the state of religion among them is too interesting to be omitted.

The Greek clergy have no regular stipend, but for each religious office which they perform they receive pay; and pay, in consequence, becomes a principal motive of their devotions. Reduced by such a plan to depend for momentary support on trick and chicane, and not on the general respectability of their character, they make the most they can of their favours, and sell, by retail, what their bishops sell in the gross; for even they obtain the sacred investiture by money. If a bishop is troublesome in inspecting his clergy, they have a ready refuge in the *turban*; and it is not uncommon to meet with men, who to their Mohammedan name of Selim, Ali, or Moustapha, unite that of *papas*, the token of their former profession. But absolution of offences appears to be their most profitable traffic: they even absolve crimes; and not to let subsistence escape them, different priests have different values, at which they rate this *blessing*!

Lent is the time of expiation; and whatever other sins may be committed, that of breaking this fast rarely is. Even sick persons, and women in child-bed, keep this fast strictly; not even venturing on a bason of broth, or a cup of refreshing liquid.

The religious ceremonies begin on Palm Sunday, and last a fortnight. The evening before this Sunday, all shops are shut; and the next day, the Greeks carry in procession branches of laurel, palm, and olive; with which they also decorate their churches. Confession takes place in the following days, and the dealings in absolutions begin with it. A common man is absolved from the sin of swearing for one or two *paras*; a rich man is expected to pay more.

"I saw an instance of this," says M. P. "in my landlord Constantine, who had prepared himself, in full dress, to confess his *peccadilloes*: but returned, cursing and swearing, without any symptom of compunction about him—pagan-like!—'Hey! what Constantine,' said I, 'what is the matter with you?'—'Let him die! let him who is absent and far from here (the devil), carry him off, the cuckold!'—'Who! what! a Turk?'—'Pho! much worse; the *papas* of St. Demetrius's!'—'How! dare you speak so irreverently of a *papas*?'—'Yes, to be sure, since he will not give me absolution.'—'Thou art so great a sinner, I do not wonder at it; those——'—'Pho! no question about greatness of sins: the fellow insists on a dozen of piastres—nothing less: was that reasonable?—Certainly, I would not confess at that price.'—'What remedy have you for this misfortune?'—'Why this: to go to another, which I am now in haste to do, before this affair gets wind.' He went accordingly, and succeeded. I saw him coming back triumphantly, making a sign to me with his hand, that he had received absolution. The bargain was struck at the price of *five* piastres; or a sequin of Constantinople.

"During the rest of the year, the clergy live on the casual fees of the sacred office; on those due for the sanctifying of water, on benedictions, excommunications, exorcisms, and the sale of amulets. Divorces are a source of profit by way of commutation: the priests also bless the nuptial bed;

sprinkle with holy water the houses, streets, tombs; they even bless the sea, by letting the cross down into it; and for all these ceremonies their demand is money, always money." Vol. I. p. 305, 309.

Can real Christianity survive such a *barbarous* transformation? What can be expected when the blind thus lead the blind? What can be the state of the heart, when sin is not odious, except as it is expensive, when money and external observances supersede even the idea of true repentance, and when the richest man (though unquestionably in the greatest danger, see Matt. xix. 24.) feels most secure against church censures, and eternal perdition? If there be indeed any conscientious and well instructed *papas*, what must be his situation? If he promotes this traffic and this delusion, because they are customary, he brings guilt on his own mind: if he rebukes his people, and convinces them of sin, they think him austere, captious, righteous overmuch; and the dread of seeing them apostatize to the Turks, from any sudden pique, cannot but afflict him continually. The condition of this people truly demands our commiseration;—slaves to their oppressors, and to themselves; surrounded, not only with Turkish violence and intrigue, but with the snares of unresisted temptation, and the despotism of ignorance and superstition. When we consider that such was once the state of England, that human nature is still the same here, (as we too often see by the rejection of the spiritual import of the Gospel, and a reliance on some ceremony performed at the commencement, or at the termination, of life) we should be filled with veneration for the memory and principles of the reformers, and with pious gratitude to that Divine Providence, which has so eminently distinguished our native land, by civil advantages, by mental cultivation, and by religious privileges.

(To be concluded in our next Number.)

Art. XXVI. *Recherches sur la force de l'armée française; &c.* Researches on the strength of the French army, the basis on which it should be established according to circumstances, and a list of the Secretaries of State or Ministers at war, from Henry IV. to the year 1805. 1 vol. 8vo. with 2 tables 4 fr. 50 c. fine paper. 8 fr. Treuttel and Wurtz. 1806.

THESE researches are intended to form an introduction to a proposed work, entitled, A Journal of the first Campaigns of the Revolution, which will be accompanied by a military Atlas, or collection of maps and plans intended to facilitate the study of the military operations. The present work affords, in a very narrow compass, much important information, which hitherto has been little known, though highly necessary to the history of the French wars during the period it embraces. It appears from this work, that at the commencement of a war against the Duke of Savoy, which was successfully terminated in 3 months, Henry IV. had only a disposable force of 6 or 7000 infantry, 6 pieces of artillery, and 1500 cavalry. From 1600 to 1609, this was his ordinary establishment. To attack the House of Austria, this prince deemed it sufficient to raise a force of 50,000 men, infantry and cavalry, including his allies.

Under Louis XIII. the military force was exceedingly augmented:

he had on foot, at the same time, five armies, amounting in the whole to nearly 100,000 men, including 18,000 cavalry; so that in the war department in 1640, was sunk the sum of 85,559,200 francs currency, of 1805, or  $3\frac{1}{2}$  million sterling.

In 1670, Louis XIV. intending the conquest of Holland, augmented his troops to 176,097 men. The opponents of France increased the number of their troops in order to counterpoise this formidable force: and Louis found himself unable in the war of the Succession to make head against 392,223 men. In this number, the troops which Philip V. of Spain might be able to bring, in addition to the power of the allies, are not included. From a memorial presented to Louis XVI. in 1774, by the Marechal de Mury, it appears that from 1650 to 1789, upwards of 130 years, the peace establishment of the French army had not varied more than about 25,000 men. In 1789, the war expenses amounted to 96,895,645 francs.

In the war of the revolution, in July 1791, an endeavour was made to raise immediately 243,000 men, and afterwards to complete them to 310,000. By a series of prodigious efforts, the force was augmented to 747,545 soldiers, who had joined their colours, and 1,169,144 effectives. To understand this distinction, it must be noticed that by *effective*, is meant all receiving pay, as though they were with the army. We may judge of the disorder and mal-administration of the military affairs, by comparing the numbers of those who received pay, and of those who had really joined their respective regiments. From the 23d September 1799, to 22d September, 1800, the French army in Europe did not exceed 466,000, which number, however, was found sufficient to resist the efforts of the powers combined against France.

In 1802, the French army amounted to 327,751 infantry, 72,564 cavalry, including the *gens d'armes*, and 15,000 veterans; total 415,315. At the end of 1804, it consisted of 440,125, of which the *gens d'armes*, veterans, veteran cannoniers, and fencibles, formed 42,305; these latter classes not being disposable, the number left for actual service, was 397,820, to which force was entrusted the defence of the French frontier, and the garrison of various fortified places, from the Texel to the extremity of the kingdom of Naples. The expense is estimated at 336,701,750 francs, about 14 millions sterling. Two tables are added to this work, one, of the intrinsic value of the pay of the infantry and cavalry, from 1600 to 1805; the other of the war expenses from 1684 to 1718: these tables add considerably to the value of this work. It appears that in the reign of Henry IV. Louis XIII. and the beginning of Louis XIV., the expense of a foot soldier amounted annually to 120 livres only, including his food and maintenance. The expenses of a horseman and his horse, amounted to 600 livres: but the cavalry was not numerous, and was chiefly composed of gentlemen who had little other means of support. As the number augmented, the pay diminished, till, excluding the expense of the horse, it only exceeded, by one *sous per diem*, the pay of the infantry.

Art. XXVII. *Le danger des mauvais livres, &c.* The danger of bad books ; a sermon on the Revelation, chap.x. ver. 10. 8vo. pp. 44. Geneva. 1806.

THIS discourse is peculiarly interesting from its subject, and its efficacy. The dissemination of pernicious works is one among the many evils, which human degeneracy contrives to extract from the blessings of Providence. That intellect, which raises man so high in the scale of being, and enables him to approach his Maker in the sublime exercises of devotion, is employed in debasing its own dignity, in destroying its own faculties, and closing for ever its intercourse with Heaven. The press, to which we owe instrumentally the political and moral freedom of the present day, and from which the influence of piety and virtue should derive the most important means of augmentation, is prostituted to the service of iniquity, and to the destruction of our happiness in this world, and of our hopes in the next.

In discussing this subject, *M. Cellerier*, the anonymous author, impressed his sentiments with so much force and pathos on the hearts of his auditory, that we are assured, from good authority, that the committee of a society at Geneva for the instruction of catechumens, has bought up, at a considerable price, a large quantity of pernicious books, which many young people, parents, and booksellers, voluntarily surrendered. It was not in vain, therefore, that M. C. exhorted them to imitate the generous Christians of Ephesus, who, touched by divine grace, burnt their unhallowed books at the feet of the apostles.

The text in the French version, is peculiarly striking, from the prevalent metaphorical sense of the word *devorer*. *Je pris le livre,....et je le devorai.*

One passage, which indeed would have well become the introduction, exactly echoes the sentiments which we have heretofore had occasion to express.

“ *Medicines for the soul* ; such was the striking inscription which an Egyptian monarch placed on the front of his library. It is undoubtedly suitable to well chosen books. But alas ! how many in our day, should rather be called *poisons* !”

In speaking of impious and irreligious works, M. C. observes, “ They announce themselves as deliverers : they come to break our chains, and to restore to reason and nature their rights too little understood ; they tell us, *ye are gods, &c. &c.*”

The preacher eloquently ascribes the calamities of Europe to the corruption of literature, and concludes with an apostrophe to youth, which is particularly impressive.

We are much pleased to find in the French language, so just a development of such important principles, and sincerely wish M. Cellerier's discourse a wide and successful circulation.



Art. XXVIII. *Journal des Gourmands et des Belles*. The Gluttons' and Beauties' Magazine, or the French Epicurean. Conducted by the Author of the Glutton's Almanac, several Guests at the *Diners du Vaudeville*, a Doctor of Medicine, &c.—Published Monthly, 10 fr. Cupell and Renaud. Paris, 1806.

THE public mind in France is not yet so degraded as to patronize this contemptible work, in which the brutal appetites of man are celebrated and excited. Already it has sunk with the debility of corruption, and will only be remembered as an enduring stigma on the names of those who conducted and supported it. In the present poverty of French talent, we regret to see any thing like mind wasted; but some of the poetry in this publication proves, what, alas! we knew sufficiently here, that genius is often to be found wallowing in the sty of licentiousness. If man, indeed, would know his true interest, he might be an Epicurean, without incurring much disgrace; and however some refined minds might censure him as selfish, they could not ridicule him as weak. But when we see him busied in disqualifying himself for the noblest happiness of this life, and not daring to grasp at one hope beyond it, though both are within his power, we contemplate his profligacy with as much contempt as indignation.

## Art. XXIX. SWEDISH LITERATURE.

AMONG the most interesting publications that have recently issued from the Swedish press, we observe the following:

Lectures on education, and general cultivation, by the Rev. Count G. Schwerin. Rector of Sala. Stockholm, 1806.

An account of the conversion of the Laplanders. Stockholm, 1806.

The History of Sweden during the reign of Gustavus Adolphus the Great, 5 vols. By J. Hallenberg, librarian to the King, and *Historiographus Regni*.

New Universal History, vol. 3d, by the same author. Mr. Hallenberg is justly celebrated as one of the first antiquarians and philologists of Sweden, and his historical works are of the highest value. He published, a few years ago, a translation of the Apocalypse, with critical notes; a work, which alone would have ranked him among the first scholars of the age.

A Compendium of the History of Sweden, by G. A. Silverstolpe, 1806. This well written extract is intended chiefly for the use of schools. It is evidently compiled with much care and discernment, and seems well adapted to the purpose. M. Silverstolpe has also published

A Translation of Winkelman's Characteristic, by Goethe.

Lectures on Fortification, 3 vols. with plates, by Major Startzenbecher.

A grammar of the English language, by M. Moberg, professor of the modern languages, at the Academy of Cadets in Stockholm.

The venerable Count Gyllenborg, justly stiled the *Pater Poetarum* of Sweden, has lately published an improved edition of his beautiful heroic poem, the *Taget öfver Bält*, or the March (of Charles X.) over the Belt, in the winter of 1658. It is divided into 12 Cantos.

## GERMAN CORRESPONDENCE.

Art. XXX. A late Infringement on the Rights of Religious Toleration in Austria, granted by the Emperor Joseph the Second. Translated from a Letter of a Protestant Clergyman, dated 26th Febr. 1806.

‘IT will appear to you a singular piece of news, when I inform you, that by a late imperial decree, protestant schools, in the country, have been almost entirely placed under the superintendence of the Roman Catholic Clergy. The decree runs thus :

‘ Though the pastor of the congregation is to be considered as the immediate prepositus and inspector of the Protestant schoolmasters, yet when he has any complaint to prefer against his schoolmaster, relative to the subjects he teaches, his method, diligence, and moral conduct, he is directed to apply to the (Catholic) Dean, who is the superintendent of the whole school district.

‘ In general the Protestant Schoolmasters shall be obliged to submit to all the laws and regulations enjoined by the Catholic school-directory, except in point of religion, concerning which they are subject to their own pastors, superintendents, and consistories. The Catholic superintendents of the respective school-districts are also authorised to *visit* those Protestant schools, that may happen to belong to their circle, without interfering, however, with the religious instruction, any further than is necessary to obtain information whether any thing is introduced contrary to the laws of toleration. But the Dean shall not be the only person entitled to perform such an annual visitation of Protestant Schools, but he shall at this, and any other particular occasion, be accompanied by the Civil Commissary appointed in each circle for the management of the concerns of the schools. On the other hand the Dean has to make his report, not to the Directory of each particular circle, but to the Roman Catholic Consistory, in order that this may obtain accurate information of the Protestant schools, as well as of the Catholic. This decree is hereby communicated to the Protestant Consistory, with the notice that it will be annexed to the new regulations respecting the schools, which will shortly appear in print, or be transmitted to the above Consistory for their own information and observance.

‘ Signed ALOYS,  
‘ Count of Agarta,  
‘ Erberg.’

‘ Thus a new inroad is made into the celebrated religious toleration in Austria.

‘ From its first establishment till the present moment, our consistories, superintendents, and senior clergymen, were the principal inspectors of the schools, assisted only, on the part of Government, by the president of the district in which the school is situated. Now it is a Catholic Dean and Consistory. It is true, the Protestant pastor seems not to have been entirely laid aside, but his influence is restricted simply to the religious instruction ; and even in this he must apprehend further inroads from the Catholic clergy. This decree will be attended with many injurious consequences : our Consistory has made very serious remonstrances, but in vain.’

## ART. XXXI. SELECT LITERARY INFORMATION.

\* \* *Gentlemen and Publishers, who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price, of such works; which they may depend on being communicated to the public, if consistent with our plan.*

## GREAT BRITAIN.

Mr. Arrowsmith has been, for more than a year past, engaged in constructing a new map of Scotland, from original materials, to which he has obtained access through the good offices of the Parliamentary Commissioners for making roads and building bridges in the Highlands of Scotland. The elaborate Military Survey of the main-land of Scotland, made in the middle of the last century, and preserved in his majesty's library, has been copied and reduced for the present map, and the several proprietors of the western islands have communicated all their surveys, most of which have been very recently executed. In addition to the astronomical observations heretofore known, many latitudes and longitudes have been purposely ascertained for this map, as well as a considerable number of magnetic variations. This map is to be accompanied by a memoir explanatory of the several documents from which it has been constructed. The publication may be expected in the course of the winter.

A new History of Northumberland, in three quarto volumes, will be published by Mr. Hutchinson, of Barnard Castle, forming an extensive view of the natural and political history, the topography, antiquities, biography, and statistics of the county. The Editor proposes to include North Durham, and the adjacent places.

The third edition of Dr. R. Beatson's Political Index to the Histories of Great Britain and Ireland, or a Register of Hereditary Honours, Public Officers, &c. from the earliest periods will appear immediately.

The Rev. James Headrick intends to publish a View of the Mineralogy, Fisheries, Agriculture, Manufactures, &c. of the Island of Arran: in 8vo.

Dr. Toulmin is printing the life of the late Rev. Samuel Bourne, of Birmingham.

The Earl of Buchan is collecting all the manuscript works and drawings of the late Mr. Barry, with an intent to publish them for the benefit of some independent relations of the deceased artist.

Memoirs of Sir Henry Slingsby, Bart. from 1638 to 1648, and of Capt. John Hodgson, nearly at the same period, written by themselves, are now printing

from original MSS. under the direction of Walter Scott, Esq.

Mr. P. Kelly, of Finsbury Square, is preparing a new and accurate work on Exchanges, in one large quarto volume; to be intitled the Universal Cambist.

A friend of the late Mr. Evanson's, is about to publish an edition of the New Testament, according to the plan of that writer.

Mr. Rannie is printing another volume of poems; and will shortly publish a new and enlarged edition of his 1st volume.

Proposals are circulated for publishing by subscription, A Dissertation on the Doctrine of Predestination to Life in Christ: in a series of discourses by the late Rev. T. Monteith A.M. of Alnwick, Northumberland; in boards. 8s. on delivery.

The 2nd vol. of Messrs. Lysons's *Magna Britannia*, containing Cambridgeshire, Cheshire and Cornwall; also Part 2, of *Britannia Depicta* containing 24 Views in the said Counties, are at press.

Rev. W. Woods, of Leeds, is printing Zoography, or the Beauties of Nature, displayed in Beasts, Birds, Fishes, Insects, Shells, Plants, Minerals, and Fossils.

Rev. David Bogue of Gosport, and Rev. James Bennett of Rumsey, are engaged on a history of the Dissenters, from the Revolution, to be published by subscription, in 4 volumes successively.

An Account of the Present State of the Cape of Good Hope, containing a general description of the country, the mountains, bays, rivers, &c. the trade and commerce, and the natural history of the southern part of Africa, will soon appear in a duodecimo volume with a map of the colony engraved by Mr. Lowry.

Pope's Works, with many additional Letters never published, and a Life of Pope, by the Rev. W. L. Bowles, will appear early next winter.

Mr. Brewster, the Author of the Meditations of a Recluse, is printing two Volumes of Lectures on the Acts of the Apostles, read to his Parishioners at Stockton.

The Rev. W. Bawdwen proposes to publish by Subscription, in one quarto volume, a Translation of Domes day Book, as far as it relates to the County of York, and the district of Amounderness, in Lancashire; with an introduction, notes, and a glossary of obsolete terms.

Mr. Thornton, a gentleman who resided many years in Turkey, is preparing for publication an account of the government, religion, manners, and military and civil establishments of Turkey, which will be published next Christmas.

Mr. Cuthbertson, No. 54, Poland-street, philosophical instrument maker, and member of the philosophical societies of Holland and Utrecht, has in the press his work on practical Electricity and Galvanism, being a translation of the most interesting experiments contained in a treatise published by him during his residence in Holland; with the addition of all such as have since been invented by himself and others; together with an appendix containing the most interesting experiments on Galvanism.

The Rev. Robert Aspland, Minister of the Gravel Pit Meeting-house, Hackney, is printing, at the unanimous request of his hearers, a Sermon preached on the much lamented death of Mr. Fox.

The Rev. Edward Forster, A. M. has just announced his intention of publishing a splendid work, to be entitled *The British Gallery of Engravings*, from pictures of the Italian, French, Flemish, and English Schools, now in the possession of the King, and the noblemen and gentlemen of the United Kingdom, with some account of each picture, and a life of the artist; and also a short history of the arts of painting and engraving, including the rise and progress of those arts in Great Britain. The work will be published in numbers, containing four plates in each, as frequently as a proper attention to excellence will permit, and it is understood that the intervals will not be very great. It will be in imperial folio, and the plates will be of a size properly adapted to the different pictures, but will vary according to the nature and fulness of the subjects; the largest will be 12 inches by 9, and the smallest 6 inches by 4; every plate will be finished in the very best style, and they will all be engraved in the fine manner, by artists of the first abilities in this country. Mr. Forster has already obtained permission to have engravings made from the pictures in the several collections of his Majesty; of the Dukes of Bedford and Devonshire; of the Marquisses of Stafford and Thomond; of the Earls of Suffolk, Dartmouth, Dysart, Cowper, Warwick, Egremont, Grosvenor and Carlisle; of Lords Yarborough and Radstock; of Sir George Beaumont, Sir Francis Baring, Mr. Coke, Mr. Cox, Mr. Hibbert, Mr. Henry Hope, Mr. Thomas Hope, and Mr. West.—Several pictures have been some time in hand, and the first and

second numbers may be promised in the course of next season: the Publisher, Mr. W. Miller, of Albemarle-Street, has pledged himself that the strictest attention shall be paid to the delivery of the numbers in the exact order in which they are subscribed for. The letter-press will be in the English and French languages.

*Shortly will be published.*

Dr. Adam's second and improved Edition of his work on Morbid Poisons.

Mr. Bonycastle's Treatise on Plane and Spherical Trigonometry.

A New Edition of Colonel Stedman's Account of Surinam.

The Second Edition of the Miniature, a Collection of Essays, on the plan of the "Microcosm," by Gentlemen of Eton College. 2 Vols. sm. 8vo.

The fifth Edition, newly arranged and much improved, of the Curiosities of Literature.

#### FRANCE.

M. A. L. Millin has published a Medallist History of the French Revolution or a Collection of Medals and Coins which have been struck, from the Convocation of the States-General, to the first Campaigns of the Army of Italy. 1 Vol. 4to. 28 fr.)

A work has lately appeared at Paris, entitled, *The Involuntary Apologists*, or, the Christian Religion proved and defended from the Writings of the Philosophers, intended, by clear and demonstrative proofs, to refute the more usual objections of impiety, and to enable youth, and persons in general, to convince themselves of the truth of Christianity.

A Society of men of letters and artists has published the first two numbers of a Journal entitled the *Athenæum*, or *Gallery of Productions of Art*: it is published by M. Baltard (40 francs pour l'année). This work is divided into three departments; the first, Architecture and Sculpture; the second, Painting and Engraving; the third, the Arts of Design, Sciences, Poetry and History.

M. Laurent Guyot has published a work which artists will find very useful to them, in prosecuting those studies which are necessary to a laudable correctness of costume, and which are far too frequently neglected: it is entitled the *Artist's Portfolio*, and is a collection of copies from those remains of antiquity which present to our inspection the various peculiarities, by which one age or nation is distinguished from another. For facility of research it is classed in alphabetical order. (12 numbers are published, small folio, each number, without the letter-press, 2 francs.)

P. Thomas, M. D. has published at Paris, an Essay towards the Natural History of Leeches (*Memoires pour servir à l'histoire naturelle des Sangsues*; avec figures. 1 Vol. 8vo. 3 fr. 60 c.)

M. Robert Spallart, whose work we have noticed in a former number (see vol. I. p. 877.) has published the 4th Volume of his Work, with 35 coloured plates, price 36 francs.

M. Doucet, M. D. has published an Oryctographic Dictionary of all the discovered substances which are on the surface or in the bosom of the earth, with their analyses and a table of their specific weights, that of water being taken at 10,000. (*Dictionnaire oryctographique*. 1 Vol. 8vo. 4 francs.)

M. A. M. Legendre, has published an astronomical work comprising, New Methods of determining the Orbits of Comets 1 Vol. 8vo. (7 francs).

M. Lefevre, Engineer, has published a Geometrical Treatise on Land Surveying.

M. P. J. Lasalette has composed a Musical Stenography, or abridged method of writing music, for the service of composers and printers. (8vo. 2 fr. 50 c.)

M. Fanon has published a work on the Causes of the Decay of Forests, and the easiest and most economical means to re-instate them, with instructions on the different kinds of soil adapted to each sort of tree: this work is the result of thirty years observations, made by a practical Agriculturist. (8vo. pamphlet, 1 fr. 75 c.)

M. A. R. Angeleny has published a series of Letters on the rearing of the Silkworm, and the cultivation of the white Mulberry Tree. The Author insists from his own experience, on the practicability of naturalising the Mulberry tree in situations where at present it is regarded as physically impossible.

#### SPAIN.

The 21st part, which completes the 7th volume of the *Anales de Historia Natural o de Ciencias Naturales*, Annals of Natural History and Science, is just published at Madrid. This work is printed at the royal press, is illustrated by engravings, and contains a great variety of scientific essays, original or translated, by natives or foreigners, on subjects connected with Botany, Geology, Meteorology, Natural History, and the Sciences in general.

#### GERMANY.

M. G. S. Manski has published a work intended for the instruction of cultivators

and others, who are concerned in the rearing or feeding of domestic animals, including an account of the various disorders to which they are subject, and the proper methods of preserving them from those disorders — (*Naturgeschichte der Hausthiere*. The Natural History of domestic Animals. 8vo. Posen.)

M. Jos. Oechy has published at Prague the first volume of a work on the Structure of the Human Frame; it contains Osteology, the Muscles and Ligaments, and is terminated by medical and surgical observations. — (*Baru des Menschenkoerpers*. Vol. I. 8vo. pp. 480. for 2 fr.)

M. F. C. Hesselback has likewise commenced at Arnstad a work on Anatomy; the first part, just published, contains Osteology with two plates (*Vollstaendige Anleitung zur zergliederungskunde*, etc. A Complete Treatise on the Anatomy of the Human Body. Vol. I. Part I. 4to pp. 180.)

M. P. Breitenback has completed his work on the Culture and Uses of Hemp, by the publication of his 2d Volume, which treats of the preparation of that article and its various uses in arts and manufactures. The Volume formerly published, related entirely to its cultivation.

#### DENMARK.

A Danish Dictionary, on a plan similar to that of the *Dictionnaire de l'Academie Française*, and which is intended to fix the orthography and form the standard of the language, has been for some time in the hands of the most distinguished literati of that country, and is now in some degree of forwardness. It is undertaken at the expense, and conducted under the direction, of the Royal Danish Society of the Sciences.

#### GREECE.

Demeter Alexandrides, a Physician of Ternawa, in Thessaly, has lately translated Goldsmith's History of Greece, into Modern Greek. The first Volume, accompanied by a Map of ancient Greece, has already been published. Such a work, generally read, must produce a strong sensation.

Two Greeks, the brothers Zozima, are applying part of their fortune towards a new Edition of the ancient Greek classics, from Homer down to the time of the Ptolemies, under the superintendence of their countryman Coray; this collection, which is to be printed by Didot, is intended for such of their countrymen as wish to learn the ancient language of their forefathers; and it will be delivered gratis in Greece to diligent students and active teachers.

# Art. XXXII. LIST OF WORKS RECENTLY PUBLISHED.

*We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us:—the insertion of any work should not be considered as a sanction of it; the list consisting of articles which we have not examined.*

## AGRICULTURE.

The Management of Landed Estates, being an abstract of a more enlarged Treatise on Landed Property, recently published by Mr. Marshall, 10s. 6d.

Remarks on Live Stock and relative subjects, 2s. 6d.

## ARCHITECTURE.

Appendix (to the Munimenta Antiqua) containing further observations on the Invention of the Arch. By Edward King, F. R. S. and A. 5s. 6d.

Professional Observations on the Architecture of the principal Ancient and Modern Buildings in France and Italy. By George Tappen, 8vo. 10s. 6d. boards.

## BIOGRAPHY.

Memoirs of Lewis XIV. written by himself, and addressed to his Son. 2 vols. 8vo. 14s.

## EDUCATION.

The Young Lady's Assistant in writing French Letters, or Manual Epistolaire, à l'usage des Demoiselles, 8vo. 4s. 6d.

## LAW.

A Prospectus of a new Law between Debtor and Creditor, by George Brewer, Gent. 2s. 6d.

The Trial of John Doeke Romney Rouvellet, of the Island of St. Christopher, for forgery, 1s.

The Trial of Acou, a Chinese Tartar, for the wilful murder of his countryman, Anguin, 1s.

## MEDICAL SCIENCE.

The Naval, Military, and private Practitioner's Amanuensis Medicus et Chirurgicus, by Dr. Cumming, 7s. boards.

## MILITARY SCIENCE.

A Letter to the Rt. Hon. W. Wyndham, on the Defence of the Country; with Observations on the Volunteers, shewing how 50,000 of them may be employed as effectually as regular regiments of Infantry. By Lieutenant General Money, 2s. 6d.

History of the Campaign in 1805, in Germany and Italy, by Mr. Burke, late Army Surgeon, 7s.

A Plan for recruiting and improving the situation of the British Army. From the Letters of Commentarius, 3s. 6d.

## MISCELLANIES.

A Translation of a Fragment of the eighteenth book of Polybius; discovered in the monastery of St. Laura, on mount Athos, 3s.

Philologia Anglicana; or a Philological and Synonymical Dictionary of the English Language; in which the words are deduced from their originals, their sense defined, and the same illustrated and supported by proper examples, and notes critical and explanatory. By Benjamin Dawson, LL.D. Rector of Burgh, in Suffolk, 4to. Part I. 5s.

Remarks on the Licentiousness of certain Diaries, Pindarics "animated, strong, appropriate, argumentative, well-written Letters," Jefferesiana or Mania, &c. 2s. 6d.

Asiatic Researches, vol. viii. 1l. 11s. 6d.

Select Collection of Epitaphs, and monumental Inscriptions; with biographical Sketches and Anecdotes, 5s.

Epicharis; or, the Secret History of the Conspiracy against Nero, translated, 3s.

The Ship Owner's Guide, in the fitting out of Ships with Cordage, 1s. 6d.

## POETRY.

The Battle of Trafalgar; a poem with notes, written on the scene of action, and respectfully dedicated to Eliab Harvey, Esq. M. P. Rear Admiral of the Blue, and late Captain of his Majesty's ship Temeraire, by Laurence Hulsoran, DD. late Chaplain of his Majesty's Ship Britania, and Secretary to Rear Admiral the Earl of Northesk, K. B. 8vo. 10s. 6d.

Signs of the Times; or a Dialogue in Verse, 1s. 6d.

Vaccinia, or the Triumph of Beauty, 4to. 1s. 6d.

Daylesford, a Poem; dedicated to Mrs. Hastings, 1s.

Tales in Verse, critical, satirical, and humorous, by T. Holcroft, 8s.

The Delusions of Hope, a poem, by a Gentleman in the West Indies, 2s. 6d.

## POLITICS AND POLITICAL ECONOMY.

A Letter to the Rt. Hon. Charles James Fox, on the Importance of the Colonies

situated on the coast of Guiana, by a British merchant, 6d.

The Warning; a Letter to the King, developing the ruinous Consequences, as well of the present System of War, as of a separate Peace, by Mr. J. P. Fesemeyer, 1s.

A Dialogue between Bonaparte and Talleyrand, on the subject of Peace with England, 6d.

A Letter from the Minister Plenipotentiary of the United States, for foreign affairs; communicated to Congress by the President, and published by their order, 1s. 6d.

#### TOPOGRAPHY.

An Historical and Picturesque Guide to the Isle of Wight, by J. Bullar, 5s.

History and Antiquities of Stratford-upon-Avon; comprising a Description of the Collegiate Church, the Life of Shakspeare, and copies of several documents relating to him and his family, never before printed; with a biographical sketch of other eminent characters, natives of, or who have resided in, Stratford. With a particular account of the Jubilee celebrated there. By R. B. Wheler, with 8 engravings, 6s. 6d.

#### THEOLOGY.

Bishop Hall's Works, vol. VI. contain-

ing his devotional writings. Demy 8vo. 8s. royal, 12s.

Select Passages of the Writings of St. Chrysostom, St. Gregory Nazianzen, and St. Basil. Translated from the Greek. By Hugh Stuart Boyd, 2s. 6d.

A Demonstration of the Existence of God, deduced from the wonderful works of nature. Translated from the French of M. Chateaubriand. By Frederick Shoberl, 5s.

An Introduction to the Geography of the New Testament. By Lant Carpenter, 5s.

A Sermon preached at Holyrood Church, Southampton, on Sunday, August 10, 1806, on the Duty of Humanity towards the irrational part of the Creation. By the Rev. Charles Sleech Hawtrej, A. B. Curate of Holyrood parish, 1s.

A Letter to the Associate Congregations, by Onesiphorus, 6d.

Sermons on interesting and important Subjects, by the Rev. J. Wright, M. A. 5s.

Hymns by the late Rev. J. Grigg, 6d.

Bunyan's Pilgrim's Progress, in two parts, abridged for the use of Sunday Schools. By the Rev. J. Townsend, 2s.

An Essay on the character, moral and antichristian tendency of the Stage. By John Styles. Common Edition, 3s. 6d. fine, 5s.

## CORRESPONDENCE.

The communications of various friends will be duly noticed, with the exception of several which are inconsistent with our plan. *Calista* we think out of date.

## ERRATA.

P. 677 *anteponit*. after importance for period insert comma,

679 l. 10, for conveying read converting.

713 l. 12, for age read eye.

744 l. 34, after is dele comma.

— l. 35, for deficiencies read deficiencies.

751 l. 1, for months read years.

757 l. 23, for 1793 read 1798.

# THE ECLECTIC REVIEW,

For NOVEMBER, 1806.

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Art. I. *The Stranger in Ireland, or a Tour in the Southern and Western Parts of that Country, in the Year 1805.* By John Carr, Esq. &c. &c. 4to. pp. 530. Price 2l. 5s. Phillips, 1806.

**M**R. CARR is a traveller whom any sensible observer would like to accompany a few hundred miles. He possesses, in perfection, one qualification, for which many men who have more curiosity than spirit or address, will envy him, and very justly envy him; a happy mixture of confidence, adroitness, and insinuation. By means of this he obtains access to every place, and every person without the smallest difficulty. The moment he arrives at any place as a perfect stranger, he seems to inform himself of every thing which it would be desirable to inspect, and the next moment he is introduced to the object of curiosity as readily as if he had lived on the spot twenty years, and knew every person there. He enters with equal ease the peasant's cabin, the country ale-house, the city hotel, and the splendid mansion of nobility. No apprehensive awkwardness detains him at the gate of a great man's house, hesitating some minutes before he ventures to ring the bell, as many a poor scholar, or rustic man of taste, and even many a philosopher would do; while he tried to inspire himself by recollecting the maxims of Epictetus, or the noble sentiments of modern doctors on the subject of the equality of mankind. He presents himself with an air perfectly unembarrassed, and the "pampered menial" skips along the hall to announce, he has no doubt, some old familiar acquaintance of my lord. If, on the introduction, my lord should, amidst his complaisance, shew any little degree of grave doubtful inquisitiveness, Mr. Carr advances with such a frank and gallant air, that formal ceremony is ashamed to stay in the room, and quickly takes itself off.

The travelling vehicles in some parts of Ireland are justly described as miserable conveyances, and there is many a worthy English gentleman that would deny himself the sight of the most beautiful scenes, if he must visit them under the pains and



penalties of being jammed, and rattled, and tossed, and stared at, in a jingle, a noddy, or a jaunting car. Our author, though no stranger to the luxury of easy or splendid carriages, was capable of very properly despising a temporary inconvenience, if any gratification of his taste for the beautiful or the sublime was to be obtained by enduring it. And though a connoisseur in matters of good living, and especially an excellent judge of wines, he could make himself very easy and pleasant over the most homely viands, in those wild situations, where it would have been absurd to complain that the hostess had not studied any large volume on the art of cookery, and had not a larder or cellar ample enough to turn such study to any great practical account. With the exception of a few such slight inconveniences, no traveller ever went on under a more continual sunshine of good for tune than Mr. C., according to his lively narrative. The "Green Island" seems to have arrayed itself in all its beauties to receive him, and the utmost politeness of its inhabitants met him at every stage. Nor did these gratifying circumstances fail to produce the due effect on the traveller, whose good-humour would appear to have been but very few times interrupted. This good-humour sparkles out in a continual series of light pleasantries; and though we would not harshly censure the gaiety which an extensive view of an unhappy nation did not repress, yet we cannot help thinking that a philanthropy of the most elevated kind would occasionally have been pensive, where Mr. C. is very sprightly, and that a refined love of justice would have been severe and indignant, in a few instances in which he is extremely tolerant.

Mr. C.'s intellectual qualifications are well adapted to that kind of travelling which the present volume exhibits. He does not survey a country with a view to form or illustrate moral or political theories, or to select the physical subjects of scientific investigation. It is not in the particular character of naturalist, virtuoso, antiquarian, or statesman, that he travels, nor exactly in the character of philosopher, but simply in that of a man of sense and taste, who wishes fairly to see and hear whatever is most deserving of attention, and to write a spirited description and narration of what he happens to observe. We certainly could have wished, on some occasions, a little more grave research, at the same time that we deprecate that pedantry which cannot make a remark without extending it into a dissertation. It is with a very ill will, we own, that we accompany a traveller, who regularly at every town he comes to, or at every old heap of stones near the road, plants himself in form to make a long speech. Mr. C. generally seizes with quickness and accuracy, the characteristic peculiarities of the people, and of local situations, while he passes from

place to place with a celerity which gives us the idea of scampering.

In the preface, and in several other parts of the book, he takes pains to apprise the reader, that none of his observations on the state of Ireland are to be construed as referring to political questions, or as intimating any kind of opinion on the causes of the late melancholy events in that country. Probably this is a well-judged forbearance, in a work like the present. But we earnestly wish that some liberal Englishman, who has been long conversant with mankind and with the speculations relating to their interests, who is equally free from superstitious veneration for old practices and from a rage for novelty and hazardous experiments, who is pure from the infection of party interest, and dares to arraign indifferently any party or every party at the bar of absolute justice, would traverse Ireland expressly with a view to form a comprehensive estimate of the moral and political condition and wants of the people; and then present to the public the assemblage of facts, together with the observations which he had been most prompted to make, while those facts were before him.

The first chapter narrates the journey from London, (as it should seem) to the entrance of the bay of Dublin, and it makes us perfectly acquainted with the dispositions of the traveller. Our readers never met with a more gay and animated gentleman in their lives. He never lets himself be long disconcerted by untoward circumstances. If for a moment his indignation is excited by "those detestable corrupt harpies called custom-house officers," he almost immediately forgets them. And even the pangs of sympathy, which he sometimes feels, do not become troublesome to the reader, by producing long sentimental declamations. The tragical objects which occasionally interrupt the course of his pleasantries, do not in the least haunt him afterwards. Though decorously serious, or at least demure, in the house of mourning, he can laugh, dance, and sing, as soon as he has quitted it.

This first chapter is marked by almost all the characteristics which distinguish Mr. C.'s manner of writing travels. The descriptions are quick, clear, and lively. He marks so well the prominent circumstances of each situation or society, that he really makes his reader his companion; and this we deem very high praise. At the same time we are disposed to complain, that he rather too often introduces from his memory, at the suggestion of some very slight association of thought, stories which might quite as well have been put in any other part of the book, or in no part of it. These may sometimes be curious in themselves, like the circumstance of Mr. Bolton's walk at Paris, (p. 6.) and might do very well to keep up the chat

with his associates in the coach; but the reader of a costly book of travels will not be so patient. He wants information strictly relating to the place which the traveller has thought it worth while to visit and describe, and can find miscellaneous anecdotes at any time, in any old volume of a magazine. We might complain too, that our author's lavish eulogiums of all the people of rank that happen to be civil to him, have sometimes made us a little splenetic. We certainly are pleased with his good fortune in meeting so luckily with my Lady Tuite, &c. &c. ; and with his pathetic gratitude for slices of broiled mutton (especially as it was Welch mutton), most seasonably given him when he was nearly famished in the packet; but when we are told he made on the instant a solemn vow, that all his readers should be informed of this most rare bounty, we cannot but wish his conscience had permitted him to break it. We have a better opinion of Mr. C., than to think that if Pat M'Cann, or Judith M'Nabb, or some such responsible personage, had divided the little stock of provisions with him, he would not have been *grateful*; but we greatly doubt whether he would have been so *eloquent*.

Now and then we meet with matters so trivial, that we are sorry a man of sense should have condescended to record them; for instance, the story about the boots, page 24. Nothing can tend more effectually to bring the writing of travels into contempt, than to occupy splendid quarto pages with incidents, which a company of louts at a pot-house must be reduced to a very great scarcity of subjects, before any of them would think it worth while to mention. Our author is so determined from the outset, to have something *funny*, every few pages at least, that he will pick up the slightest facts or the slenderest witticisms for that purpose, rather than go soberly on his journey. About every mile post he stops to laugh, and insists that his readers shall join him, whether they can or not. Sometimes indeed, we readily perform our part of this ceremony; as when he mentions, page 31, that "the secretary of a celebrated English agricultural society, received orders from its committee, to procure several copies of Mr. and Miss Edgeworth's Essay on Irish Bulls, upon the first appearance of that admirable book, for the use of the members in their labours for improving the breed of cattle."

After escaping from what he calls oddly enough, "that summation of human misery, a cabin after a short voyage," he reaches Dublin, and frisks round a considerable part of the city before dinner, admiring, as every stranger will admire, several of the streets and squares, which are allowed to be among the noblest in Europe. His extensive previous travels enabled him to form a comparative judgement with great ad-

vantage. But these proud exhibitions of wealth and taste cease to please a humane traveller, as soon as he beholds the hideous contrast between them, and the dwellings and the entire condition of the poor. It is melancholy to see in the immediate neighbourhood of all this splendour, the ample proofs how little the prosperous and powerful part of mankind care for the miserable. We do not pretend to believe that the resources of the rich, and the power of the state, could banish poverty, and the whole of its attendant and consequent evils, from a great city; but it is impossible to see such sinks of filth, such a multitude of wretched, ragged, and half-famished creatures, crowded into alleys and cellars, and such a prodigious number of mendicants, without pronouncing the severest condemnation on the idle and luxurious opulence, and the strange state policy, which can preserve, year after year, a cool indifference to all this misery. Our readers will participate both our pity and indignation, after they have read the following paragraphs.

‘As I have mentioned the nobler parts of this city, it is with no little degree of pain that I step from the sun-shine into the shade, to advert to the quarters of the poor, which I believe have no parallel in London, and demand the immediate attention of the Government, which has, or ought to have been, most powerfully excited by the labours of the Rev. James Whitelaw, M. R. I. A., which were laid before the public in 1798, since which, he assures me no steps have been taken to remove or assuage the misery he has depicted. The poorer parts of Dublin are pregnant with nuisances unusually destructive to health and comfort. In the ancient parts of this city, the streets are generally very narrow, and the back yards of the houses very confined. The greater number of these streets, with their numerous lanes and alleys, are tenanted by little shopkeepers, the labouring poor, and beggars crowded together to a degree painful and affecting to reflection. Mr. Whitelaw states in his admirable essay on the population of Dublin, that a single apartment in one of those truly wretched habitations lets [for] from one to two shillings per week, and to lighten this rent, one, two, three, and even four families, become joint-tenants; he also mentions, that a house in Braithwaite-street, some years since contained 108 souls; and that in July 1798, the entire side of a house four stories high, in School-house-lane, fell from its foundation into an adjoining yard, where it destroyed an entire dairy of cows; that he ascended the remaining ruin through the usual approach of shattered stairs, stench, and filth; that the floors had sunk on the side then unsupported, forming so many inclined planes; that he observed with astonishment, that the inhabitants, above thirty in number, who had escaped destruction by the circumstance of the wall falling outwards, had not deserted their apartments. In the course of his investigation he affords some truly shocking cases of extreme misery.

‘With respect to parochial schools, the same enlightened and humane author observes, that there are parishes the most opulent, which from their total neglect, or languid efforts, seem unconscious that poverty and igno-

rance have an existence within their pale. That one parish, conscious of its inability to form, unaided, any establishment, seems to have relinquished the idea in despair; whilst in three others, their utmost exertions are scarcely more than sufficient to supply a scanty salary to the master of a day-school, with clothing for a very limited number of children. That these, unprovided with food or lodging, must of course, after school hours, mingle with the idle, the profligate, and the profane; among whom unfortunately may be often numbered their own parents: that the utter inability of those neglected portions of the capital is visible in the wretched state of their school-houses, which are situated in the midst of an extremely compressed population, in narrow streets or filthy lanes, without any back yards. That in seven of the parochial schools, the complete separation of the sexes was neglected, and that no less than eight of them had no play ground, except a church-yard.' pp. 54—6.

We most cordially approve the terms of animated approbation, in which Mr. Carr speaks of this gentleman.

'For the noble purpose of affording to the eyes of the affluent and powerful, wretchedness the most abject and forlorn, of resuscitating slothfulness, of reclaiming depravity, of opening the hot-bed of insurrectional want and ignorance to the guardian eye of the police, and of aiding the revenue, he quitted his abode of affluence and happiness, and in the sultry summer months of 1798, unpatronized, unsolicited, attended only by assistants in his great scheme of mercy and benevolence, who were paid out of his own purse, unawed by the dread of contagion, and by the sights of woe that lay before him, as the faithful minister of his God under his protection, and as the ardent friend of the outcast of his kind, penetrated the dismal unheeded and unfrequented recesses of famine, disease, darkness, and despair. The result of his labours, characterized by judgment, perspicuity, and benevolence, have been submitted to the public; and if they have not been followed by the good which was their sole aim and object, they have at least endeared him, not only to his country, but to all who can feel and appreciate the extent and motive of his action. To men so constituted, and so disposed, the traveller turns with delight: they are objects more worthy of beholding, and more interesting, than the most graceful relics of the taste and genius of other ages.' pp. 57, 58.

The condition of the hack horses was inevitably one of the first circumstances revolting to humanity, which struck our author, on his arrival in Dublin. He consoles himself, however, in some degree, for the pain of commiseration, by remarks on the language employed by drivers to their horses, and by detecting the etymology of the words, "gee" and "whoa."

The activity of his excursions and researches, while in Dublin and its most beautiful environs, deserves the highest praise; and we are very much entertained by the collection of miscellaneous information and remark, in which he has given a spirited sketch of that city, and of the character of the Irish people. He enumerates various public institutions, and de-

scribes in detail many of the most distinguished buildings. Indeed we have repeatedly had occasion to wish these descriptions had been less minute. Mr. Carr's manner of describing, is as clear and as little tedious as that of any writer can be on these subjects, and we are certain, from our own recollections, of his general accuracy. But we are convinced that no formal description of the several parts and relations of a complex edifice will convey any thing like a distinct idea of the structure, except perhaps to that very small proportion of readers who are accustomed to the study or practice of architecture, or to those who having seen the object will not need the description. Several articles of information are given respecting the population of Dublin, estimated at 190,000, respecting the rate of exchange between Ireland and England, and respecting the state of the church establishment in Ireland, where there are fourteen hundred and thirty-five parishes without churches. One of the most gloomy subjects of our author's remarks is the mode of executing criminals. He shews that the contrivance used in Dublin ought to be adopted in preference to that employed in London, if, in spite of all that Beccaria and many other enlightened philanthropists and philosophers have advanced, a great nation *must* retain that sanguinary code of laws, in consequence of which so many wretches are annually hanged.—We give our author much credit for the exemplary patience with which he dwells on several subjects so little allied to gaiety. But nature will return ; and he closes and relieves the last dismal subject, by a very smart and ingenious criticism of an Irish boor on hanging. From very many things in the book before us, it appears the Irish nation are eminently distinguished from their neighbours by a certain humourous liveliness of fancy, which poverty, ignorance, and every species of misery, fail to extinguish or repress. Probably no other country in the world would have enabled our author to mingle, with the occasional dryness of statistical and commercial details, and with the descriptions of aggravated misery and vice, so many ludicrous anecdotes, and droll or witty expressions. Among the latter are several brilliant coruscations of the genius of Curran, the celebrated counsellor. One short anecdote we are tempted to transcribe, though not, like Mr. C., as a specimen of the influence of satire, nor because it is Irish, as the same thing might as easily have happened in any other legislative assembly.

‘ Not many years since, in the middle of one of the finest effusions of eloquence ever heard within the walls of the Irish House of Commons, every avenue of which was filled ; whilst the crowded assembly were listening in mute astonishment to the orator, the cork of a bottle of porter, which had been conveyed into the gallery, suddenly flew ; its sound im-

mediately withdrew the public attention, a titter ran round the room, and the speaker abruptly closed a most brilliant oration in chagrin, to find all the attention which his oratory had excited, dissolved by the ridiculous explosion of a little fermenting beer.' p. 102.

Perhaps we shall not be forgiven if we afford the reader no further specimens of Mr. Carr's new acquisitions to his jest book ; the following, we think are original ; we give them as specimens, without pledging ourselves for their claim to be laughed at.

' An Englishman was boasting to an Irishman that porter was *meat and drink*, and soon afterwards became very drunk, and returning home, fell into a ditch, where Pat discovered him ; and, after looking at him for some time, he exclaimed, " Arrah, my honey, you said it was meat and drink to you ; by my shoul ! it is a much better thing ; for it is *lodging and washing too* ! "

' A gentleman one day tried to puzzle a common bog cutter with the following question. " How far, my good man, is it from *Mullingar* to *Michaelmas* ? " — " As far," said the fellow, " as from *Whitsuntide* to the *ace of spades* ! "

Mr. Carr visited the beautiful scenes in the county of Wicklow, and we should have thought meanly of his taste, if he had adopted, in describing them, a language of less animated admiration. We should have required this language from a man the most parsimonious of strong epithets ; but from our author we have a special claim to emphatical terms superlatively magnified, when speaking of grand subjects, because he sometimes applies emphatical terms, especially the word *infinite*, to very little ones. We have hinted before that brilliant expressions are elicited from him with wonderful facility and copiousness, whenever he comes within the precincts or the apartments of an opulent villa. In page 200, he describes a visit to such a villa, the lady of which patronises a school of industry for girls. This school it seems is in its nature a losing concern, and costs her some inconsiderable sum every year. In the contemplation of this generosity, Mr. C. is so affected, that his thoughts are transported for *once* to the joys of heaven, as the unquestionable reversion awaiting such transcendent goodness. We were half inclined to take exception to this language, as somewhat too strong for the occasion ; but we stood corrected for this feeling, on reading the paragraphs immediately following, which describe a magnificent and most extravagantly expensive luxury in the appendages of this mansion. That after such a consumption of money, any small sum should have been reserved for a school of industry, and that amidst such a " voluptuous " paradise, there should have been any recollection of so humble a con-

cern, appeared to us an excess of bounty and condescension, which Mr. Carr's panegyric had too feebly applauded. But though the traveller's amiable propensity to celebrate good actions becomes peculiarly strong in the genial neighbourhood of rank and elegance, it would be unjust to deny that he is capable of discerning excellence in subordinate stations of life. A little earlier in his book he gives an example, which we will transcribe, and we cannot help it if any reader should deem this a specimen of much more rare and costly virtue; than that which we have joined the author in admiring.

‘ The following little anecdote will prove that magnanimity is also an inmate of an Irish cabin. During the march of a regiment, the Honourable Captain P——, who had the command of the artillery baggage, observing that one of the peasants, whose car and horse had been pressed for the regiment, did not drive as fast as he ought, went up to him and struck him; the poor fellow shrugged up his shoulders, and observed there was no occasion for a blow, and immediately quickened the pace of his animal. Some time afterwards, the artillery officer having been out shooting all the morning, entered a cabin for the purpose of resting himself, where he found the very peasant whom he had struck, at dinner with his wife and family: the man, who was very large and powerfully made, and whose abode was solitary, might have taken fatal revenge upon the officer, instead of which, immediately recognizing him, he chose the best potatoe out of his bowl, and presenting it to his guest, said, “ There your honour, oblige me by tasting a potatoe, and I hope it is a good one, but you should not have struck me, a blow is hard to bear.” pp. 150, 151.

By means of a wide diversity of narrative and anecdote, Mr. Carr furnishes a striking picture of the Irish character, as it appears in the lower ranks throughout the middle and southern parts of the country. His manner of exhibiting the national character, by means of a great assortment of well-chosen facts, and short conversations, gives a much more lively representation than any formal philosophic work, composed chiefly of general observations. At the same time, it will not be unjust to remark, that only a very small portion of toil and reflection is necessary for executing such a work. Writing travelling memoranda was a pleasant employment of many intervals and evenings, which would otherwise have been unoccupied and tedious; and, to form a volume, the author had not much more to do than revise these memoranda, and add certain extracts from old and new books, with a few calculations and general statements. The book is such an enumeration of particulars, and series of short sketches, as a philosopher would wish to obtain in order to deduce, by abstracting the essence of the whole mixture, a comprehensive character of the people and the country. It is like an irregular heap of materials



which the artist must melt together, in order to cast one complete and well proportioned figure.

It will be obvious to the readers of this volume, that the Irish people have a national character widely different from that of the English. And it will be the utmost want of candour, we think, to deny that they are equal to any nation on the earth, in point of both physical and intellectual capability. A liberal system of government, and a high state of mental cultivation, would make them the Athenians of the British empire. By what mystery of iniquity, or infatuation of policy, has it come to pass, that they have been doomed to unalterable ignorance, poverty, and misery, and reminded one age after another of their dependance on a protestant power, sometimes by disdainful neglect, and sometimes by the infliction of plagues. The temper of our traveller is totally the reverse of any thing like querulousness or faction; but he occasionally avows, both in sorrow and in anger, the irresistible impression made, by what he witnessed, on an honest, and we believe we may say generous mind. He clearly sees that the lower order of the people, whatever might be their disposition, have in the present state of things absolutely no power to redeem themselves from their deplorable degradation. Without some great, and as yet unattempted, and perhaps unprojected, plan for the relief of their pressing physical wants, they may remain another century in a situation, which a Christian and a philanthropist cannot contemplate without a grief approaching to horror. Their popery and their vice will be alleged against them; if the punishment is to be that they shall be left in that condition wherein they will inevitably continue popish and vicious still, their fate is indeed mournful; vengeance could hardly prompt a severer retribution. Mr. Carr approves of the Union, and faintly expresses his hope that great benefits may yet result from it; but plainly acknowledges that a very different system of practical administration must be adopted, before Ireland can have any material cause to be grateful for this important measure.

(To be continued.)

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Art. II. *The Principles of Surgery*, in 2 volumes, royal 4to. Vol. I. Of the Ordinary Duties of the Surgeon, with Reference to Wounds, Ulcers, and Fistulas; Aneurisms and Wounded Arteries, Fractures of the Limbs, and the Duties of the Military and Hospital Surgeon. pp. 674. Price 4*l.* 4*s.* 1801. Vol. II Part I. The Operation of Lithotomy and the Diseases of the Urethra. Part II. The Anatomy and Pathology of the Skull and Brain, &c. &c. pp. 840. By John Bell, Surgeon. 1806. Price 5*l.* 5*s.* Longman and Co. Cadell and Co.

ANY publication from the pen of this writer, must excite, in a very high degree, our regard and attention. Accu-

rate and unwearied in his investigations, he may safely claim, for the principles which he teaches, that respect which is seldom extended to the instructions of an individual, till they have been sanctioned by long and general experience. His inquiries have not been instituted merely for his own improvement and advantage, but expressly to furnish the student with just and rational ideas of that science, on the true knowledge to which, so frequently depends, the removal of the most distressing afflictions of human life.

In these interesting and excellent volumes the principles of surgery are not only laid down with judgement, but illustrated by appropriate histories and practical observations : hence the most useful precepts are deduced ; and are delivered with that impressive energy, which lessons so important demand from talents so eminent.

The exhortations contained in the preliminary discourse, on the education and duties of a surgeon, should be seriously perused by every student of surgery, that he might enter upon his profession deeply and indelibly impressed with a sense of the solemn duties which it incurs.

This useful discourse is followed by a history of the doctrines of adhesion. Here we soon recognised the features of a much valued old acquaintance, and discovered that the ground work of the present volume is laid in a former publication of Mr. Bell,—the Discourses on Wounds, which we have ever considered as one of the most valuable works on the subject. To give a systematic view of this discussion would be inconsistent with our plan ; we must content ourselves with placing before our readers, in a summary manner, and detached form, some of the more important and useful observations.

Skin adheres to skin, bone to bone, &c. but cartilage will not adhere. It does not inflame, ulcerate, nor generate new flesh ; or at least, but very slowly. A wound heals over cartilage ; but no union takes place with it.—Re-union should be attempted if the part hangs by the smallest portion of flesh. In deep muscular wounds, stitches should be used with the utmost caution ; regard being had to the proportion between the length and depth of the wound. The more complicate the case, the more eager should be the endeavour for re-union.—The needle not to be used in parts much lacerated or bruised, as in gun-shot wounds, except to support a flap, &c. Poultices not to be too long employed, lest they relax the parts unnecessarily, and protract the formation of matter. In injured limbs, deep seated abscesses to be sought for and opened early, by small but deep openings : the union of the sides of the cavities being obtained by the proper application of rollers and com-

presses. Diseased and actually detached pieces of bone to be removed as early as possible. Widely extended ulcers of the legs depend generally, it is supposed, on a diseased state of the fascia, which, says Mr. B., may be pared and clipped away, and with very good effect. In that dreadful malady, the hospital sore, he is convinced that no expedient without change of situation will realize the smallest relief.

The next discourse contains some important instructions on the application of bandages, to which succeed some excellent remarks on the nature of wounds in the arteries, and rules for the necessary operations. In these we are taught, that it is unnecessary in general to tie the lower end of the artery, in wounds of the palmar arch. No spurious aneurism formed of any of the coats of an artery can be produced by a wound of the artery. The pushing back the blood from such a sac into the artery is only imaginary. The wound of an artery is not healed except immediately after the infliction of the wound. In those cases where healing of the artery has been supposed to take place, the canal is in reality obliterated by the compression. Mr. Bell adduces some very ingenious and useful remarks, to prove that secondary hæmorrhage, after operation for aneurism, in general proceeds from ulceration of the artery, and that sometimes it is kept up by the inosculating arteries themselves.

We are much indebted to Mr. Bell, for the additional confidence which his observations teach us to place in the universal inosculations of the arteries. Not only may the iliac artery within the pelvis be obliterated, without the limb falling into gangrene, but, in Mr. Bell's opinion, the continuance of life in the extremities would be insured by the inosculation of the axillary and femoral through the *mammary* and *epigastric* arteries, even should the obliteration extend to the aorta itself.

Mr. Bell is very particular in his account of a tumour which he calls aneurism from anastomosis, arising from the enlargement of innumerable small vessels, increasing often from a trivial pimple-like speck, to a formidable disease. It is marked by a perpetual throbbing; grows slowly, but incontrollably, and is rather irritated than checked by compression. It has too often been called in the last stage of ulceration, "an incurable bleeding cancer!"

"This aneurism is a mere congeries of active vessels, which will not be cured by opening it; all attempts at obliterating them with caustics, after a simple incision, have proved unsuccessful, nor does the interrupting of particular vessels which lead to it affect the tumor; the whole group of vessels must be extirpated. In this aneurism by anastomosis, the rule is, 'not to cut into it, but to cut it out.'" p. 489.

The observations of Mr. Bell, on the nature and treatment of simple, compound, and gun-shot fractures, must be highly beneficial to the young surgeon, and especially deserve his attentive consideration.

Habituated to incessant diligence, and continually engaged in acquiring fresh accessions of knowledge, Mr. Bell evidently feels the strong support of a well-founded confidence; hence he delivers his sentiments in a tone and manner which declare his honest conviction of their importance, and also evince his own mental independence. "Questions of science," says Mr. B. "I hold it to be my privilege and undisputed right to discuss with unlimited freedom: having no master but my own diligence, I owe allegiance to none."

Thus far we not only approve but admire; aware, that from such free exercise of the intellectual energies, the most useful suggestions, and indeed the most noble discoveries, may arise. But farther than this we must be allowed to pause, before we offer our judgement. Too often have we seen that minds, thus strong in their acquirements, and thus confident in their strength, have been disposed to under-rate, and arrogantly condemn, all who have pursued a different course in their search for knowledge, or arrived at different results. They are hence in danger of uttering censures on the plans and practice of their professional brethren, which more correct information, and maturer judgement, must oblige them to recant.

How far these remarks are applicable to the following positions of Mr. Bell, in the preface to the second volume, we wish our readers to judge.

"Very rarely are the principles of science unfolded to the younger part of the profession: seldom is the surgeon sent abroad into the world, with that fullness of knowledge or maturity of judgment, which he might be taught to derive from a knowledge of anatomy. The present mode of teaching anatomy, tends little to excite this spirit of observation. Anatomy, far from being taught for so noble and useful a purpose, is taught as a task of the memory, and its applications, various and interesting as they must be, remain still problematical. Anatomy is not made interesting to the pupil as the basis of our reasoning on disease. He is taught to know the parts and remember their names, and then he is dismissed from the school. It were better the young surgeon had no conception of the forms of parts than such as must be corrected by sad experience; for the parts of the human body are presented on the table of the anatomist, not only in circumstances, but in forms, in which they can never at any after period appear to the surgeon. It were better the surgeon had no conception of a hernia, an aneurism, a hydrocele, than what he obtains from demonstrations of the peritonæum, the abdominal ring, or tunica vaginalis, or the humeral (*ferromal*) artery. The professed anatomist sits in his chair of dignity," &c. &c. Preface, *passim*.

These and numerous similar passages, we believe, will support the charge we now make against Mr. Bell, of libelling the present teachers of anatomy in this metropolis. An actual acquaintance with the medical and surgical schools in London, enables the writer of this article to aver, that the reverse of all that Mr. Bell here asserts is the fact. It is the constant practice of the teacher to point out to the pupil, the difference between the subject of examination in its natural and prepared state: and to teach this more plainly, and to imprint on his mind more fully the natural state and situation of parts, every opportunity is adopted for dissection by the pupil himself. To furnish his mind with as correct ideas as possible of the difference between sound and morbid parts, every opportunity is taken of recurring to morbid anatomy: and these opportunities arising but seldom, the deficiency is supplied by the best remaining expedient, preparations of morbid parts. The eagerness with which our teachers of anatomy endeavour to perform this part of their duty, may be estimated by viewing the highly valuable museums of Windmill-street, of the teachers of anatomy at St. Thomas's and Guy's, at St. Bartholomew's, and at the London Hospital. Indeed, to refute this charge, it would perhaps be sufficient to refer to the private museum, and mode of instruction, of any anatomical teacher in London.

That anatomical knowledge, sufficient to supply the pupil with accurate information, relative to the difference between the natural structure and the diseased state of the various parts, is not always acquired, we acknowledge and lament. This arises, however, not from neglect in the teacher, but from a most pernicious and prevalent notion of the pupil, that the anatomical instruction which one or two courses of lectures may afford, will qualify him to enter on the practice of surgery. To have combated this notion, and to have urged upon the student the necessity of long and assiduous attention to this part of his studies, would, in all probability, have been highly beneficial; whilst an attack, so unwarranted, on the anatomical teachers, may serve to diminish the confidence of the pupils, but can answer no good nor fair intention. Justice alone has impelled us to make these observations; nor should we exceed its mildest dictates, were we to extend them by a reprobation of the uncandid and indiscriminate censures, which are heaped on the hospital surgeon. We acknowledge, however, that in most instances Mr. B's censures are justly applied, though unduly expressed. We are therefore disposed to believe, that in the present case he may have directed his attack against some other school of medicine; the charge then should have been particular and explicit.

The second volume is divided into two parts, the first of which is chiefly devoted to the consideration of the important operation of lithotomy. This part commences with accurate and well-adapted descriptions, and most appropriate engravings, of the several parts concerned. These are followed by historical, biographical and critical sketches, of the most famous lithotomists, and of their respective peculiarities. At the first glance these may appear to be unnecessarily long, but they are exceedingly interesting, and convey much important information. They are followed by a regular and explicit scheme of directions for duly performing this operation. For the operation of Celsus, performed by the apparatus minor, or as it is termed, the operation of the gripe, Mr. Bell avows a predilection in juvenile cases; and he expresses in very strong terms, his horror of the "cruel" and "violent" operation by the gorget. p. 41.

Of the various ways of performing the lateral operation, introduced by our great Cheselden, Mr. Bell declares himself very forcibly in favour of the knife. But on this part of the work it is unnecessary to enlarge; our duty, however, enjoins us strongly to recommend it to the attentive consideration of the profession. The succeeding section is composed of excellent practical and historical observations on the passing of the catheter, the puncturing of the bladder, &c. &c.

The second part of this volume, consisting of more than six hundred pages, contains the anatomy and pathology of the skull; with observations on the structure, and on the diseases of the brain, on apoplexy, palsy, hydrocephalus, phrensy, the various species of fractures of the skull, and the operation of the trepan. The doctrines here taught are illustrated by numerous cases from Morgagni, Wepfer, Valsalva, Bonetus, and many of the older surgeons and anatomists. Several instances of bad practice are also selected from the works of Hill, O'Hallaran, and Potts, and commented upon with a considerable degree of freedom. We are obliged to admit, that this part of the work appears to be unnecessarily swelled, by the numerous and closely detailed cases of those surgeons, who practised before surgery could well be considered as a science. Many of these, however, are highly interesting, and usefully elucidate the subject, while they display the author's laudable diligence and research. Among the anecdotes which are intended rather to enliven the work, than to instruct the student, is the following:

"A young Russian nobleman, of the name of Buterline was, in a skirmish with the Tartars, wounded so cruelly, that a portion of the scalp, skull, and all was carried away by the stroke of a sabre. The surgeon having killed a dog, cut out a portion of his skull, corresponding

with that which in this nobleman had been cut off with the sabre, nitched it into the wound, and achieved a perfect cure. The nobleman, exulting in this miraculous operation, told it to his friends, and his friends told it to the priests, and the priests told it to the Archbishop of Moscow, and the Archbishop of Moscow put him under the ban of the church, from which he was driven forth for having this fragment of a bestial body united with his, and banished from the assemblies of the faithful, all over the Russian empire, so long as the said piece of dog's skull remained united and joined into the head of a christian man !" Vol. II. p. 332.

The offending part was afterwards removed, and the sentence of excommunication revoked.

It is with real pleasure and confidence, that we deliver our opinion on the general merit of this profound and elegant work: it is a publication of the greatest utility and importance; the author's own practical observations and directions form a treasure which every surgeon should possess. At the same time we cannot approve the asperity of censure, which Mr. Bell is ever ready to adopt against the reprehensible opinions and practice of others. Ignorance, negligence, or cruelty in the surgeon, can scarcely be too severely reprobated; but that deficiency of information, which is more dependant on the general state and gradual progress of the science, than on personal neglect and incompetency, deserves not to be treated with the same severity. We are no enemies to the freedom of inquiry and discussion, nor do we wish, by any means, to exempt the most established systems, or the most celebrated men, from examination. But we do not think that the cause of truth gains any thing by the subsidiary adoption of ridicule, acrimony, or appeals to the passions. Bold, accurate, and diligent investigation, with energetic and luminous argument, are the legitimate modes of defending it; and we think that the conclusions every reader must draw from the detection of abuses, would be quite as impressive, and quite as honourable to Mr. B., as the most eloquent philippic he has uttered against them. It often happens, that reflecting men withdraw their attention from the object at which severe censures are directed, and animadvert on the boldness and vehemence of the accuser.

We cannot dismiss this work without noticing the engravings which adorn it. They are accurately and often elegantly copied after drawings by the author, and certainly are very serviceable in elucidating the descriptions; but whether, from a certain feebleness of design, or the negligence of the engraver, they have a disagreeable indistinctness which, we think would render them nearly unintelligible, to a person who is ignorant of the parts they represent. We vehemently suspect, that such a person would mistake the drawing of a skull, (p. 447, fig. 2.) for a map of the moon, and that of a gan-

grenous abscess in the brain, (fig. 1.) for a figured diaper night-cap. The same mistiness of appearance pervades nearly all the plates, and materially obscures the effect of distance, prominence, and proportion. The vignette in the several title-pages is an honourable exception to this remark. It is engraved by Neagle, from Mr. Bell's design; it is drawn with great truth and anatomical science, and is finished with uncommon delicacy and expression.

We understand that Mr. B. is engaged on the subject of inguinal and femoral hernia; we shall be glad to announce his observations on that branch of the science, as a valuable accession to the medical library.

Art. III. *Sermons on Education, on Reflection, on the Greatness of God in the Works of Nature, and in the Government of the World; on Charity, and on various other Topics*; from the German of the Rev. George Joachim Zollikofer, Minister of the Reformed Congregation at Leipsick. By the Rev. W. Tooke, F.R.S. 8vo. pp. 607. 608. Price 11. 1s. Longman and Co. 1806.

TO the civil liberty which Britain enjoys, we owe, in a great measure, our high superiority in commerce and in arms. Nor are we less indebted to our free constitution for literary and religious advantages. The conscience of man, the religious and moral sense, never display their full force, their delicate touch, but in the air of freedom. Where inquiry is pursued without restraint, and the result of conviction professed without fear and acted upon without penalty, religious truth is elicited in the collision of opposite parties, and the sentiments which are of greatest importance to man, are placed in the broadest day, and in the most commanding forms. We might then have concluded, from the reason of the thing, that if "souls are ripened in our northern clime," we can be under no necessity of importing from foreign shores, the doctrines or discourses of religion, which will be found indigenous in high maturity and perfection, where the mind exults in all the vigour of liberty. How has it happened, then, that the declamation of the French preacher so long obtained an undeserved, though not an undisputed preference, over the superior sense, more natural eloquence, and purer theology, of the English divines? Or why, since that illusion has been dispelled, has the German theology been obtruded on our countrymen? It appears that Kotzebue had not enough of intrinsic merit to secure a permanent reign on the British stage, and we pronounce, without hesitation, that Zollikofer, or his preaching, has no claims to preference in our pulpits. Out of these sixty-four discourses,



it would be difficult to select the tythe which possesses any important merit; and the degree of encouragement which four preceding volumes have obtained, must be traced to some other attraction, than his accuracy in developing, or his ability in enforcing, the principles of revelation.

The first volume contains six sermons on education, five on reflection, eight on the greatness of God in the works of nature and providence, ten on charity, and two on the equality of mankind.

In the first discourse, Mr. Z. fairly warns his hearers, that he shall speak of education without reference to religion, and he faithfully keeps his word; yet, in our judgement, education only belongs to the pulpit, when considered as the formation of an immortal creature for his sacred duties in this life, in order to the attainment of his highest and eternal destiny. Many of the observations, however, have real merit, and may be safely recommended to instructors, though unfit for the pulpit.

It is thought, says the preacher very justly,

“That any answer is good enough to the question of a child or a youth. The imposing a palpable falsehood on them is a matter of no consideration, provided they are reduced to silence by it. We console ourselves with thinking, that in time they will learn to understand the matter more truly of themselves. But this expectation is extremely fallacious. First impressions always last the longest, whether they be in conformity with truth, or mislead us into error. And even if a man in riper years, find out his mistake, yet must he be ever on his guard lest it slip into his ideas and apprehensions, and deceive him again. Give a child, for example, the false idea, that thunder and lightning are the effects and tokens of divine displeasure, and that they are sent to terrify and to punish the inhabitants of the earth. How deep will this opinion settle itself in his mind! How difficult will it be for him even in a maturer period of life, to take what he has so long considered as an evident proof of divine indignation, for the effect of supreme wisdom and benignity! And even if the youth or the man dismiss that error and adopt this truth, yet how often will the impression, which still remains, from the first mode of representation, unconsciously lead him to false conclusions, or overwhelm him with consternation and terror!”

In pp. 32—3, Mr. Z. rejects one inferior motive to substitute another.

“But, thirdly, be not satisfied with teaching them to act from reason, as rational creatures; but teach them to act upon the best and noblest principles, and in pure and beneficent views. Beware of setting only their ambition in motion, and of inciting them to application and duty from no other motive than the idea of the judgment that others pass on them, and the good or bad opinion of them they shall cause them to entertain. If once you allow this appetite to become the predominant passion, they are lost to real virtue and to real happiness. For the greater part, the most exalted of the virtues must be practised in secret and without any witness; and he that is only happy in the favourable judgment of mankind, can promise himself but few days perfectly cheerful and pleasant. No, he alone

is virtuous, who, independent on the judgment and opinion of mankind is actuated by an efficacious propensity to whatever is right and good; and he alone can be happy, who can be content with the rectitude of his heart, and the approbation of his conscience."

Neither the applause of others, nor our own self-gratulation, should be the excitement to virtue, if we would not deceive ourselves with the counterfeit, instead of the jewel. To obey, imitate, please, and honour, the first and best of beings, should be the grand motive of every virtuous temper and action; and when this is neglected, as in these discourses, it is of small comparative importance what other inducement is substituted. Personal happiness, in all its forms, is indeed providentially constituted the necessary reward of virtue; but in making it the final object of virtue, we subvert the means, and fail of the end.

The sermons on reflection are so vague, declamatory, and void of Christian doctrine, and in many respects so contradictory to it, that they will not bear reflection. Whole pages of bombastic declamation, adorned with notes of admiration at the end of every sentence, so fatigued our eyes, that we could not refuse to sympathize with the ears, which were fated to listen to the exuberant Zollikofer. The doctrinal system, as far as it appears, demands our entire reprobation. Man's accountability, divine justice, the revelation of mercy through Jesus Christ, are constantly denied or evaded; God is all love and clemency; man is good here, and sure to be happy hereafter. But when the divine occasionally recollects Christianity, and approaches its doctrines, he discovers an ability to place them in a strong light.

"To conclude, my pious hearers, the renovation and embellishment of the face of the earth, the resuscitation of the life of nature, is a glorious type of the future renovation and perfection of the human race, of the general resurrection of the dead to the superior life. Yes, Christians, when on some bright vernal day, I perceive all things springing from the earth, rising into light, budding, opening into bloom, pushing upwards; when I behold that, which was apparently dead and corrupted, now revived, arrayed in fresh pomp, inspired with new vigour, and rejoicing in its existence: my imagination immediately transports me to that grand and solemn scene which christianity bids us expect at the end of the world; then I figure to myself the final, glorious triumph over all that is called death and corruption; then I hear the Son of the Father, who is the resurrection and the life, the lord and judge of men, calling to the dead; lo, they leave their clay-cold beds and arise from their tombs; lo, the sea and the deeps, the air and the earth give up the spoils of man committed to them; lo, my brethren, my sisters burst the bonds of death and of corruption; behold them all reanimated and transformed, all immortal, endowed with superior powers, restored in the most perfect state of human nature. What a scene

of most astonishing revolutions and transformations! What diversity of life and enjoyment of life, of thoughts never yet conceived, and emotions never yet imagined! What a harvest from the sowing of all ages, of all the thousands of years that have elapsed since the first to the last of mortals! What a glorious unravelment of all that appears to us now mysterious and incomprehensible in the ways of providence and the fortunes of mankind! And this I then expect with the firmer faith, as all that I see before me, leaves me no room to doubt the inexhaustible vital energy of God and his continual superintendence over all his creatures; as I here so distinctly perceive, how glorious the Almighty is, in his care to preserve, to renew, to transmute, to transform, and reinstate all things, even the least and the meanest, and to conduct them higher from step to step and to bring them nearer to perfection. And in this belief, in this expectation, I no longer shudder at the thoughts of the grave, am ready, without repining, to commit my clay-formed body to its parent earth, and in the mean time gladden myself with the idea, that it will hereafter as assuredly proceed forth of it, reanimated and glorified, as assuredly as the Almighty, who cloaths the spring and raises the caterpillar into a winged insect, suffers none of his creatures to perish, and leaves nothing, that is capable of life, under the dominion of death."—pp. 264-5.

"Never, my devout audience, never does man betray more weakness, never is he in greater jeopardy of falling into the grossest errors, never is he guilty of more ridiculous vanity, of more culpable perverseness, than when he makes his thoughts, his judgments, his views, his procedure a standard for the thoughts, the judgments, the views, the procedure of the Almighty, the Eternal and Infinite, the supremely perfect mind. And how often, notwithstanding, is he guilty of this folly! How frequently does he not endure the Supreme Being with his limitations, his weaknesses, his passions!

These sentiments are just and important, and should be retained by the reader, as an antidote to the general tendency of these discourses, which is to prefer human reasonings to "the lively oracles of God." The exclamation in the last sentence adopts the negative according to the French idiom; that immediately preceding, and several which follow, very properly omit it, according to the English.

The text seems prefixed to each of these sermons only as a bow to established custom; for after it is once mentioned, no farther notice is taken, of its phraseology, connection, or import. Indeed, it frequently has so little to do with the discourse to which it is tacked, that, if we cannot compliment the preacher on the choice, we must praise his prudence in keeping it completely out of sight. In the same spirit, M. Z. carefully abstains from disfiguring his pages with quotations from the Sacred Books, or depreciating the dignity of man, his favourite idol, by any appeal to the tribunal of revelation, lest it should be suspected that divine authority were paramount to human opinion. Indeed, so completely is the *ignis fatuus* of mock eloquence substituted for the vital glow of

Christian doctrine, and human speculations are so proudly exalted to the exclusion of the authoritative discoveries of divine revelation, that we were compelled to recollect the censure which a living writer has so forcibly expressed, and which we recommend to the attention of those who are charmed with the sentiment and genius of these Sermons. "It will be worth while, the next time you open one of these works, to observe how far you may read without meeting with an idea of such a nature, or so expressed, as could not have been, unless Jesus Christ had come into the world. Observe too, how often you meet a cordially reverential allusion, or reference, in explicit form, to the Gospel. About as often, I suppose, as a traveller in some parts of Africa or Arabia, comes to a spot of green vegetation in the desert. You might have read much without being apprised that there is such a dispensation in existence: and you might have diligently read, without at all discovering its nature or importance, or that the writers, when alluding to it, admitted any high importance to be connected with it. You would only have conjectured it to be a scheme of opinions and discipline, which had appeared in its day, as many others had appeared, and left us, as the rest have left us, to follow our speculations our own way."\*

(To be continued.)

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Art. IV. *Barrow's Voyage to Cochin China, &c.* (Concluded from p. 824.)

HAVING noticed the remarks which Mr. Barrow has laid before us, relative to the Brazils, we shall pass over his account of Batavia and Java, which, however interesting, is not particularly new, and attend him to a kingdom, concerning which geographers have acquired but little information. 'Till some time after the Christian æra, Cochin China formed an integral part of the extensive empire, from which it derives its name. It is said to contain full twenty millions of inhabitants, and from three to four hundred thousand square miles. In the year 1774, a conspiracy was formed by three brothers, a merchant, a general, and a priest, who succeeded in killing the enervated monarch, and driving the royal family from the throne. A French missionary, of the name of Adran, faithful to the royal house, secured the escape of the queen, and her eldest son. This prince, after a series of adventures, similar to those of our second Charles, was, like him, reinstated on the throne of his ancestors, which he seems far more worthy to fill. Under the instructions of the mis-

\* Foster's Essay.

sionary, with whom he visited Europe, he has employed the science and tactics of the west with so much effect against his rebel subjects, that—

‘ He has not only been able, in the course of ten or twelve years, to recover the whole of his lawful possessions, but has added to them the kingdom of *Tung-quin*, which anciently belonged to the kings of Cochin China. It is said that he has even demanded from the emperor of China the cession of the large island of *Hai-nan*, not so much for the sake of enlarging the extent of his dominions, as of leaving behind him the fame of having restored to Cochin China its ancient domains, till the accomplishment of which he is said to have made a vow to *Tien*, never to sit down in the quiet enjoyment of his conquests.’

In consideration of the assistance he derived and expected from the French government, his Cochin Chinese majesty concluded a treaty with the unfortunate Louis, in which he stipulated to furnish stores and provisions for a French fleet, to allow the residence of French consuls in any part of the coast, to permit the felling of timber and building of ships, to suffer the French king to levy 14,000 men for offensive war any where in the East, and to supply 60,000 in case of foreign invasion; the port and territory of Turon was ceded to the French in perpetuity.

Happily, perhaps, for our eastern commerce and power, the French revolution prevented the execution of this treaty. It would seem, notwithstanding his respect for the English, whose ships are admitted into his ports duty free, that *Caung-shung* retains a strong bias in favour of the French: and, in connection with that active and intriguing nation, what might not be effected by a prince, who, in the midst of his struggles to regain the rights of his ancestors, found means to raise and equip 1200 armed vessels! He is now about fifty years of age, eminent for his ability in the arts of war and legislation, and commanding no less reverence by his conciliating manners, than by his despotic authority. His army amounts to 113,000 men; and his naval establishment, including artificers, to nearly 140,000.

Mr. B.'s speculations on the commercial advantages which might be derived from an intimate connection with Cochin China, are interesting and plausible. He thinks it would enable us to meet the balance of trade which China now maintains against this country, by our own manufactures, instead of the present annual drain of specie to the amount of half a million. Our commodities would be exchanged for articles of Cochin Chinese production, and these might be resold with great advantage in the China market.

'The forests of Cochin China produce, for instance, a variety of scented woods, as the rose-wood, eagle-wood, and sandal-wood, all of which are highly acceptable in the China market, and bear most extravagant prices. The Cochin Chinese cinnamon, though of a coarse grain and a strong pungent flavour, is preferred by the Chinese to that of Ceylon. It is said to be a species of cassia, and not of the *laurus*. For rice, there is a never-failing demand in the populous city of Canton, and sugar and pepper are equally acceptable, all of which are most abundantly produced in the fertile valleys of Cochin China. The price of sugar at Turon was about three dollars for 133lb., of pepper six or eight dollars for the same quantity, and of rice only half a dollar. To these productions may be added the *arécá* nut, cardamoms, ginger, and other spices; swallow's nests, which are collected in great abundance, on the large cluster of islands running parallel with the coast, and known in the charts by the name of the *Paracels*; the *Bichos do Mar*, or sea-snakes, more properly sea-slugs, and usually called *trepan* in commercial language, which, with shark's fins, *molluscs* or sea-blubbers, and other marine productions of a gelatinous quality, whether *mal* or vegetable, are at all times in demand by the Chinese. It furnishes besides, many other valuable products, as gum-lac, camboge, indigo, elephant's teeth, cotton, and raw silk; and there seemed to be no want in the country of gold, silver, and copper. The hilts of the officers' swords, and the clasps of their belts, were generally made of silver; but we frequently observed them of solid gold. It is said, indeed, that a very rich gold mine has lately been discovered near *Hué*, the northern capital. Silver is brought to market in bars, about five inches long, in value about eleven Spanish dollars.' p. 341.

Mr. B. warmly recommends the peninsula of Turon as a naval station; he considers it as another Gibraltar, and as capable of uniting the advantages of a noble harbour and a dock-yard, to those of an impregnable fortress. Lying exactly in the course of our China ships, a warlike establishment at this place might prove essentially serviceable or pernicious to that trade, from which alone, in his opinion, the Company derives any profit. Here they are merchants; in Hindostan they are sovereigns. We doubt not the ability, nor the readiness, of the Directors, to investigate the propriety of Mr. B.'s suggestions, and the means of enforcing them. In different parts of his work, he seems to anticipate a time when China and South America will be considered as the sheet anchor of our commerce. The China trade is of national importance, inasmuch as it employs at present about 20,000 tons of shipping directly from England, and nearly 3000 seamen: it takes off a very considerable quantity of our woollen manufactures, and brings into the exchequer an annual revenue of about three millions sterling.

Mr. B.'s pretensions to new or extensive information concerning Cochin China, are wisely modest; he had no opportunity of penetrating into the country, and of course his per-

sonal observations are confined to the coast. The reception of the embassy was respectful and obliging, but by no means unrestrained or familiar. They saw shows and heard music, but could not intrude into the privacies of domestic life. When, therefore, Mr. B. speaks contemptuously of the beauty and the virtue of the ladies, we are compelled to admire his boldness more than his gallantry. We doubt whether he saw one woman of rank, and suspect that he never reached the honour of an introduction to a single toast of Cochin China. The sea-ports of that country, any more than of this, are not likely to afford a fair specimen of the state of society to the casual glance of a foreigner.

The following extract presents a comparison of the inhabitants of this country, with their neighbours the Chinese:—

‘The dress of the Cochin Chinese has undergone not only an alteration, but a very considerable abridgment. They wear neither thick shoes, nor quilted stockings, nor clumsy sattin boots, nor petticoats stuffed with wadding; but always go bare-legged, and generally bare-footed. Their long black hair, like that of Malays, is usually twisted into a knot, and fixed on the crown of the head. This, indeed, is the ancient mode in which the Chinese wore their hair, until the Tartars, on the conquest of the country, compelled them to submit to the ignominy of shaving the whole head, except a little lock of hair behind.—The Cochin Chinese are, like the French, always gay, and for ever talking: the Chinese are always grave, and affect to be thinking; the former are open and familiar, the latter close and reserved. A Chinese would consider it as disgraceful to commit any affair of importance to a woman. Women, in the estimation of the Cochin Chinese, are best suited for, and are accordingly entrusted with, the chief concerns of the family. The Chinese code of politeness forbids a woman to talk, unless by way of reply; to laugh beyond a smile; to sing, unless desired; and as to dancing, she labours under a physical restriction, which makes this kind of movement impossible. In Cochin China the women are quite as gay and unrestrained as the men.’ p. 302.

It is not for nothing that the women of Cochin China enjoy these privileges. All the drudgeries of life are the price by which they are purchased; for to the women (of the lower order at least) are allotted the labours of agriculture, and the manufacture of earthen-ware, as well as spinning, dyeing, and making up cotton for the family. They also buy and sell, manage the boats, and assist in building, or repairing, their mud-walled cottages. Even in our own country, among the lower orders, wherever the women obtain much respect and deference, it is generally at the expense of additional labour and anxiety. The idle recluses of a Persian haram, and the managing drudges of a Cochin Chinese hut, gratify respectively the love of ease, and the love of power; but these are dearly purchased, one by perpetual confinement, the other by perpetual fatigue,

It implies, indeed, a high degree of civilization, for the females, in any country, to enjoy the privileges and honours of the men, as well as an exemption from their toils. On the contrary, human nature is never so completely degraded, as where the women are completely enslaved: where their charms fail to inspire tenderness, and their usefulness to procure respect.

The spoken language of the Cochín Chinese, though on the same principle with that of China, is so much changed from the original, as to be nearly, if not wholly, unintelligible to a Chinese; Mr. B. furnishes a comparative list of words in the two languages; the written character is precisely the same. If bishop Adran, however, as we are told, has translated the *Encyclopedie* into this language, it must be far more pliant, copious, and attainable by foreigners, than Mr. Barrow has elsewhere represented it.

On the whole, this country seems poor, though fertile and possessing great natural resources. Governed by a prince of distinguished ability, it may for a time aspire to eminence; but as he is evidently before his day, and unable to animate his subjects with his own spirit, it is likely that he will not be long survived by the glory of his reign.

The Journal of an expedition into the interior of southern Africa forms an appendix to this volume, which is honestly confessed to have little relation with the voyage to Cochín China. It should have been printed so as to admit of being bound up with the author's travels in Africa, to which it properly belongs. The tour, however, was not performed by Mr. B. but by Messrs. Truter and Somerville, who were appointed by government to search for some tribes, possessing a sufficient number of horned cattle, to alleviate the scarcity which prevailed at the Cape. They penetrated as far as the twenty-sixth parallel of S. latitude. On the banks of the Kourmanna river, these travellers found the city of *Leetakoo*, which is represented as the capital of the nation of the *Booshuanas*.

'The town of *Leetakoo*, according to the direction and the distance travelled by the expedition, from the Roggeveld, is situated in latitude, 26° 30' south, and longitude 27° east. A river which, from the width of the channel, must occasionally be of considerable size, runs through the midst of it. The town, in its circumference, was estimated to be fully as large as Cape Town, including all the gardens of Table Valley; but from the irregularity of the streets, and the lowness of the buildings, it was impossible to ascertain, with any degree of accuracy, the number of houses: it was concluded, however, that they could not be less than two, nor more than three thousand, all nearly of the same size and construction, and differing in nothing from that of the chief, except that his was a little larger than the others. The whole population, including men, women, and children, they considered to be from ten to fifteen thousand persons.' p. 391



The construction of these huts, is commodious and uniform; the inhabitants are in every respect, superior to the Hottentots; comparatively cleanly, social, handsome, ingenious, they rather excite, than gratify, our curiosity concerning the interior of Africa. They do not depend wholly on their flocks and herds, but also employ themselves in tillage. Their religious notions appear to be indistinct and inefficient; and if they perform any rites, they are intended, not to honour the persecutions, but to deprecate the hostility, of some invisible power. The *Barroloos*, a tribe still farther north, are described as expert, not only in agriculture, but even in smelting of ores, in carving, and architecture. But king Mooliahaban did not choose that our travellers should extend their researches any farther. At one place, south of Leetakoo, they ascended a mountain, in which the perturbation and loss of polarity in the magnet, strongly indicated the existence of iron: but they could not discover any specimens containing this metal in its native state.

Are we gravely to believe the tale of the Greek, who employed the Bible given him by the missionary Kicherer, to fabricate a new religion, of which he was to be the heresiarch? Of a similar complexion is the story related, p. p. 412-13.

Where Mr. B. condescends to give a lecture to missionaries, he must allow us to remind him, that he is, most correctly, a *sutor ultra crepidam*. He may be skilled in other sciences, but certainly theology is not his forte. To him religion appears as a distant object in a mist; of its nicer beauties and relations he seems totally ignorant, and of its magnitude and bearings, as a grand whole, he forms most erroneous conceptions. He does not inform us what has moved his ire against the respectable Society for Missions to Africa and the East; nor do we profess to be in the secret; but it is easy to see how eagerly he embraces, or invents, an opportunity of traducing their character and conduct. For this purpose he compares them with the Moravians, who have a mission in South Africa; and considering Messrs. Kicherer and Edwards as acting under the auspices of the obnoxious society, he studiously depreciates their labours, and misrepresents their success. When, therefore, he strives to paint Mr. Kicherer as a silly enthusiast, by ridiculing some tale which he sent home in his reports to the society, he exposes, not only his bigotry, but his ignorance; as he evidently does not know to whom the reports were addressed. Mr. K. has no connection with the Society for Missions to Africa and the East, but was sent out by a body totally distinct, the Missionary Society in London. Mr. B. is full of his praises on the Moravian missionaries: they will not rejoice in his good opinion, since he explicitly distinguishes them from *Gospel*

missionaries, and applauds them on the same system of gratuitous reasoning which infidels and heterodox sectaries have always been eager to maintain. He would have us believe that civilization is absolutely necessary to prepare for a reception of the Gospel, urging the impossibility of savages comprehending the abstruse mysteries of the Christian creed. On the contrary, there are no mysteries in that creed, which a Hottentot cannot comprehend as well as Mr. Barrow: what it is most essential for a sinner in every tribe and climate to know, it is very easy for him to understand. Is it credible that Mr. B. should censure the preaching of Scripture doctrine, as surpassing the intellect, and uninteresting to the feelings, of a Hottentot, in the same breath which acknowledges, "that one of the African converts delivered a very able discourse on regeneration!" One such fact, as Mr. B. here records, will be a stronger argument, with every judicious unprejudiced mind, than all his conjectures, and doubts, and declamations. But those who are acquainted with the success of the missions in Greenland and North America; or who have heard any particulars concerning the Hottentot converts who visited this country, will require no confirmation of the opinion they must have formed. And, in fact, after the express declarations, and uniform tenor, of Revelation, we demand very little experience to convince us, that it is adapted to the comprehension of the weak and illiterate, and that even a way-faring man needs not err therein. In Mr. Barrow's condemnation of the slave trade, and of Darwin's contemptible and borrowed theory of spontaneous generation, we cordially acquiesce.

With regard to this volume in general, the reader is already in possession of our opinion. Considering its deficiency in point of novelty, we think three guineas and a half a high price, notwithstanding all its elegance. The style is lively, but careless; unauthorised words, and involved sentences, are frequently to be met with. The aquatinta plates, twenty in number, are very beautiful and highly interesting; they are coloured in exact imitation of drawings. The subjects, however, are rather curious than important, and we could sacrifice several, for the acquisition of one good map.

On the whole, we feel indebted to Mr. Barrow for the pleasure he has afforded us, and the information he has collected; reflecting also on the propriety of rendering the present work a fit companion to his more important publications, we are disposed to forgive the heavy tax which he has levied on our purses.

*Art. V. Expository Discourses on the book of Genesis, interspersed with Practical Reflections.* By Andrew Fuller, 2 vols. 8vo. pp. 324. 277. Price 10s. bds. Burditt, 1806.

**C**OMMENTATORS on the sacred writings may be divided into the critical, the speculative, and the practical. It is scarcely necessary to say which is the most valuable class, for it must occur to every one that disquisitions on the meaning of words, and on the doctrines which they imply, are no further useful, than as they direct the Christian in his journey through this life, and prepare him for a better. It is to be lamented that this subservient relation of learning and reasoning should ever have been forgotten; and that among the defenders, and expounders of divine revelation, should be found men, who overlooked their personal concern in the message of reconciliation, and were apparently more intent on ascertaining its authenticity and explaining its meaning, than on securing or recommending an interest in its benefits. Mr. Fuller ranges with a very different class; and though we could have welcomed a more frequent recurrence to the explanations which history and philology have furnished, we are gratified to meet with an exposition, which applies the records of scripture so immediately to the circumstances of the reader, and wherein every prudential and religious admonition maintains and expresses a distinct reference to the doctrines of redemption.

These discourses are short, and fifty eight in number; the author selects a paragraph of convenient length, and furnishes a concise exposition of its leading circumstances, accompanied with a few practical reflections, and occasionally with a useful criticism. The paragraphs are not inserted at length, but referred to by the initial and final verses. Much originality of critical remark must not be expected, nor must the reader be surprized if he often meet with a trite and obvious reflection; but, we will venture to promise him, much more frequently, a nanly, judicious, and useful train of observation, expressed in simple and vigorous language.

The following application of Gen. vi. 11. to modern times, we conceive to be just and important.

From the influence of corruption in producing violence, and bringing on the deluge, we may see the importance of pure religion, and those who adhere to it, to the well-being of society. They are the preserving principle, the salt of the earth; and when they are banished, or in any way become extinct, the consequences will be soon felt. While the sons of God were

kept together, and continued faithful, God would not destroy the world for their sakes; but when reduced to a single family, he would, as in the case of Lot, take that away, and destroy the rest. The late convulsions in a neighbouring nation may, I apprehend, be easily traced to this cause: all their violence originated in the corruption of the true religion. About one hundred and thirty years ago the law which protected the reformation in that country was repealed; and almost all the religious people were either murdered or banished. The consequence was, as might have been expected, the great body of the nation, princes, priests and people, sunk into infidelity. The protestant religion, while it continued, was the salt of the state; but when banished, and superstition had nothing left to counteract it, things soon hastened to their crisis. Popery, aided by a despotic civil government, brought forth infidelity, and the child as soon as it grew up to maturity murdered its parents. If the principal part of religious people in this or any other country were driven away, the rest would soon become infidels, and practical atheists; and what every order and degree of men would have to expect from the prevalence of these principles, there is no want of examples to inform them. pp. 85—86.

The remarks on Abraham's proposal to Lot, Gen. xiii. 8, 9, are remarkably pertinent.

Mr. Fuller's hypothesis respecting the object proposed by the builders of Babel, is we believe original; we recollect to have seen it some time since in a periodical work,\* to which Mr. F. contributed. The conjecture here maintained, is that a *universal monarchy* was the object proposed, and that Nimrod was probably the chief promoter of this project. The point is argued with much force and ability: the whole of this discussion is well worthy of attention.

The statement, pp. 132, 133, of the nature of justifying faith, bears the hand of a master; it displays very considerable acuteness in distinguishing, and precision in defining differences. Yet, we doubt whether families in general possess enough penetration, and exert enough attention, duly to comprehend it. Part of this passage we transcribe. (Gen. xv. 4, 6.)

Much is made of this passage by the apostle Paul, in establishing the doctrine of justification by faith; and much has been said by others, as to the meaning of both him and Moses. One set of expositors, considering it as extremely evident that by faith is here meant *the act of believing*, contend for this as our justifying righteousness. Faith, in their account, seems to be imputed to us for righteousness by a kind of gracious compromise, in which God accepts of an imperfect, instead of a perfect obedience. Another set of expositors, jealous for the honour of free grace, and of the righteousness of Christ, contend that the faith of Abram is here to be taken *objectively*, for the righteousness of Christ believed in. To me it appears that both these expositions are forced. To establish the doctrine of justification by the righteousness of Christ, it is not necessary to maintain that the faith of Abram means Christ in whom he believed. Nor can this be

\* Biblical Magazine, 1803.

maintained : for it is manifestly the same thing, in the account of the apostle Paul, as *believing*, which is very distinct from the object believed in. The truth appears to be this : It is faith, or believing, that is counted for righteousness ; not however as a righteous act, or on account of any inherent virtue contained in it, but *in respect of Christ, on whose righteousness it terminates*. pp. 182-3.

Several succeeding pages develope and explain this statement with much perspicuity and address.—After treating on Esau's *profaneness* (Heb. xii. 15. 17.) in despising his title to the blessings of the covenant, Mr. F. remarks, (Gen. xxv. 29-34.)

The spirit of his language was, ' I cannot live upon promises : give me something to eat and drink ; for to-morrow I die.' Such is the spirit of unbelief in every age ; and thus it is that poor deluded souls continue to despise things distant and heavenly, and prefer to them the momentary gratifications of flesh and sense.

From the whole we may perceive in this case a doctrine which runs through the scriptures, namely, that while the salvation of those that are saved is altogether of grace, the destruction of those that are lost will be found to be of themselves. From what is recorded of Jacob he certainly had nothing to boast of ; neither had Esau any thing to complain of. He lost the blessing ; but not without having first despised it. p. 309.

The following passage is another proof of Mr. F.'s laudable reference to doctrines in the course of his exposition. Gen. xxxi. 4-13.

Let us pause, and observe with attention this important passage. *I am the God of Bethel !* Such words could never have been uttered by a created angel ; nor does the appearing in the form of an angel, or messenger, accord with the scripture account of God the Father : it must therefore have been the Son of God, whose frequent appearances to the patriarchs afforded a prelude to his incarnation. Paul, speaking of Christ in his preincarnate character, says, that *being in the form of God*, he thought it not robbery to be equal with God. But to what does the apostle refer ? When or where had he appeared equal with God ? In such instances as these, no doubt, wherein he constantly spake of himself, and was spoken to by his servants, *as God* ; and in a manner which evinces that he accounted it *no usurpation* of that which did not belong to him. Vol. II. p. 43.

One whole discourse (the 30th) is devoted to the 22d chapter of Genesis, in which the triumph of faith over the feelings of human nature is so affectingly recorded. In this chapter the author deviates from his usual practice of expounding verse by verse, and divides his subject in the form of a sermon. The reader may form a truer estimate of Mr. Fuller's talents from this discourse than perhaps from any other part of the book ; he will recognize in it a peculiar skill in investigating the parts of his subject, placing them all in a bold light, and tracing out their relations to each other, and their reference to distant and neglected objects.

The history of Joseph occupies more than half the second volume. It was natural for Mr. F. to enter on this narrative with 'some dismay;' a narrative so interesting, that it shames every attempt at paraphrase, and which has been amplified by so many eminent writers, though on the whole it gains so little by amplification. For our own part, we were by no means surprised at finding from Mr. Fuller an exposition, often original, and usually acute, impressive, and pathetic. For this we were prepared by having observed in his writings, not merely a peculiar cast of thought, but such indications of ingenuous sensibility, as (to the shame of metaphysics) are rarely met with among those who reason with force and accuracy. But we must curtail our quotations, and refer the reader to the work itself, for a copious and nourishing repast. We would direct him particularly to the remarks, p. 220, in which the prudence of Joseph, and the dangers of pre-eminence, are well illustrated, to pp. 225-6 for Jacob's interview with Pharaoh, and to p. 228, for a vindication of Joseph's political proceedings. The more affecting passages cannot fail to be distinguished.

The conclusion of this exposition is highly forcible and argumentative; from which we select our final extract.

None can deny the fact, that men are what they ought not to be : but how they came to be so, cannot be told. To say, as many do, that the stock is good, but that it gets corrupt in rearing, is to reason in a manner, that no one would have the face to do in any other case. If a tree were found, which in every climate, every age, every soil, and under every kind of cultivation, brought forth the fruits of death, nobody would hesitate to pronounce it of a *poisonous nature*. Such is the account given us by revelation, and this book informs us how it became so. It is true, it does not answer curious questions on this awful subject. It traces the origin of evil as far as sobriety, and humility would wish to enquire. It states the fact, that God hath *made man upright*, and that he *hath sought out many inventions* : but there it leaves it.

If the doctrine of the fall, as narrated in this book, be admitted, that of salvation by free grace, through the atonement of Christ, will follow of course. I do not say that redemption by Christ could be inferred from the fall itself : but being revealed in the same sacred book, we cannot believe the one without feeling the necessity of the other.—

Finally : Look at the antipathy which is every where to be seen between the righteous and the wicked, between them that fear God and them that fear him not. All the narratives which have passed under our review, as those of Cain and Abel, Enoch and his contemporaries, Isaac and Ishmael, Jacob and Esau, are pictures of originals which the world continues in every age to exhibit. But this book traces this antipathy to its source ; and gives us reason to expect its continuance till Satan and his cause shall be bruised under our feet. pp. 270-272.

After our remarks during the course of this article, any further opinion must be superfluous. We freely recommend the work as likely to be very acceptable for the service of families, and for assisting the meditation of every attentive reader. Yet we find it necessary to add, that a family expositor is not exactly the office for which Mr. Fuller's talents have designed him. His powers are accustomed to expand with a vigour, which must be necessarily cramped by the scanty limits and servile regularity of an exposition. He is more successful when his freedom from such restraints enables him to explore widely, to examine minutely, and to contend in open ground with the oppositions of enmity and error. On this account we conceive that his labours would have been better devoted to a treatise, a series of essays, or a volume of sermons.

We have expressed our regret that Mr. F. has availed himself so little of critical illustrations; it is not necessary, in a lecture, to detail the researches of the learned, but it may be proper to adopt their results; and to an undue neglect of these helps we ascribe some difficulties and embarrassments in this exposition.

The style is nervous and accurate; but too often awkward, and antiquated. The frequency of quaint expressions, and particularly the occasional instances of grotesque familiarity in describing the transactions of the infant world, are faults which would be severely censured in a work of less merit.

Mr. F.'s reputation as a writer is already established, especially by his publications on the moral tendency of Socinian tenets, and on the absurdities of Deism. He is, therefore, the more entitled to respect, for thus presenting the public with a work, which is likely, much rather to extend his usefulness, than to increase his celebrity.

Art. VI. *Home, a Poem.* Foolscep 8vo. pp. 150. Price 5s. Blackwood, Edinburgh. Longman and Co. London. 1806.

TO every man living, if he be not utterly forlorn of feeling—a *Cain* both in heart and life—there is one spot of earth more dear than all the world beside; that spot is *Home*. And whether it be the place of his nativity, or his residence, the scene of his fondest regret, enjoyment, or hope, thither, whenever he thinks of lasting and innocent happiness below, his spirit will turn with ineffable desire and emotion. Domestic delights have often been the themes of verse; and as no pleasures are more generally endearing, so no strains have been more welcome to the young and the old, the grave and the gay, than those in which the charms of home have been

duly celebrated. Goldsmith is, perhaps, the most popular of British poets: and why? Because in his compositions, few as they are in number, and brief in extent, are found more family pictures, drawn from the life, than we meet with in the works of any other writer,—except Cowper, whose exquisite skill in delineating the peace and the comforts of Home, in alliance with the most cherished affections of the heart, has shed a grace over his severe and solemn pages, which renders them grateful even to the giddy and the profane.

A fairer flower never grew in the fields of poesy, than that which our author has transplanted to ornament the entrance of his "*Home*."

"O quid solutis est beatius curis!

"Cum mens onus reponit, ac peregrino

"Labore fessi venimus larem ad nostrum,

"Desideratoque acquiescimus lecto. *Catull.*

It would be as easy to embrace a rainbow as to translate these lovely lines; they are not to be touched in our language.

The present writer, however he may suffer in comparison with others, is warmly sensible to the endearments of domestic life, and he celebrates them, with much pathos and fancy, and with considerable splendour of versification. His work is divided into three parts; but we shall not trace their contents, for the plan is desultory, and defective in that harmonious arrangement, and gradual developement, which seduce and sharpen curiosity, while the interest deepens, and the subject brightens, till the whole is unveiled in full beauty and proportion. We shall, therefore, only offer a few extracts and remarks.

Once I beheld,—how dear to memory's eye  
Nature's wild scenes *improved by novelty*!—  
The vernal tempest Arran's summits hide,  
Move, sternly-low'ring, o'er the troubled Clyde,  
Deepen the gloom of Cowal's hills of heath,  
And wave his terrors over green Roseneath,  
From Leven's laughing vale each charm *exile*,  
And pour his wrath on many a trembling isle.

Yet one fair islet scorn'd his fierce career,—  
Her fields unshadowed and her fountains clear.  
*As if his radiant shield some angel cast*  
*O'er her young foliage, swept the tempest past.*  
Safe from the gusts that ravaged hill and dale,  
The waves rough-rolling, and the arrowy hail,  
She smiled in loveliness, and on her breast  
The storm-chased sunbeams found a place of rest.

Bright shone that isle amid the flashing foam,  
But brighter, lovelier far, to me is Home.



The second line of this quotation is inexcusably prosaic: the word *exile*, in the eighth, is falsely accented for the sake of rhyme: and the brilliant simile, which we have marked in italics, is obscured by an elision so constrained, that, in our judgement, it amounts to a defect in grammar: otherwise the passage is truly picturesque and poetical. The tale of Edwin and Agnes, in the second part, though rather too long and languid, possesses considerable merit. We copy the following lines from the ship-wrecked Edwin's soliloquy, for the sake of the fifth couplet, in which we find an example of an art, little understood among modern poets—that of rendering a *general* image *particular*, by the introduction of some happy incident or circumstance connected with it.

“ Oh happy Ignorance ! Perhaps even now,  
Her lips again repeat our plighted vow.  
That seat is hers, beneath the beechen grove,  
Where first she heard, nor scorned, my timid love.  
Still I behold her, as she sat reclin'd,  
Her dark locks waving in the western wind ;  
Light-stealing blushes wander o'er her cheek,  
And her bright eyes a thousand meanings speak :  
Her cheek, that rose-bud turning from the gale,  
Her eyes, the bright-blue sky of Annandale.—  
Heavens, what soul-melting radiance in them shone,  
As soft she sighed, ‘ Thine, Edwin, thine alone !’

Here two hacknied compliments to ladies' cheeks and eyes, are exquisitely improved by “ the rose-bud,”—“ *turning from the gale*,”—and the sky being “ the bright blue sky,” not of any where or every where, but of “ *Annandale*,” which instantly opens a new and interesting scene to the imagination. The Holy Scriptures, shining in every page with “ light from Heaven,” abound in this lively and beautiful mode of amplification. Of living poets, Grahame and Walter Scott employ it most frequently, and sometimes with great effect. In the same soliloquy, and immediately below, we were vexed to stumble over a shockingly false accent.

“ Ah, must I still, by Fortune's frowns harass'd,” &c.

In the third part, the author describes generally the joys of Home, and, if we rightly understand him, of his own Home in particular; for we gather from sundry intimations, that he once forsook the abode of tranquillity and “ explored the fields of war,” but long since returned to his “ Home,” and his “ Emma ;” of whom he speaks with warm conjugal affection, in several sweet passages. As *this* kind of love is rarely found in poetry, we shall, in a closing extract, shew how our author has succeeded on so amiable and uncommon a theme. Describing

turn to his "Home," after a reluctant temporary absence,  
s,

But that fair form?—Her view delight restores;  
My heart describes her and my soul adores.  
'Tis she, in every evil, faithful proved;  
'Tis she, than health, life, liberty, more loved:  
And thou, sweet child, whom many a tie endears,  
Source of a thousand hopes, a thousand fears,  
Where art thou? Why not to my bosom prest?  
Oh, come in smiles, and give my soul its rest.  
See, lightly darting, o'er the green she flies,—  
Health on her cheeks, and pleasure in her eyes;  
Breaks through the thicket, o'er the low fence springs,  
And round me, shouting with delight, she clings.  
Adieu the pangs of absence, hence alarms;  
I hold my heart's best treasure in my arms.  
Sickness or Pain! Do they our Home invade,  
As erst their Sire polluted Eden's shade?—  
No mercenary stranger loiters near,  
Bribed to cold kindness, taught to drop the tear  
That never held communion with the heart:  
The hand of Love performs each tender part;  
The pillow smoothes, the draught, the cordial brings,  
And steals from Anguish, unaware, his stings.  
The sigh scarce-form'd, her watchful glance describes,  
Th' unspoken wish is open to her eyes;  
And all the virtues, that in happier hours  
We praised, but coldly praised,—half-hid their pow'rs,—  
Now with the charms and port of angels move,  
And boundless admiration join to love."

The smaller poems subjoined are not without merit; there is a spirit in some of the stanzas, which reminds us of the unrivalled lyre of Montgomery.\*

It will be perceived that we have read this volume with no desire to censure. We could have particularized more faults, but we could also have pointed out more beauties in it. The versification is very unequal, and the descriptions are frequently too diffuse and indistinct: but the merits of the poem so far overbalance its defects, that we shall not say another word of the latter, and we advise our readers to look for the former themselves.

\* Ecl. Rev. Vol. II. p. 373.

Art. VII. *Elements of intellectual Philosophy, or an analysis of the powers of the human understanding; tending to ascertain the principles of a Rational Logic.* By R. E. Scott, A. M. Professor of moral philosophy in the University, and King's College, of Aberdeen. 8vo. pp. 491. Price 9s. Constable & Co. Edinburgh. Cadell & Co. London. 1805.

THE title of this interesting volume, at once conducts the attention of the reader to those margins of human knowledge, in which truth and error appear to intersect each other like the creeks and headlands of the ocean and the shore; among these our author has made an extensive circuit, and upon some bold and projecting point of land, he now erects his observatory, and determines the limits and relations of those inlets and promontories which he surveys. He has been under the necessity of walking by the glimmerings of mental twilight, upon those distant confines, which but few have presumed to tread; and from which, fewer still have been able to accomplish a retreat, with credit to themselves, or advantage to mankind.

In these obscure regions, it is not to be expected that our author should have met with no difficulties, or fallen into no mistakes. Error, more or less, inseparably attends the works and inquiries of man; so that the utmost that we should expect from the efforts of genius, is that they cast new light on some obscure department of science, though it may be connected with those imperfections which are unavoidable in our present state of being.

In the volume before us, we have found much which it gives us pleasure to commend; and we have found a few articles, which with deference to the intelligent author, we deem reprehensible. We shall endeavour to take a short, but impartial survey of both, commencing with some of those positions, which we deem dubious or incorrect.

‘It is worthy of remark on this subject, (says Mr. S., when speaking of the faculty of consciousness, and the use of terms by metaphorical analogy), that in our own language, as well as in most of the languages of Europe, almost all the terms applied to the mental faculties, are of Latin origin; as, for example, *judgment, memory, conception, abstraction, imagination, &c.* A very few only, such as would necessarily occur in the language of a rude people, as for example, *thinking, willing, seeing, hearing, &c.* are of Saxon or Gothic original. This illustrates the progress of the human mind, in what relates to consciousness; and traces the origin of intellectual philosophy in the less civilized parts of Europe, to the first introduction of the Latin language.’ p. 29.

These expressions seem to convey an idea that knowledge depends upon language, which we can only view as a vehicle of communication. Language, at best, can be but the expression of thought, and necessarily pre-supposes the existence of that which it communicates. The origin of intellectual philosophy, even in the less civilized parts of Europe, must be traced to a higher source than the first introduction of the Latin tongue. Many qualities and things might be assigned, which *must* before have been the subject of mutual discourse, but whose Teutonic names have been for various reasons superseded by Latin synonymes.

Mr. S. makes the following remark, p. 46. "That sensation and perception, are different faculties, may be inferred from this circumstance in particular, that though generally, they are not constantly conjoined; so that there may be sensation without perception, and perception without sensation." On this position, we also have our doubts. For were it admitted in all its force, we should be at a loss to know that such *sensations* as are unaccompanied with *perception*, have really any existence, when perception is presumed to be suspended. And in nearly the same manner must the case appear, if we invert the order, and presume *perception* to exist where all *sensation* is totally excluded. In both cases we shall be obliged to admit the actual existence of the fact, while we deny the only evidence, by which in either case we can ascertain its certainty. On the whole, it therefore appears evident, that though we admit *sensation* and *perception* to be two distinct faculties of the soul, which discover some peculiarities that cannot be of common application, yet they are so far connected by some secret, but indissoluble ties, that their separation is impossible.

Professor Scott observes, p. 70, that "A person who had been all his life shut up in a chamber with a single window, would naturally conceive that window to be essential to his sight, instead of being the cause of his very limited view." In this assertion Mr. S., has not expressed himself with that perspicuity which is so visible in many of his pages, though his design, even in this instance, is more happy than his selection. He intends, by this illustration, to prove that our bodily organs "rather limit and circumscribe the intellectual faculty, than become essential to its operation." We ought not, however, to forget, that it is *not the window, but the boundaries* by which it is circumscribed, that are the real cause of limitation.

In speaking of the influence of association on our various judgements, Mr. Scott in page 199 has the following passage.

“Nothing, it was conceived, can act or be acted upon, but when and where it is present. And yet, when we come to examine the matter strictly, we no more understand how bodies act upon one another when they are in contact, than when at a distance; and there are not only many intellectual phenomena, but also many material phenomena, such as those of the various attractions, which appear to be produced by the mutual action of bodies at a distance from one another; so that this association, though so universally prevalent, is to be accounted a mere prejudice or vulgar error.”

At a conclusion so abrupt and decisive, we cannot but testify our surprize; and this surprize is still heightened by a consideration of those reasons which have conducted our author to it. It is to be accounted a mere prejudice or vulgar error, because we know not how bodies act upon one another when in contact, and because they gravitate towards each other, and are influenced by an attraction, while at a distance, which we cannot comprehend! That gravitation, whatever it may be, must be ranked among the mysteries of nature, will hardly admit of a moment's doubt; and to this truth, Mr. Scott has more than assented in p. 355. How then can we make our appeal to *that*, of which we are totally ignorant, and presume upon it, as a sufficient foundation to counteract a principle, which, if once destroyed, must leave us involved in something nearly allied to a contradiction? Between the *presence* and *absence* of body, there can be no medium, and if the former may be dispensed with, while the latter may produce those effects which we have been accustomed to ascribe to that which is now removed, it will perhaps be difficult to say, why bodies may not act, that have no existence. For whether the cause of any given effect be *perfectly absent*, or *perfectly destroyed*, it must sustain nearly the same relation to the effect produced; in both cases, there must be an effect which has no contact with its cause, though we admit both cause and effect to be material. That material causes are capable of communicating their influence or impulses through imperceptible mediums, as in the case of attraction, we have little reason to disbelieve; but our inadequacy of comprehension does not reach the case. A body that is purely material, can emit nothing, and can extend no impelling or attractive influence, but what must partake of its common nature. And consequently, as nothing can communicate what it has not, in those cases where bodies apparently act where they are not, the effect must be, in justice, ascribed to that influence which the body sends forth, and not to the body considered in itself. This influence or impulse, must therefore be present, and it is this that must

immediately produce the visible effect. If any given body can act where it is not, we see no reason why an impulse or influence may not act where it is not also; and consequently, why this impulse or influence may not be absent in that very moment in which it is presumed to be present. The reason that is good in one case, is certainly good in all; and if so, that influence or body which can act where it is not, must be both present and absent at the same time, which seems to be a plain contradiction.

Again, in p. 202, Mr. Scott says, that "it but too frequently happens, that men of rank and fortune, become habitually vicious, from the mere influence of casual association, and the false shame, of avowing themselves the friends of virtue." To this also we must in part object. Association may tend to perpetuate vice, but could never become the *cause* of it, because there was a period when vice existed, and these casual associations did not. Were we, as many contend, to admit this principle in its full extent, we must allow that casual association might account for the introduction of moral evil, and all the effects produced by it. But though our author has expressed himself rather unguardedly in the above passage, we have no reason to suppose that the inference we have drawn forms any article of his theological creed.

Finally, Mr. Scott has observed, p. 226, that to suppose our conception of things "to be a test of their possibility, so that what we can distinctly conceive, we may conclude to be possible, is a very singular error." That this is, in reality, a very singular error, appears to us rather questionable. Every thing, without doubt, must be possible, that is not impossible; and how we can *distinctly conceive that* to be possible, which in itself is impossible, seems something more than problematical. Many things may most unquestionably be possible, of which we can form no conception, but we cannot conceive the possibility of that which is impossible, because we must in this case establish a contradiction in our own minds. We cannot distinctly conceive the existence of any thing which implies a contradiction; and every thing which involves no contradiction, must be possible to that Power which is omnipotent. From *abstract possibility*, Mr. S. has appealed to fact, and, because men form false conceptions of existing facts, he concludes that some *distinct conceptions* must be false in abstract possibility.

These, and similar propositions, which are scattered through Mr. Scott's pages, we deem reprehensible, since they conduct the mind to conclusions that appear ultimately erroneous. And if, from these conclusions, we invert the order of our thoughts, and retrace them to their primary principles, we

obtain an indubitable assurance that such principles must be wrong. But from defects and blemishes, we turn to some of those intrinsic excellences which this volume possesses ; and after giving the general outline of the work, little more will be necessary, than to present the reader with a few extracts, which will supersede the necessity of much animadversion.

Mr. Scott's treatise is divided into eight chapters, and these are again sub-divided into various sections ; the whole work is finally completed by an appendix, which treats of mathematical reasoning, and of the induction of physical and metaphysical science.

In conducting this analysis, Mr. Scott proposes,

‘ To adopt the following arrangement : 1st. To treat of consciousness, or that faculty or mode of human thought, by which the various powers of our minds are made known to us. 2d. Sensation, or the faculty by which we experience pleasing or painful effects from various objects through the medium of the senses. 3d. Perception, the faculty by which we are informed of the properties of external objects, in consequence of the impressions they make on the organs of sense. 4th. Abstraction, the faculty by which we analyse objects of consciousness, sensation, or perception, &c. and contemplate their various properties apart from each other. 5th. Association, or combination, the faculty by which we connect together these objects, according to various relations, essential or accidental, so that they are suggested to us, the one by the other. 6th. Conception, the faculty by which we represent to our minds the objects of any of our other faculties, variously modified. 7th. Memory, the faculty by which the mind has a knowledge of what it had formerly perceived, felt, or thought ; and, 8th. Reason, the faculty by which we are made acquainted with abstract or necessary truth ; and enabled to discover the essential relations of things.’

In pursuing this plan, our author adopts, for the most part, the main principles of Dr. Reid's system ; and, in imitation of that illustrious philosopher, he has defined, in his introduction, the various terms which designate his chapters ; he is entitled to public approbation for that marked precision, with which he has in general introduced his definitions. We say *in general*, for the distinction which he has made between *perception* and *conception*, should perhaps be excepted, “ Perception,” (says Mr. Scott,) “ is the faculty by which we are informed of the properties of external objects, in consequence of the impressions they make on the organs of sense.” “ Conception,” he observes “ is the faculty by which we represent to our minds, *the objects of any of our other faculties* variously modified.”

The term *faculty*, which so frequently recurs through the whole work, is certainly used sometimes in a sense, which

in itself is liable to misconception ; but this is judiciously obviated in the following explanatory note. " The terms *faculty*, *operation*, or *power of the mind*, have long been employed, to denote the various phenomena of human thought. It ought, however, carefully to be remembered, that by the various faculties of the human mind, we do not mean any separate and independent energies, which may be supposed to unite in forming the mind itself, but merely different modes of action, of the same thinking principle." Adopting then the term *faculty* as synonymous with a *mode of action* of the same thinking principle, we are satisfied with its use, in cases where we should otherwise have found some occasion to object.

The ambiguity which seems almost inseparable from all complex terms, is certainly one, perhaps the primary, source of error. And to this cause, we may probably attribute many of those unmeaning disputes which have distracted the world, hardly affording it the stinted recompense of amusement, or imparting one ray of light, to guide the inquiring mind through encircling obscurity.

In taking a survey of the various theories which have been adopted, Mr. Scott's comprehensive mind has been expanded to the utmost extent ; and he seems to have made himself completely master of the history and principles of the various systems which have disputed the throne of metaphysics. In many cases he has justly exposed the absurdities of those opinions, on which so much ingenuity has been exerted to degrade the mental powers ; and we feel no hesitation in acknowledging, that he has applied his remedies with a masterly hand. On these points the reader will form some conception from the following extract, from the third chapter, which treats on the evidence of the senses.

" The most obvious objection to this doctrine, of the immediate and irresistible belief which accompanies perception, arises from the opinion so often inculcated by philosophers, of the fallacy of the senses. Almost all the ancient philosophical sects, Atomists, Academics, Peripatetics, and Sceptics, strenuously espoused this opinion, and illustrated it by many common-place arguments ; such as the crooked appearance of a stick in the water ; objects being magnified, and their distance mistaken in a fog ; the Sun and Moon appearing but a few inches in diameter, while they are really thousands of miles ; a square tower being taken for a round one ; and so forth. These, and many similar appearances, they thought were sufficiently accounted for, by ascribing them to the fallacy of the senses, which thus served like the substantial forms, and occult qualities, as a decent cover for their ignorance. Descartes, and most of the modern metaphysicians, have joined in the same complaint of the fallacy of the senses ; a doctrine which was very suitable to that



system, which represented the perfection of philosophy as consisting in doubt.

‘ When we consider that the active part of mankind, in all ages, from the beginning of the world, have rested their most important concerns upon the testimony of sense, it will be very difficult to reconcile their conduct with this so generally received opinion of the fallacy of the senses. It must be acknowledged, that our senses are limited and imperfect, liable to injury and misapplication; but this they have in common with our memory, our judgment, and all our other faculties; and, in many important objects of knowledge it will be found that we have no other legitimate sources of information. The fact is, that in many of those instances, which we call deceptions of sense, the error is not in the information which the senses give us, but in the judgment or conclusion which we deduce from their evidence. Thus, if I mistake the picture of a cube, or of a sphere, delineated upon a plane surface, for these solid bodies themselves, the error is not in the eye; for it has fulfilled its office, by giving me information of the form, colour, apparent magnitude, &c. of the object perceived: but when I deduce from these perceptions, that the object perceived is a solid, and not a plane, I am guilty of a piece of false reasoning, so that, in fact, the fallacy here is not in the senses, but in the conclusions of reason. But what places the evidence of the senses in the most convincing light, is that it is by their means alone, that we are able to detect this fallacy. In the case just mentioned, we might reason for ever, without being able to determine whether we saw a plane or a solid body; but we can at once settle the question, by going so near as to see its appearance more distinctly, or yet more certainly by the help of the sense of touch, whose proper province it is to perceive the dimension of solidity.

‘ The same reasonings may be applied to other instances which are ascribed to the fallacy of sense. In fact, therefore, the source of error in these cases is in the faculty of reason, which is much more liable to mistake, than the senses are. In the most important concerns of mankind, as in trials for life and death, the evidence of sense, that is, of eye and ear witnesses of veracity, is admitted by the judge, as the proper ground of his decision. But the *reasonings* of a counsel are fully weighed and scrutinized, and admitted with much limitation; and if, as Dr. Reid remarks, a sceptical counsel should plead that we ought not to put so much faith in our senses as to deprive men of their lives and fortunes upon their testimony, such an argument would be rejected with disdain. It is therefore stronger than any kind of reasoning, except demonstration; and those sceptical philosophers who have substituted the conclusions of their own hypothetical systems, in the room of the evidence of sense, have been guilty of a complete *paralogism*, or an admission of the less evident, in room of the more evident.’ pp. 98--102.

The reasoning advanced in the above extract, we hesitate not to say, is clear, comprehensive, and decisive. It enters into the essence of the question, and meets the objection manfully, without having recourse to stratagem or evasion. Such reasoning, probably, the reader will concur with us in saying, imparts conviction to the mind, while it dispels the

vapours, which false philosophy has been so industrious in raising.

Nor must the reader imagine, that the work itself contains but a few solitary instances of such specimens as we have given. On the contrary, acuteness in various degrees is conspicuous in every page.

In his chapter on Abstraction, Mr. Scott has the following passage.

‘ Had we possessed no such faculty as abstraction, it is evident that all our knowledge would have been limited to an acquaintance with individual beings, and individual facts. But the very essence of science consists in generalizing, and reducing to a few classes, or general principles, the multitude of individual things, which every branch of human knowledge embraces. Hence, without abstraction, science could have had no existence; and the knowledge of man would have been, like that of the lower animals, in which no traces of this faculty are discernible, circumscribed to an acquaintance with those objects and events in nature with which he was connected by a regard to his own preservation and well being.’ p. 106.

On such passages it is almost needless to make any comment. The sentiments are strong and convincing; they assert the dignity of human nature, and must find a mirror in every enlightened breast. Of their truth we cannot possibly doubt; and the instant that we admit them, our views are carried to the full assurance, that an immaterial principle must exist within us, in which alone this faculty of abstraction must inhere. It becomes an evidence of this sacred principle; asserting at once the pre-eminence of man, by demonstrating the existence of what never can be transferred.

“ The original intention of this work, was merely to furnish a text book for part of the author’s academical course.” In this capacity, and as a work which marks those prominent errors which have prevailed in the philosophical world, we strongly recommend it to the attention of the public. And, though we cannot follow Mr. Scott in every step of his investigations, it is but justice to observe, that he has done much toward the establishment, upon unquestionable principles, of a clear analysis of the powers of the human understanding.

The concluding chapters of the work are ingenious and pleasing; in the first, the insufficiency of the definitions and axioms of mathematical reasoning is clearly established; and the second gives the history and rules of the inductive process in physical science; the third points out the causes of error in metaphysical research, and slightly notices the relation of the principles now maintained to a rational system of logic.

Art. VIII. *Miscellaneous Poetical Translations*. To which is added, a Latin Prize Essay. By the Rev. Francis Howes, A. M. 8vo. pp. 143. Price 4s. Mawman, 1806.

THIS volume opens with a translation of fourteen odes from Anacreon; their chief characteristic is simplicity; and to this praise, some of them deserve that we should add that of neatness and elegance. The reader will form his own judgment from our specimens.

The following is taken from the ninth ode, Εἰς περιστοράν.

#### ON HIS DOVE.

“ I am Anacreon’s faithful dove,  
Charged on messages of love:  
Fraught with many a tender sigh,  
To seek his favourite fair I fly—  
The lovely maid, to whose soft sway  
A willing world their homage pay,  
To Venus I belong’d of old,  
But for a little hymn was sold.  
Anacreon since I learn to please,  
By such offices as these;  
Posting for him through fields of air,  
See here, a billet-doux I bear.  
Soon, he says, he’ll set me free,  
But what care I for liberty?  
Let him free me, if he will,  
I resolve to serve him still.”

It is a defect in this, and in most of the translations, that the measure of the lines is frequently and inconveniently changed.

We should not expect *παῖδα Βαβυλῶνος* to be rendered otherwise than by *favourite fair*. We wish indeed, that a like delicacy were observed in changing the costume of all the ancient classics. It is awful to think that the most amiable poets and philosophers of other times, are exposed to charges which the mouth of a Christian shrinks from uttering.

The nervous simplicity and point of the following lines, it will not perhaps be easy to excel.

“ To love is painful, it is true;  
And not to love is painful too:  
But, ah! it gives the greatest pain  
To love, and not be lov’d again!”

Notwithstanding the sense in these translations is well preserved, yet we think as much elegance is by no means incompatible with more fidelity.

The specimens from Catullus, and Theocritus, are certainly

much inferior to the other translations. The measures are too heavy for the subjects.

The epitaph on Nelson, however closely it may be "imitated from the Greek," contains only a compliment which has been echoed, we believe, in every newspaper in the kingdom.

Of Martial's epigram on Pætus and Arria, it is enough to say the translation is new. We are not more delighted with Dryden's witty epitaph of a husband on his wife, translated into Latin. Though the thought is so hackneyed by every old bachelor, and almost every married man, Mr. H. gives us again the sickening dose.

"Hic tandem jacet uxor: hic, ut oro,  
In multos jacet et jacebit annos:  
Felix nunc fruitur quiete dulci,  
Et dulci fruor ipse nunc quiete."

For this and some other trifles, Mr. H. has doubtless ransacked his school exercises. The same is much better in French, because only half as long:

Ci git ma femme: ah! qu'elle est bien,  
Pour son repos; et pour le mien.

And still better in the English, on which every retailer of wit, we suppose, has long occupied his memory and his tongue;

'Here lies my wife—here let her lie!  
She's now at rest—and so am I.'

The translations from Horace are perhaps superior to those from Anacreon; but for these we must refer our reader to the work.

The English version of Adrian's Address to his Soul, and of Gray's Odes to West, are proofs that our author is no mean votary of the Muses.

But we pass on to his specimen of a new translation of Persius, which we quote with approbation, that he may be induced to fulfil his intention of publishing an entire translation of that satirist. Sorry indeed should we be, by any untimely praise, to slacken the hand of industry, and to lessen the importance of the *linæ labor*; but we think, *si sic omnia*, that Mr. H. needs not feel much chagrin at a comparison of his performance with any yet before the public.

"Sluggard! awake," imperious Avarice cries,  
"See morning dawns; awake, I say—arise."  
Yawning you beg another nap to take—  
"Up! up!"—"O spare me"—"Wake!"—"I can't"—"Awake."  
"And pri'thee, what are your commands?" say you.  
"What?" answers Avarice, "why what *should* you do,

But run forthwith to port, and issue thence,  
 The oil, the fish, the flax, the frankincense,  
 The Coan wines? Be foremost to unpack  
 The pepper from the thirsting camel's back.  
 Go, turn the penny; traffick for the pelf;  
 And, if your interest needs, forswear yourself."  
 "But what if Jupiter should overhear?"  
 "Fool! if you feel of Jupiter a fear—  
 If qualms of conscience choke the rising lie,  
 Give up your trade, and starve on honesty:  
 Your salt-dish still with patient finger bore,  
 And lick the emptied platter o'er and o'er."

The translation of Homer's *Batrachomyomachia* into mock-heroic blank verse, is in some respects, we think, superior to Addison's *Battle of the Cranes and Pigmies*; Mr. H. preserves the true spirit of the burlesque, with much success; and indeed blank verse is much more suited, than rhyming heroics, to the expression of ludicrous pomposity. Mr. H. has also been happy in the selection of names for his whiskered chiefs and croaking heroes—Pickcrumbs, Lickmelia and Puff-cheeko, &c.

In translating of the *Iliad* into blank-verse we would not advise our author to proceed; among other reasons because his labours are not wanted, and especially, as he is a Christian minister, because they may be more profitably employed.

The Latin oration, which concludes this little volume, we remember hearing delivered in the Senate House: and the very circumstance of its gaining the Members' prize, attaches to it that meed of praise, which supersedes the necessity of our considering its merits.

It is due to gratitude that we should recommend the reader to an entertainment, from which we rise with considerable satisfaction; and it is due to justice that we should assure Mr. Howes of our opinion, that he may fairly claim an honourable rank among modern translators.

Art. IX. *The Apocalypse or Revelation of St. John translated*; with notes, critical and explanatory: to which is prefixed a dissertation on the divine origin of the Book, in answer to the objections of the late professor, J. D. Michaelis. By John Chappel Woodhouse, M. A. Archdeacon of Salop, in the diocese of Litchfield and Coventry. Roy. 8vo. pp. 700. Price 10s. 6d. Hatchard. 1806.

WE lately accompanied Mr. Faber in this route. He was a dashing traveller, who rode through thick and thin, up hill and down dale, with such rapidity, that it was

extremely difficult to take an accurate view of the objects which came in the way. We are now called to set out on the same journey, with a person of a character directly opposite ; one of the most sober-minded men that we ever met with. Unmoved with events which pass before his eyes, and under the unshaken influence of certain general principles and laws of criticism which he has established, he calmly examines the text of the Sacred Writer, and with great deliberation and candour weighs, in the balance of a temperate judgement, the prophecies relating to the Christian church.

In earlier years Mr. W.'s attention was drawn to this part of sacred Scripture, but not having time to pursue his researches, he resolved to postpone them till a future period, when greater leisure, more extensive acquisitions in literature, and fuller maturity of judgement, might enable him to attend to them with better prospects of success. In the mean time he determined to avoid the perusal of every book or treatise on the subject ; and to this, with the exception of Bishop Hurd on Prophecy, he resolutely adhered, that he might arrive at the work, free from prepossession in favour of any system, and unfettered by a predilection for any particular mode of interpretation. After his work was written, however, he examined preceding commentators, and adopted their interpretation where it seemed reasonable. His manner of proceeding, and the canons of interpretation which he laid down for his direction, are so instructive and so good, that we cannot forbear inserting them in his own words.

‘ After an interval of many years, I found myself at liberty from other engagements to pursue my original design, and after some preparatory studies, began to read the *Apocalypse*, unassisted by any of the commentators.

‘ And without placing any presumptuous confidence on my sagacity, or my literary acquirements, of the mediocrity of which I was fully conscious, I felt myself not altogether discouraged by the seeming difficulty of the attempt. For, if the *Apocalypse* be of divine revelation, it appeared to me, that an uniformity must be expected to subsist between this and other parts of sacred Scripture ; and that the clue, for tracing and developing its figurative language and meaning, would be safely and effectually derived from that source. If the same divine spirit, which dictated the preceding prophecies, were also the inspirer of the Apocalyptic visions, a mutual relation must subsist between them ; and the light derived from the one, must contribute most beneficially to the elucidation of the other,

This then was the *first* principle upon which I resolved to ground my method of investigation ; to compare the language, the symbols, the predictions of the *Apocalypse*, with those of former revelations ; and to admit only such interpretation, as should appear to have the sanction of this divine authority.

\* A *second* controlling principle seemed necessary. For, as the language, symbols, and predictions, thus interpreted by the assistance of Scripture, were to be applied afterwards to historical facts, a preliminary question seemed to occur; to what *kind* of history are they to be applied? To profane history, or sacred? to the extensive and boundless mass of the Gentile history, or, exclusively, to that of God's chosen people? To assist me in answering this question, I had recourse to the preceding prophecies of the Old and New Testament. How have we been authorised to explain these? In what kind of history do they appear to have been accomplished? The answer was at hand;—The history of the church of God. For, in this sacred history we find the divine prophecies principally, and almost exclusively, fulfilled. For whenever sacred prophecy is seen to deviate from this its peculiar object, it is in such instances only, wherein the fortunes of God's people have become necessarily involved with those of heathen nations. When the people of God were to become subservient to the four monarchies, the character, and succession, and fates of those monarchies were predicted: but the main object, continually kept in view, was their deliverance from these successive yokes, by the superseding dominion of the Messiah. This supreme and universal dominion, gradually and finally to prevail, appears to be the grand object of all sacred prophecy: and revolutions of worldly power among the Gentiles, seem to be noticed only at those times, when they impede or promote it. Therefore the prophecies of the Apocalypse appeared to be applicable principally, if not solely, to the fates and fortunes of the Christian church; to the progress or retardment of that kingdom of the Messiah, which, when these predictions were delivered, had already begun to obtain its establishment in the world.

\* And I conceived myself obliged to adopt as a controlling principle of interpretation, that unless the language and symbols of the Apocalypse should in particular passages direct, or evidently require, another mode of application, the predictions were to be applied to events occurring in the progressive kingdom of Christ.

\* In the wide field of universal history, innumerable events may be selected by the industry of investigators, seeming to bear resemblance to the figurative pictures of holy writ. Instances of wars, famines, conquests, and revolutions, may be separated from that infinite mass of information, appearing to *assimilate to* (resemble) images presented in prophecy. Some restriction is therefore necessary to guide investigation, and to serve as chart and compass, through such extensive and difficult seas; and what can be deemed more proper than this principle, which derives its authority from the analogy of sacred Scripture?

\* A *third* controlling principle seemed also requisite, arising from a consideration of the nature and kind of that kingdom, which had thus appeared to be the grand object of the prophecies; it is a kingdom not temporal, but spiritual; not a kingdom of this world, not established by the means and apparatus of worldly power and pomp, not bearing its external ensigns of royalty, but governing the inward man, by possession of the ruling principles; the kingdom of God, says our Lord, is within you.

\* Such a kingdom may be in a great degree independent of the fates and revolutions of empires; affected only by those changes in the political

world which are calculated to produce the increase or decline of religious knowledge, and of pure profession and practice. Wars therefore, and conquest, and revolutions of short extent and of great political import, may be supposed to take place even in the Christian world, without becoming the proper object of Christian prophecy. The inhabitants of the Christian world may be subdued by a ferocious conqueror, the sufferings of the vanquished may be such as result from ferocious conquest; the faithful servants of Christ may undergo their common share in this calamity, may suffer grievously in their property and in their persons: yet, in such times of general distress, if their religion be not denied them, if they enjoy those consolations, which under such afflictions their religion is designed to bestow; if corrected by the awful visitation, not only they, but Christians of lower practice, and the inhabitants of the earth in general, shall be seen to turn to their God, and allow to his purifying religion; its due influence on their hearts and lives, shall we expect that such a revolution should be predicted as a calamity, as a woe? Our conception of the state of Christ's kingdom, (the object of such prophecy,) will determine us to answer in the negative. But if such a conqueror, after having subdued the bodies of men, should proceed to extend his usurped dominion over their souls, should require them to renounce their allegiance to the heavenly king; to deny their God and Redeemer; then will succeed a conflict of another nature, and a resistance deserving the notice and interference of divine prophecy. Then will be employed those arms, which properly belong to this spiritual warfare; then will the kingdom be truly advanced or diminished. I describe this imaginary conquest, succeeded by such spiritual conflict, only as what *may* happen; not adverting to any similar instances which *have* occurred. I mention them to shew with what previous notions I formed the rules of interpretation, for which I deem myself accountable.

A fourth general rule of interpretation has been also adopted in the prosecution of this work, *not to attempt one particular explanation of those prophecies which remain yet to be fulfilled*. Few words will shew the reasonable foundation of this rule, which I am sorry to observe so frequently transgressed. They shall be borrowed from Sir Isaac Newton; "God gave these, and the prophecies of the Old Testament, not to gratify men's curiosity by enabling them to foreknow things; but that after they were fulfilled they might be interpreted by *the event*, and his own providence, not the interpreter's, be then manifested to the world."

The good sense, the sagacity, the wisdom, the piety, and the justness, of these rules in expounding this prophetic book, we cannot sufficiently commend. But good rules, it may be objected, are oftener made than observed. This accusation cannot be brought against Mr. W; he adheres faithfully to his principles through the whole work. While he was writing his commentary, events, astonishing and awful in the extreme, constantly solicited his attention; but he was not dazzled, nor drawn aside from that steady soberness of mind which he appears eminently to possess. The French revolution, which maddened so many



other writers on the Apocalypse, made him neither a fanatical partizan, nor a frantic adversary. While its lightnings flash in his face, and its thunders roar around, he calmly travels on his way, and views every object with as much tranquillity, as if nature were at perfect rest.

As his system is in some parts new, we shall briefly abstract it, that our theological readers, especially the students of prophecy, may have an opportunity of considering and examining whether it will stand the test of criticism, and supplant the system which has been considered as in some measure established by long reception.

In interpreting the seals, Mr. W. considers the first, (the white horse), as denoting the propagation of the gospel in its purity, among Jews and Gentiles; and this continued till the 200th year of the Christian æra. The opening of the second seal, (the red horse) presents the contentions of the disciples of Christ, and the corruptions of Christianity. It began about the year 200, but was restrained by the persecutions which the Pagans raised; it however broke out with greater violence, after Constantine was invested with the imperial purple; and it includes the Arian heresy, and some others, and the schism of the Donatists. The third seal (the black horse) denotes the superstitions which prevailed after the reign of Constantine, and the increasing corruption of the Christian doctrine, so that pure truth, (the food of the soul) was scarce and dear. Domineering priestcraft raised up its stately head; and the religion of Jesus was contaminated with Pagan philosophy. At the opening of the fourth seal, (the pale horse) the evils which had their origin under the two former seals, have now attained to full maturity. Popish tyranny extends itself over the lives and consciences of Christians. To profess religion in purity, is become a crime in the eyes of those who have seized on the government of the church. Laws written with the hand of cruelty are enacted; bloody tribunals are raised, multitudes of individuals, who would not worship the beast and his image, are put to death, and nations of reputed heretics are subdued and extirpated by the sword. Thus death and hell are seen to commit devastations of the most horrible kind, and almost to eradicate pure religion from the world. This began about the fourth century, and was completed under popery.

The fifth seal when opened, presents the sufferings of believers for the testimony of Jesus. The scene commences with the death of Christ, and it closes with the death of persecution. But the point of time which is more especially placed before the eyes of the prophet, is the concluding part of the fourth seal, when the cruelties inflicted on the disciples

of Jesus exceeded all bounds, so that they cry out, "how long, O Lord, holy and true; dost Thou not avenge our blood on them who dwell on the earth."

The sixth seal Mr. W. interprets of the last and great day of retribution, when the enemies of Christ shall feel his deserved vengeance.

The opening of the seventh introduces the state of blessedness of the saints in Heaven.

Under the seventh seal, the seven trumpets are blown. The silence which takes place, is designed to prepare the reader for the introduction of a new series of prophecy.

The sounding of the trumpets, says our author, devotes the assaults made on the Christian religion by her enemies. The first four are of a general nature; perhaps contemporaneous, as being directed to different objects, land, sea, &c. at least it is not necessary that there should be a regular succession of events.

By the effects of the sound of the first trumpet, he understands the persecutions which fell upon the Jewish Christians. By the second, the persecution of Gentile believers, by the Pagans. When the third trumpet sounded, the injury sustained from the falling of a star on the rivers and fountains of waters, expresses the harm done to the pure religion of Jesus, from the preaching of Menander, Cerinthus, and others who followed them.

The sound of the fourth trumpet was followed by the darkening of a third part of the sun, and moon, and stars, an apt emblem to represent that Gothic ignorance and superstition, which corrupt doctrine had introduced into the Christian church.

This interpretation cannot but strike every student of the prophetic scripture, who will recollect that a succession of expositors from the days of Mede, have uniformly considered these trumpets, as denoting the miseries which came upon the Roman empire by the eruptions of the barbarous nations. But Mr. W. contends in support of his system, that as it is universally acknowledged, that the three last trumpets described the invasion of the pure church of the Redeemer, by its anti-christian foes, there is reason to conclude, that the three first, though of so general a nature, "as not to warrant a more special interpretation," do likewise relate to similar events.

Concerning the fifth trumpet, Mr. W. expresses himself in the following manner: "The Gnostics springing up suddenly in immense numbers, from the dark and proud philosophy of the East, and possessing themselves of many of the Christian churches, darkening their primitive lustre,

and poisoning their principles and morals ; yet not succeeding against all the members, but only against the more corrupt part ; and not destroying utterly in these the principles of the faith, but leaving room for repentance and return into the bosom of the church ; and continuing to flourish about the space of a hundred and fifty years, have wonderfully fulfilled this prophecy." This is certainly the weakest part of the Archdeacon's system, and that which he will be least able to defend.

The sixth trumpet, (to use Mr. W.'s own words,) " intends the invasion of the Mahometan Saracens, whose numerous armies, famous for their cavalry, beginning their destructive progress in the seventh century, soon overrun and subdued not only to their arms, but also to their corrupt doctrine, a great part of the Christian church."—" If therefore, the sixth trumpet be understood to begin with the first Mahometan invasion, it will stand in its proper historical place. So beginning, it may be supposed to run through the whole period of 1260 years, and to contain all the successful warfare of the Mahometans on the Christians. It is not to the nation, but to the religion, that the prophecy seems to advert, and all these invasions seem nearly of the same character."

Many other important events, and which are the subjects of prophecy, occur under the sixth trumpet, e. g. see chap. ii. the testimony of the two witnesses, the opposition made to them, their death and resurrection. The time of their testimony, Mr. W. conceives to be during the middle ages, and till the reformation. The witnesses are those men who bore testimony to the pure truth by their preaching, and their life. They were slain at the beginning of the sixteenth century, when the church of Rome considered itself secure from every attack, and imagined that every foe was crushed. The beginning of the reformation, was the resurrection of the witnesses from the dead. But some things respecting them may not be yet fulfilled, and the final conflict of the beast, with the witnesses, is considered as yet to come.

Chap. 12. describes the pure church of Christ. It rises to the beginning of Christianity, descends to later times, and narrates the persecution she endured from Satan, and from the powers of the world acting in subserviency to his designs.

In chap. 13. the spirit of prophecy, depicts, in lively colours, that opposition to the truth, which the former chapter had begun to represent. Satan appears as a great dragon. He gives power to the beast ; government is perverted into arbitrary oppression, and the church is persecuted in the most cruel manner, by the Pagan empire of Rome.

The persecuting wild beast received a mortal wound at the conversion of Constantine, and the overthrow of the Pagan power. But this wound, though apparently deadly, was healed. In succeeding times, civil and ecclesiastical authority, degenerating into the fiercest tyranny, persecuted the faithful followers of Jesus, and commanded all men to worship the dragon and the beast, that is, to be subservient to the designs of Satan, in advancing the worldly interests of those who ruled the nations, by means directly opposite to the power of God, and of his Christ. The second beast from the Lord denotes solely ecclesiastical authority, exercised in making men submit by force, and giving life to the image of the beast. The two horns, as emblems of power, denote the church of Rome, and Mr. W. thinks also Mohammedanism; both began at the same time, and both are corruptions of Christianity. Mr. W. here introduces in a note, p. 363, several judicious remarks which militate against the system of some late expositors. We regret that our limits forbid its insertion here, as it fully corresponds with the ideas we have had occasion to express on the subject.\* The reader will find it deserving of his notice.

In the 14th chap. we have the history of the pure church, during that period; and in the 15th, preparation is made for pouring out the vials.

The 16th chap. describes the pouring out of the seven vials. There is nothing in this part of Mr. W.'s system of prophecy, which is peculiarly new, and therefore we pass it over, observing only that as the sounding of the trumpets denoted injuries sustained by the church of Christ, from its enemies, the pouring out of the vials expresses the calamities inflicted by God on the enemies of the church, because of their enmity.

In chap. 17th. A description is given of the anti-christian church. The beast described in the 13th chapter, our author thinks includes both Popery and Mahometanism. Here it means Popery alone. "A harlot riding on a beast, is a proper emblem of an apostate church, that proud, gaudy, drunken, bloody, corrupted and corrupting society, whose antitype can be found no where in history, but in the Papal hierarchy."

The 18th and 19th chapters describe particularly the destruction of the anti-christian church, "the kingdom of the beast and false prophet, the civil and ecclesiastical powers administered so long and so abusively, which now come to an end, and the kingdom of the Messiah, and of righteousness, is established. This is that happy period, the theme of so many prophecies, which, being still future, it is presumptuous

\* Ecl. Rev. Vol. II. p. 614. *et seq.*

to explain particularly ; yet thus far we may generally and safely conclude, that as we have already seen the beast and false prophet, the mystery of iniquity so exactly foretold, and the prophecy so wonderfully fulfilled ; tyranny, irreligion, hypocrisy, and immorality triumphant, and oppressive by the means of pretended commissions from Heaven ; so this usurpation will be utterly destroyed, and pure religion, and peace, and happiness succeed."

In the exposition of the 20th chapter, Mr. W's. view of the millennium, is sober, temperate, and rational ; and he considers the 21st and 22nd chapters, as descriptive of the heavenly state.

Our author has placed the text of the Apocalypse in three columns, the Greek of Griesbach's edition of the New Testament, a translation of his own from it, and the common version. His translation is a very modest one, and does not depart from the common version, but when it appeared necessary to the sense. There is prefixed, a dissertation of 133 pages, on the divine origin of the book. The external evidence arising from testimony, is full and satisfactory ; and the discussion of the internal proofs of inspiration, is conducted with ability and judgement.

The figurative language of the Revelation, Mr. W. has studied with deep attention, and expounded with accuracy and skill. Vitringa, who is considerably more copious, holds the first place among commentators in this respect, and merits the repeated perusal of every Biblical student.—

Our author's peculiarities of exposition, we hope, will lead his brethren of the prophetic school, to examine the strength of his system ; and, whatever may be the result, they will assuredly do well to imitate the patience, seriousness, and sobriety, with which he has prosecuted his researches.

Art. X. *An (A) Historical and Descriptive Account of St. Edmund's Bury*, in the County of Suffolk ; comprising an ample Detail of the Origin, Dissolution, and venerable Remains of the Abbey, and other Places of Antiquity in that ancient Town. By Edmund Gillingwater. Foolscap 8vo. pp. 300. Price 6s. Rackham, Bury.

THIS little work may properly be recommended to strangers, who delight to visit antiquities. Of the magnificent structures, whose remnants Britain possesses, few could vie in splendour with the abbey of Bury St. Edmund's. On this abbey, rather than the town, the work before us is employed ; and though we must be allowed to doubt some of its inferences,

we are glad to see so much information compressed into a volume convenient for the pocket.

The present appellation of this town is undeniably derived from its being the burial-place of Edmund, King of the East Angles, in the ninth century, who was martyred by the Danes, and who, after his martyrdom, performed abundance of miracles. The legends of those days relate, that the head of this king, being at the time of his murder separated from the body, was sought by his friends with great anxiety; after continuing their search without effect, at length, in desperation, they invoked the saint himself, on which the head immediately exclaimed, '*here! here! here!*' and, as Lidgate informs us, who being a monk of Bury must surely know,

'And never ceased of al that longe daye,  
So for to crye til they kam where he laye.'

And having found the head, he says—

'Thus was ther wepyng medly'd with gladnesse,  
And ther was gladnesse medly'd with wepyng;  
And hertly sobbing meynt with ther sweetnesse,  
And soote compleyntes-medly'd with sobbyng,  
Accord discordyng and discord accordyng;  
For for his deth though they fele smarte,  
This sodeyn myracle rejois'd ageyn their hearte.'

p. 35.

The head all this while had been guarded by a wolf, who, like a good fellow, after peaceably attending the funeral, retired to his native woods. His generosity is deservedly commemorated, and his picture preserved, in the arms of the abbey.

The abbots were lords of the town and the adjacent district, by royal donation; but their subjects were frequently unruly, and from time to time in rebellion. At the dissolution of religious houses, the principal charges brought against this institution were, that 'the abbot spent too much time at his granges, or country seats; that he played at cards, and did not preach.' The income of the abbey is computed by Speed at 2,336*l.* 16*s.* The lands have been estimated at 200,000*l.* per annum of present rents!

A notable remnant of heathenish superstition was preserved at this abbey, in the procession and offering of a white bull, with various ceremonies; which being performed for barren women, whether present or absent, in England or on the Continent, was of infallible efficacy. A superstition of much greater consequence, was that which condemned and executed, at Bury, *forty witches* in one year; (1644.) a superstition which Butler has not omitted to ridicule.

‘ Other absurd practices formerly prevailing in this town were, what was called the *pillorum* and *tumberellam*; that is, the pillory for men, and the cucking-stool, or ducking-stool for women; this last was a machine made use of formerly in chastising women that were addicted to notorious scolding; they were first fastened into a large chair, and then with a sort of crane swung over plunged into a piece of water, and then drawn through it.

Three of these duckings were valued at *ten-pence*! The dimensions of the churches, the lists of abbots, mayors, and members of parliaments, the registers of charities and donations, and the catalogue of plants indigenous in the vicinity, are very properly inserted, and the volume is adorned with several plates executed by an amateur.

Art. XI. *Publications of the Religious Tract Society*: To which is prefixed an Account of the Origin and Progress of the Society, with Extracts of Correspondence, foreign and domestic. 2 Vols. pp. 1000. price in 8vo. fine, 12s.—12mo. 8s. Burditt (at the Society's Depository, No. 60, Paternoster-row), 1806.

THESE volumes comprize the publications of the Religious Tract Society; an institution established in 1799, for the sale and distribution of Tracts, and whose chief object in uniting them into volumes, is to guide the purchaser in his selection. We have perused them with sincere pleasure; for the various subjects they treat are the most interesting and important, and the manner in which they are treated is perspicuous, suitable, and truly evangelical. But our highest gratification has arisen from reflecting on the channels in which these streams of eternal truth are intended to flow, and the objects they are designed to accomplish. The consideration—that by these publications the stupid and ignorant may be enlightened, the obdurate terrified and melted, the dissolute reclaimed, the profane urged to pour out his heart, not in curses, but in prayer—that such effects may be produced and *have been* produced, fills us with the most elevating and exquisite sensations. We have long lamented that the diffusion of literature is a very different thing from the diffusion of virtue, and that the easy circulation of knowledge has been perverted into the service of licentiousness, infidelity, and sedition: but in contemplating the exertions of this and similar institutions, we can indeed bless God for the *press* and the *charity-school*.

The object of this Society will strongly recommend it, to all who are duly actuated by a spirit of patriotism, philanthropy, and religion. The awful influence of irreligion on the political

stability, and the individual comforts, of any nation, has been declared by examples too near to be unimpressive, and too recent to be forgotten. It must, indeed, occasion no less surprise than regret, that some who are professedly friends to the cause of our national independence, should insidiously sap its only sure foundation, and not merely display their contempt of the Gospel by their own conduct, but inculcate among others indifference to its obligations, or doubts of its truth. Those, too, who are really desirous of 'bettering the condition of the poor', cannot surely be uninterested in the dissemination of those principles, whose benevolent efficacy on their habits and comforts, it requires so little observation to ascertain. But to a third class no argument or hint can be necessary; no man, who extends his views beyond the limits of life, and considers the souls of his countrymen as immortal, and depending for their ultimate disposal on the decision of this probationary state, can need any stimulus to the promotion of a judicious attempt, to strengthen the cause of Christ, and make men wise unto salvation.

As to the propriety and utility of the plan adopted by this Institution, we conceive no scruple can be entertained. It may be well, however, to subjoin the testimony of two eminent and venerable prelates, whose sentiments are properly prefixed to these volumes. The excellent Archbishop Secker observes—"a very useful method of spreading the knowledge of religion, is by distributing, or procuring to be distributed, such pious books, especially to the poorer sort, as are best suited to their capacities and circumstances. Much good may be done this way to considerable numbers at once, in a most acceptable manner, for a trifling expence." To the same effect is the opinion expressed by the present Bishop of Durham: "the benefits to be derived from Sunday Education may be very greatly assisted by the dispersion of small cheap tracts on religious and moral duties."

The nature of these Tracts is various; some relate the lives of eminently pious men, others seize on striking and affecting occurrences that are calculated to impress the public mind, and others are direct and regular addresses to the vicious and inconsiderate in different circumstances of life, and several are in the form of dialogues and narratives. Some of these are original; others are extracted from our best religious writers of different denominations. It may be mentioned, as a strong recommendation to candid and pious persons of all classes, that the object of these Tracts is not to promote either bigotry or schism; all topics of inferior consequence are merged in the grand design,—"a continued and an impressive exhibition of the way of a sinner's salvation by Jesus Christ."



Concerning religious publications in general, the Committee justly observe, in the Report prefixed,

“that the style of their composition, and the expence of their purchase, are almost exclusively calculated for the higher and middle classes of society; and, therefore, when they have had both circulation and effect, there will still remain a very numerous class of persons, who, having neither excitement to read, nor means to purchase, are deprived of an important benefit.

“To excite the habit of reading, and the desire of instruction; to choose appropriate subjects, and to apply them in a striking and an engaging manner; to publish tracts at so low a rate, as to be within every person's means to purchase, and to distribute them gratuitously, where excitement fails, and poverty forbids to acquire them: these surely are objects and exertions worthy of general regard.”

Subscriptions are solicited and employed to enable the society to distribute and sell the tracts at a cheap rate. Subscribers are entitled to purchase the tracts at a reduced price. A committee, appointed annually, meet in London once a fortnight, to conduct the concerns of the society, receive communications, &c. Many of these, as well from the Continent as from different parts of our country, are annexed to this report; they will be found interesting to the reader, and encouraging to the friends of the institution.

Some of the tracts, we find, are in the Welsh and Gaelic, others in the French, Italian, Spanish, and Dutch languages. The latter have been circulated, with truly Christian philanthropy, among the prisoners of war resident in this country, and the efforts of the distributors in this, as in other instances, have been zealous, acceptable, and successful. Indeed, it is evident to us, that the exertions of the committee have borne an honourable proportion to the important nature of the task they have undertaken.

A different sort of tracts, it seems, has lately been published, adapted for circulation by the hawkers. These are of a more attractive nature than many of the first series, and are adorned with wood cuts. With a view entirely to supplant the circulation of the mischievous trash which pollutes our towns and villages, these little pieces are sold to the vendor so much cheaper as to afford him an incomparably greater profit. His interest therefore being engaged, not only are the incentives to vice removed, but the pictures and principles of virtue are disseminated.

We cannot but earnestly recommend an institution which thus enables the light of truth to diffuse itself over our native land, dissipating the shades of ignorance, and extinguishing at once the delusions of error, and the fires of iniquity. Its operations may be instrumental in promoting the approach of that period, which all who delight to expect, will desire to accele-

rate,—a period when there shall be no more need for mutual admonition, when philanthropic institutions shall expire in the completion of their objects, and when *they shall no longer teach, every man his neighbour, saying, know the LORD, but all shall know HIM from the least to the greatest !!*

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Art. XII. *Views of Picturesque Cottages, with Plans.* By W. Atkinson, Architect. Royal 4to. Plates Twenty. Price 1l. 1s. in Boards: 1l. 15s. coloured. Gardiner, London, 1805.

DISPOSED, as we are, to increase the comforts of the poor, by every method compatible with frugality, we have been of late repeatedly gratified by the attention paid to the proper construction of their cottages. Gentlemen of landed property have studiously endeavoured to unite neatness, cleanliness, and salubrity, with ornamental appearance; and while they have decorated their own demesnes with pleasing objects, they have wished their tenants should partake of all the conveniences incident to their station. Hence we have had a variety of publications, proposing plans, and projecting subjects, of this description; but the work before us is the only one we have noticed, that has thought of selecting what has been already done, and communicating to those whom it may concern, the result of experiments, not instituted for the purpose of experiment, but suggested by the natural good sense, or experience, of individuals. The opinion of an old woman, who had inhabited a cottage all her life, would have its value in our judgement, were we engaged in building cottages; and possibly too, we might sometimes prefer it, however empirical, to that of an architect, which was only speculative. A more considerable collection of cottages, as constructed in different parts of England, as adapted to different scites, to level ground, to hills, to mountains, to the lake side, or adjacent to a river; as near to towns, to other dwellings of the smaller kind, or as solitary; as sheltering a small family, or a large one; as containing conveniences suitable to the various wants of its inmates, and many other particulars—could not fail of being both interesting and profitable. The devices constructed by the inhabitant himself, should be carefully examined; their intention noted, and how far they answered his purpose: the place where they were stationed, their connection with other parts of the same dwelling; and, in short, that minor œconomy, as it appears at first sight, which is, in fact, the major application of ingenuity, contrivance, and labour.

We are obliged to Mr. Atkinson for the hints he affords, and

for the judicious and useful plan he has adopted ; though we cannot say that the execution of it equals our conception of what is possible and desirable. It contains thirteen subjects, of which there are twelve views and seven plans : one plate shews the parts of windows at large. The particular description of each plate gives some information as to its materials and construction ; and the introductory discourse lays down, very briefly, previous principles, as to situation, outline, effect of light and shade, &c. ; we are much pleased with his thoughts on the materials used in building cottages, though we know, at the same time, that this article must be governed by local circumstances.

As we cannot expect that an architect should run over England in quest of such subjects as we have alluded to, we could be glad if reports on the most convenient of those already constructed, were communicated to the Society for bettering the condition of the poor, or to some other of a similar nature, for the purpose of publication. Many good hints might be selected from such a compilation, and the remarks to which the description of others would give occasion, could not fail of proving highly instructive and useful.

The views in this work, with the vignette, by way of frontispiece title, are executed in aqua tinta : a more masterly management of this mode of engraving would have given more effect, and more interest, to several of these subjects. The grain is occasionally very fine and tender ; but the whole together can seldom boast of much harmony, composition, or keeping.

Art. XIII. *Letters on Natural History* : exhibiting a View of the Power, Wisdom, and Goodness of the Deity, so eminently displayed in the Formation of the Universe ; and various Relations of Utility, which Inferior Beings have to the Human Species. Calculated particularly for the Use of Schools, and young Persons in general, of both Sexes ; in Order to impress their Minds with a just Idea of its great Author. Illustrated by upwards of one Hundred engraved Subjects, applicable to the Work. By John Bigland, &c. &c. 12mo. pp. 450. Price 9s. Longman and Co. 1806.

MR. Bigland seems to have confided on his temporary credit, and the popular nature of his subject, for that success which he has not deserved by his ability, or his diligence. He compels us to believe, that his knowledge of natural history is not the most extensive, that he has only assumed the duty of a compiler, and, though his style is tolerably fluent and agreeable, that he has not taken pains to make it correct. We

differ from him entirely, as to the plan which he has pursued in the arrangement of this work. He is of opinion that

‘ Systematic arrangements, however advantageous they may be to the professed naturalist, tend more frequently to embarrass than to inform the juvenile student, or the common reader. The system of Linnæus appears too complex and artificial for common readers, or young students, whose circumstances, occupations, pursuits, and future prospects, do not permit them to make the study of natural history the business of their lives. His distinctions also, being chiefly founded on the number of teeth, do not seem sufficiently obvious to be useful to the generality of readers.’

‘ The classing of the elephant with the armadillo ; of the cat and the hedge-hog with the bear, and of the horse with the rhinoceros and the common hog, produces such combinations, as we may, without hazard, assure ourselves, will never be long remembered by young students, amidst the multiplicity of other pursuits.’

Mr. B. therefore has pursued another method, ‘ ranging the different orders, according to their visible resemblance, to some well known animal, which exhibits a characteristic distinction, obvious at first sight, without burdening the memory with artificial systems and scientific discriminations.’

On the contrary, we think that such an amusing book as Mr. B.'s, should be used to interest a young reader in the details of scientific classification, and that a work which might be highly useful to him, in combining correct information with amusement, becomes highly injurious when it teaches him to be contented with a superficial knowledge, which he will soon forget, or remember to little purpose. A book of this *familiar* nature is read with avidity, like a volume of anecdotes, but the reader can never retain the system of nature in his mind by a succession of descriptions unconnected by any common tie, without order, dependence, or relation. They retire beyond the sphere of his mind ; he maintains no controul even over the nearest, and cannot recal them on any emergency ; they flit before his eyes indistinctly, in ever varying combinations, but constantly elude his grasp. Almost the only advantage he possesses is, that when any new circumstance forcibly brings them again under consideration, he knows that he has seen them before ; though where, he cannot remember. In the same manner, and to the same purpose, some young people read history without a table or chart of chronology, and study geography without maps. This idle mode has been sufficiently condemned, and, we hoped, was nearly abandoned. We thought that experience had long enough demonstrated the absolute necessity of system and method in the education of youth, and that the general diffusion of scientific attainments in the present age, was owing chiefly to the orderly systems adopted in almost every branch of study. Mr. B. will

not proceed farther, we hope, in restoring the reign of disorder and obscurity. We conjure him not to give us any letters on chemistry adapted to general readers, in which every salt shall be described under its vulgar name, according to its external appearance, and most obvious or curious effects. It would please us far more to see a new edition of his *Natural History*, regularly classified, and we should be happy to announce it to our young readers as a valuable acquisition. In the mean time, we recommend them to peruse the present work, as a compilation of very useful and entertaining information, free from indecorous allusions, and interspersed with useful reflections, but not by any means as an elementary treatise on natural history. The copper-plates annexed to this work are no credit to it; they appear to be copied from Bewick's wood cuts.

We are sorry that Mr. B. undertook to say something about metals and minerals, without acquiring even a smattering of real knowledge on the subject. What can he expect, but the contempt of his youngest readers, when he informs them that '*copper is a hard, heavy, ductile metal, abounding with vitriol, and an ill-digested sulphur called verdigrease.—Iron is a compound of different materials.—Lead is a compound of earth and sulphur, together with a small portion of mercury!*'

This singular proof of ignorance is not to be taken as a specimen of the work; and certainly, in descriptions like Mr. B.'s, where so little precision is attempted, it is not very easy to be incorrect. The plan here pursued is little more than a character of these several animals, and anecdotes descriptive of their manners and uses. Nothing like a definition is to be found in the book.

With respect to the moral tendency of this work, it evidently forms an important recommendation in Mr. B.'s opinion. Whatever may have been his motives for introducing continual references to a divine Author, we are pleased that he has done it; and though we perceive his philosophical optimism pervading the work, we are not much afraid that it will injure the juvenile reader. Yet we are rather surprized and dissatisfied, that he has omitted all mention of that general deluge, which the organic remains of a former world so clearly demonstrate; and that in noticing the circumstance of an elephant's tusk being dug up in Flintshire, he should overlook the obvious explanation, pretend that it was wrapped in impenetrable mystery, and call it, absurdly enough, a *lusus nature*. We are sorry to notice such a mode of thinking in Mr. Bigland, and are unwilling to entertain the fears it excites.

In conclusion, we warn our young readers against supposing,

as they easily may from Mr. B.'s performance, that a belief in the power, wisdom, and beneficence of our Creator, is that religion which has the promise of the life that is to come. When they reflect that this wisdom has detected, and this power will punish, the sins that are committed against that beneficence, they will see the necessity of a better instructor than Mr. B., and have recourse to a better book than the book of nature.

We admire that mode of studying the visible creation which leads us to contemplate its Author; but we remember that it is only of subordinate importance; and that when permitted to supersede a concern for his mercy, as revealed in the gospel, it is offensive in his sight, and dangerous to our eternal welfare.

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Art. XIV. *Address to the British Public, and particularly to their Grand Juries.* 8vo. pp. 84. Price 1s. 6d. Rivingtons, 1806.

THE author of this pamphlet is one of those, and we rejoice that there are many, who recognize the hand of Providence in the convulsions and changes of political establishments, and who is not so blinded, by contemplating the riches or civilization of our country, as to overlook the dangers which it has to fear from internal corruption. He has ventured to undertake an inquiry into the moral state of the nation, and however defective and erroneous it may be, in particular instances, his patriotic solitude deserves our warm commendation. The alarming increase of irreligion and immorality, is in his opinion too evident to be disputed; the degree of this increase, on the whole, we suspect is considerably exaggerated; not because present times are more virtuous, but because preceding times were more vicious, than our author apprehends. But without discussing the difference in intrinsic value, between superstitious formality and avowed impiety, we may certainly conclude that the latter is by far the most dangerous to the political stability of any commonwealth. When religion itself is insulted, when the bible is neglected and despised, and, consequently, when all sensibility, either moral or patriotic, is overwhelmed beneath the prevailing flood of luxury and sensuality, there is too much reason to look forward with dismay, and backward with regret. In such a state of things, our author invokes the cooperation of all ranks, to promote a general reform, and to avert the blow which has been so long suspended over us. He calls on the Grand Juries of the country, as being peculiarly entitled and qualified to search into the various sources of public danger, and to investigate and apply appropriate remedies. He discusses, with various success, the

several topics, General Education, Small Farms, Poor laws, the (supposed) Decline of the Established Church, Female dress and manners, Tithes, the Theatre, Masquerades, Elections, defects of our intricate system of jurisprudence, together with various subjects that have fallen under the cognizance of the Society for the suppression of vice. His principles are usually just, but his observation appears to be confined, and often misled by particular prepossessions. We join with him in lamenting the thin attendance of the churches in different parts, and to this cause, not to the increase of the dissenters, we impute the prevalence of open immorality. The worthy author seems to have suspected, that the root of this evil is to be found in the seminaries for clerical education, but he has not ventured to pursue his speculations, or at least to publish their result.

We think that he has done wrong in even hinting, without censure, at the groundless reproaches which heretofore have been aimed at Sunday schools; and that in his reference to the publications of the Tract Society, he has particularized a general censure, with much more zeal than truth. We can only suppose that he has pronounced upon tracts which he has never read, because we think him too sensible to misunderstand, and too conscientious to calumniate. We are surprized that he should talk of 'applying the Theatre to the noblest purposes of virtue, under the direction of talents and integrity.' If the Truth of the Gospel should ever condescend to tread the boards of a play house, we are persuaded she would soon declaim to empty boxes; the gay world would discover that she was a vastly queer and methodistical personage, and would avoid their favourite haunt with as much holy abhorrence as if it were a conventicle. The abuses attendant on Elections are treated with spirit; it is a subject which no Christian patriot, we think, can review without shame and indignation.

As to the mode of suppressing the various evils enumerated, we think other schemes might be suggested, in addition to those which our author has slightly noticed; but his work is intended, less to advise measures, than to alarm public men into that vigilance and exertion which their country has a right to expect, and to put every Englishman on his guard, *ne quid respublica detrimenti capiat*.

Art. XV. *An Abridgment of the History of New England*, for the use of Young Persons; by Hannah Adams. (reprinted) foolscap 8vo. pp. 151. Price 3s. Burditt 1806.

MRS. H. ADAMS is known in this country, as the compiler of a highly respectable theological dictionary, intitled *A View of*

Religions \*. Her present work is intended chiefly for the use of schools; it is well adapted for this purpose, and we cordially recommend its introduction into every juvenile library, as it combines moral and religious reflections of supreme importance, with a familiar history of transactions too little known in this country, though highly interesting to Britons and freemen.

Art. XVI. *A Collection of Mathematical Tables for the Use of Students, &c.* by Andrew Mackay, L.L.D. F.R.S. Ed. 8vo. pp. 324. Price 7s. Longman and Co.

DR. Mackay has been laudably employed in compiling a useful, cheap, and portable set of tables for the general purposes of the students in universities and academies, for the practical navigator, geographer, and surveyor, and for many others in different departments in life. The tables are 93 in number, including nearly all those which are contained in the *requisite tables* published by order of the Board of Longitude, and some of them in a more compendious form: great care seems to have been paid to the correction of the tables at the press, and they cannot fail of proving serviceable to calculators in general. There are many other tables which do not often occur in similar works; such as annuity tables, comparative measures, English, Scotch, and French, and several adapted to the exigencies of chronology, fortification, mechanics, &c.

These tables are not arranged with all that regard to order which some might have expected. Important objects, however, as to cheapness and portability, are accomplished by the present arrangement, the pages being entirely filled up. Most readers would have wished the explanation of each table to have accompanied it, but this was probably inconsistent with the above important consideration. As it is however, an alphabetical index ought to have been added, referring both to the table and its explanation, for which purpose one set of pages would have been better in all respects. At present, the table of contents refers only to the tables, while the tables do not refer to the descriptions, nor these to the tables, as they ought to do by their respective pages. We hope the sale of this useful volume, may soon give the author an opportunity of improving upon these hints in a second edition.

\*. See Ecl. Rev. Vol. I. p. 435.



Art. XVII. *The Alexandriad.* Being an humble Attempt to enumerate, in Rhyme, some of those Acts which distinguish the Reign of the Emperor Alexander. Royal 4to. pp. 28. Price 2s. 6d. Westley.

WE are among those who entertain a high degree of esteem for the illustrious prince whose character has given occasion to these rhymes; and we are therefore disposed to regard with some complacency an attempt to celebrate it. Yet we are compelled to acknowledge that all our respect for this exalted theme has not enabled us to read the *Alexandriad* with any tolerable patience; so troublesome is it, on some occasions, to possess the slightest sense of delicacy, or the smallest particle of taste. Moreover, we have been strangely beset with suspicions, that our poet had some ulterior object in contemplation, beyond that of venting his feelings, and offering his homage at the shrine of merit.

To explain at once the cause of our spleen, it may be sufficient to inform the reader, that the Emperor Alexander, *alias* Alexis, *alias* Cæsar, is the best and greatest man that ever existed; reviving and uniting the accomplishments of Alexander, Epaminondas, Antoninus, Atrides, Achilles, Nestor, Ulysses, &c., and particularly remarkable for his filial virtue, and his military glory; "mankind his family—the world his care!" the empress Louisa, also, is a model of her sex, her eyes expressive, her breath good, and her mien majestic, combining all the excellences, each of which, in ancient times, was singly sufficient to immortalize a heroine or a goddess.

Perhaps the reader hesitates to take our word for the existence of two such constellations, or rather hemispheres, of excellence, on one throne; here is the poet's own affidavit:—

' Let Fame no longer boast the Grecian age,  
The god-like Ammon, or the Theban sage;  
No more o'er Antoninus' ashes mourn,  
Or pensive sigh o'er faultless Trajan's urn:  
Again they live—for lo! their various worth,  
Regenerated, owns a nobler birth;  
And, join'd with ev'ry grace (fond Heav'n's behest),  
United, blooms in ALEXANDER's breast.

The soul of great Atrides there we see,  
Temper'd by mercy and humanity;  
Achilles' ardor, undebas'd by rage,  
A Nestor too, uncumber'd by his age;  
The prudence which enrich'd Ulysses' mind,  
(But void of guile, and pregnant as the wind;)  
The filial love which grac'd Eneas' course,  
And prov'd and honour'd his celestial source;  
Sweetly with kindred virtue there combine,  
And with seraphic lustre mildly shine.' P. 2.

As to quoting the description of Louisa, it is out of the question; we spare the blushes of our beloved countrywomen.

But we have not done with the emperor.

‘The character of this monarch,’ says our author, ‘would suffer from the feebleness of delineation by a Tacitus, a Pliny, or a Burke; I dare not attempt the portraiture—all I can do is, to offer a faint sketch of a few prominent features, in the hope that some abler artist will finish out the likeness.’—Pref. iv.

The preface and notes are copious, and carefully keep the main object in view; we prefer them to the poem, highly as we prize it, because they are more amusing, more tinctured with truth, and far easier to understand. Besides, the author has crowded them with learned quotations; and this proof of scholarship we accept in compensation for some trivial breaches of English grammar: for instance,

(First line.) ‘Thou Pow’r divine, who *strung* the Mantuan lyre,—  
When at his feet Bebryce’s tyrant *laid*.’—

We lay down this book with great satisfaction, in which the reader will share; claiming kindred with the ‘divine’ Alexander, he will surely exult that he also is a *man*; and he cannot fail to rejoice that this glorification of our common nature has been accomplished by such means, and by such an agent, without any degradation of poetry, or prostitution of genius.

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Art. XVIII. *An Answer to the Inquiry into the State of the Nation*; with Strictures on the Conduct of the present Ministry. To which is added, a Supplement on the Prospects and Terms of Peace. Seventh Edition, 8vo. pp. 227. Price 5s. Murray, 1806.

THE public approbation of this pamphlet has already been strongly expressed by the demand of seven editions; a compliment to which it was justly entitled, by the ability of the author, as well as by the important nature of the subject. He has undertaken to answer every complaint in the work which he opposes; and in pursuing this honest, though occasionally embarrassing plan, he has succeeded very respectably. He has in many instances completely refuted the declamations of the Inquiry, by a pointed statement of facts, and demonstrated the fallacy of its arguments; but we acknowledge that he has sometimes ventured into a train of reasoning, which we should feel great difficulty in adopting. His reflections on the relation, which the measures of the present ministry have borne to the eulogiums of their panegyrist, and to the expectations of the country, will be loudly echoed by some of our readers; and his speculations on the prospect of peace will

be found extremely judicious; on these topics, however, we have no inclination to expatiate.

The author of the Answer will not impute it to any disrespect, that we decline detailing particularly the arguments of his work. Our review of the Inquiry itself (which he calls the Manifesto of the New Ministry, and which certainly was any thing rather than what it professed to be,) and the apprehensions which our readers must feel with regard to the pending campaign, will render any farther discussion of the last, on our pages, comparatively uninteresting. We must be contented therefore with recommending a perusal of this work, to all who have been captivated by the rhetoric of the Inquiry, or deceived by its misrepresentations. But we must not be understood to sanction this Answer with unqualified praise; the author has been sometimes the advocate of a party, rather than the asserter of truth; and the warmth, as well as the haste, which strongly marks his performance, has occasioned him to advance some exceptionable opinions, and to lavish his praises and censures with too little discrimination. We have been assured, however, that he has no connection with any political party; and considering the difficulty of writing a polemical work with perfect coolness and accuracy, we are of opinion that a better Answer on the whole, could not have been expected. We venture to promise the reader considerable information and pleasure in perusing it. The statement of the general disposition and feeling of the Dutch nation, appears to have been drawn up on the spot, and is particularly deserving of notice.

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Art. XIX. *Select Fables, written for the Purpose of instilling into the Minds of early Youth a true Sense of Religion and Virtue.* Translated from the French of M. Florian. 12mo. pp. 160. Price 3s. 6d. Harris. 1806.

**WE** have seldom seen a book written so little to the purpose. Some of the fables are pointed and useful; but most of them convey a dubious or exceptionable moral, and the rest convey no moral at all. Virtue can gain nothing by mentioning theft, (Fab. xxiv.) if not with praise, yet without reprobation; nor can religion gain more by initiating children into the use of profane exclamations. (See pp. 23-24.)—Many of the fables are copied from other works, sometimes with an alteration, but rarely with improvement. The 27th fable we believe is original; it relates a fierce and violent conflict between two baldheaded men, who saw a piece of ivory, shining in a corner, and disputed the possession of it; when the victor seized upon his prize, it proved to be an ivory comb! How many of

our readers are wasting their time and strength in contending for objects of as little real utility?

We do not approve of *chefs d'œuvre*, and *petitmaitre*, in a book intended for early youth; but the style in general is easy and suitable. The plates are smartly executed.

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Art. XX. *Hints for the Security of the Established Church.* Humbly addressed to his Grace the Archbishop of Canterbury. pp. 39. Price 1s. Hatchard. 1806.

THE writer of this pamphlet certainly falls within the cognizance of a court of justice, rather than a court of criticism. He is chargeable with crimes and misdemeanors, many more than commonly fall to the share of one individual; and when we have established our point, by making out a list, (omitting legal precision for the sake of brevity,) we shall resign his work to the notice of more competent judges. Imprimis, writing an anonymous threatening letter, endeavouring to extort money, spreading false alarms, leasing-making, libelling, defamation, subornation of perjury, &c. &c. &c. Towit, writing the Hints, and threatening the amiable and Most Reverend, the Archbishop of Canterbury, (whom God preserve) with *martyrdom*—urging the House of Commons to grant money for the purpose of building new churches—frightening honest people out of their wits, by a cry that *the church is in danger*, when it is not;—alienating the mind of our most gracious Sovereign from his loyal and affectionate subjects, the Dissenters;—publishing, that said Dissenters are plotting to overthrow the constitution of Church and State, when they are not; and this upon the information of one Dr. Priestly, whom the great majority of Dissenters had long before, and constantly since, renounced and disclaimed;—accusing the Methodists of holding the scandalous, and by them detested, “*calamities of the Calvinistic doctrine*”;—persuading his Majesty to break his Coronation Oath, by violating the regulations and spirit of the Toleration Act!—all of which are against the peace of our Sovereign Lord the King, his crown and dignity. Smaller offences might be added, such as an assault, battery, and breach, of Priscian’s head; accusing the Bishops of non-residence, the Archdeacons of inactivity, the Clergy, under the name of noxious and disgraceful weeds, of hunting, gaming, drinking, and time-killing; beside sundry slight misrepresentations of the constitution, the temper, and the conduct, of the Methodists.\*

\* This writer says, that the *Methodists* undertake the ministerial office from *laziness*! We know this hint cannot generally be true, and we think from a “Member of the Church of England,” it is not remarkably prudent.

But notwithstanding the animosity which every good Christian and loyal subject must feel against this anonymous author, we dare not deny that there is some truth in his book, which,

“ like a toad, ugly and venomous,  
“ Yet wears a precious jewel in its head.”

Art. XXI. *Poems, written on different Occasions, by Charlotte Richardson*  
To which is prefixed, some Account of the Author, together with the Reasons which have led to their Publication, by the Editor, Catherine Cappe. 8vo. pp. xxii. 128. Price 5s. Wilson, York; Longman, Johnson, London. 1806.

THIS volume comes before the public under circumstances that must convert criticism into esteem, and severity into compassion. The obscurity of the author's origin will protect her literary deficiencies from notice, and the difficulties she has encountered will dignify the energy which has overcome them. Owing her early religious instruction to that salutary institution the Sunday school, and gaining all she knew from her own exertions through a life of servitude, she has displayed so much industry in the application of her talents, so much virtuous energy, and so much genuine devotional feeling, that we feel a pleasure in expressing our respect for her character, and our wish to contribute to her relief. Two years after her marriage she was left a widow with a lovely child, whose illness added to the anguish of remembrance, the bitterness of apprehension. While she was under the pressure and the threat of such sorrows, her respectable friend became acquainted with her poetical efforts, and kindly set on foot a subscription for publishing some select pieces for her benefit. This project has met with considerable success, as we find from the periodical publications, in which Mrs. Cappe has furnished a statement of the profits.

At one or two passages, expressive of glowing piety, Mrs. C. has thought fit to intrude a Socinian explication in the shape of a refrigerating note; but the miserable lifelessness of the comment, only enhances the interest of the text.

Without mentioning the poetry of these compositions, which is by no means contemptible, we can truly affirm, that the force and simplicity, with which the writer's feelings are expressed, are often highly affecting; and the humble, affectionate, and devotional spirit, which they breathe, makes us forget every defect of the poems, in sympathy and esteem for the author.

Art. XXII. *Sketch of the Professional Life and Character of John Clark, M. D. &c. &c.* By J. R. Fenwick M. D. (Durham) Read at the Literary and Philosophical Society of Newcastle upon Tyne, November, 1805. 8vo. pp. 67. Price 2s. Murray, 1806.

THE late Dr. Clark (of Newcastle) was born near Roxburgh 1744; he was principally known as the author of '*Observations on Diseases which prevail in long Voyages to Hot Climates*,' the result of his experience during two voyages to the East Indies, between 1768 and 1772. For this work he received, from the Court of Directors, a gratuity of one hundred guineas.

We notice this useful and well written memoir, chiefly because it supplies the young student with a model, which in many respects he will find very worthy of his imitation, and because it strongly indicates the advantage of diligence and perseverance in contending against the most formidable opposition.

We regret that in a country like ours it should be necessary to say that Dr. C. "was a firm believer in Christianity;" we are assured that "he had a pleasure in remarking the effect which a reliance on its truths, and the practice of its duties, have in enabling men to bear the evils of life with resignation, and to meet death with firmness. He was an affectionate husband and father, a warm and steady friend, an indulgent master, a man of unbounded benevolence, and equally inaccessible to suspicion, and incapable of practising deceit. Dr. Clark was rather hasty in his temper: a fault (it is justly remarked) which is so often connected with great and generous qualities, that it generally meets with too much indulgence in society; nay, is often absurdly considered as an indication of those virtues, with which it is not unfrequently united." pp. 43-44.

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Art. XXIII. *A Sermon; preached at Holy Rhood Church, Southampton; on Sunday, August 10, 1806; on the duty of Humanity toward the irrational Part of the Creation.* By the Rev. Charles Sleech Hawtreys, A. B. Published at the request of the Institutor of the Annual Sermon on the Subject. pp. 20. Price 1s. Rivington. 1806.

PERHAPS it will be thought captious to quarrel with the title page of a sermon; but we certainly think that, as mottoes are not absolutely necessary, a quotation from Shakespeare might have been dispensed with. Besides, the sentiment there expressed, we believe, is more poetical than true. The Sermon itself is sensible and appropriate; but it affords no great occasion for comment. We shall pass it over, with expressing our approbation of the institution, and our wish that all subjects, when treated in the pulpit, may bear a distinct and cordial reference to the peculiar truths of the Christian dispensation.

Art. XXIV. *Principles of the Science of tuning Instruments with fixed Tones*,  
By Charles Earl Stanhope, 8vo. pp. 24. Stereotyped and printed by  
A. Wilson. 1806.

THIS elegant and abstruse essay is only printed for private circulation; and this circumstance, our musical readers will think, should rather urge than prevent our communicating its principles to the public. Indeed we feel no difficulty in thus deviating from our usual plan, as it is a respect due to the science and ingenuity, which so eminently adorn the rank of the noble author. The acuteness, the perseverance, and the accuracy, of his researches into the construction of the octave, demand our highest praise; but it will be seen that we cannot commend his musical ear, nor acquiesce in the system of tuning, which his experiments and calculations have induced him to recommend.

By instruments with fixed tones, is meant, keyed instruments, such as organs, piano-fortes, &c. Instruments of this kind, from the tones being fixed, (that is, not alterable at pleasure like the stopt notes of a violin), must necessarily be in some measure imperfect; for it is a fact, known long since to every scientific tuner, that, though an octave contains three major thirds, if those thirds are tuned *perfect* thirds to each other, they will fall short of a *perfect* octave. For instance, if we tune C E, perfect third, E G sharp, perfect third, and from that G sharp, or A flat, (which in these instruments are the same) another perfect third, this last sound will be less than perfect octave to C.

It is also well known, that G sharp, and A flat, ought not to be the same sound; for if G sharp be tuned perfect third to E, it will be found too flat to make even a tolerable third to C as A flat. The same may be said of D sharp, and E flat.

But to proceed. If we find an octave by tuning twelve perfect fifths, it will considerably exceed a *perfect* octave, for example, if the following fifths be tuned perfect (CG.—GD.—DA.—AE.—EB.—BF sharp—F sharp C sharp—C sharp G sharp.—G sharp D sharp—D sharp A sharp—A sharp E sharp.—E sharp B sharp;) this B sharp, which is the same key as C natural, will be found considerably too acute, when compared with C tuned before. This imperfection his Lordship notices with considerable ingenuity, stating how he has proved it by tuning three monochords, and comparing the difference between a perfect octave and one found by the above method, &c. He observes that, "a beating will be heard, and a sound will be produced, not very unlike the howling of a wolf at a distance. Now the difference of pitch between C derived from the perfect fifths and the corresponding C derived from the octave, is what is technically called by tuners, the *wolf*." We however understand the wolf to be a term, given by tuners to the most imperfect fifth in their system, which is generally between G sharp, and D sharp; though some tuners divide this imperfection between two or more fifths.

From what has been observed respecting these natural imperfections, it will appear necessary, in tuning, to flatten or diminish some, or all of the fifths, and to sharpen or augment the thirds; and this is called *temperament*: every kind of temperament is called *unequal temperament*,

except that which tunes all the fifths and thirds equally imperfect ; this is called *equal temperament*, and is, we believe, seldom used.

Now it must be obvious, that there will be *imperfection* somewhere, whatever temperament is used, and if it be taken from one part, it must fall on another : it is also clear that, the more fifths, out of the twelve, are tuned quite perfect, the greater must be the imperfection of those which remain. How the noble author distributes these imperfections, will appear by his system of tuning, which is as follows :

- 1st. Middle C and C, bass second space, tuned octave.
- 2d. G, bass fourth space, perfect fifth to C, bass second space.
- 3rd. E, bass third space, perfect third to C bass second space ; E, treble first line, octave to this bass E ; and E, treble fourth space, octave to E, treble first line.
- 4th. B above bass staff, perfect fifth to bass E.
- 5th. F, bass fourth line, perfect fifth below middle C ; then F, treble first space, octave to that bass F.
- 6th. B flat, above bass staff, perfect fifth below treble F.
- 7th. A flat, bass fifth line, equi-distant third between E below, and C above.

(These thirds, his Lordship calls *biequal thirds*, and we must remark, that they are too large to make tolerable harmony.)

- 8th. E flat, treble first line, perfect fifth above A flat.
- 9th. D flat, bass third line, perfect fifth below A flat ; then D flat, below treble staff, octave to this D flat.
- 10th. G flat, bass fourth space, perfect fifth below treble D flat.
- 11th, and 12th. D below treble staff, and A treble second space, equi-distant fifths between G, bass fourth space, and E, treble fourth space.

These fifths, his Lordship calls *triequal quints* ; to our ears, they seem shockingly imperfect, though he says, " My mode of tuning does not produce one single offensive quint " What then becomes of the imperfection ? for if *seven* quints be tuned perfect, the other five must necessarily be more imperfect or offensive, than the fifths in *equal temperament*, which, his Lordship observes, are all imperfect.

The following statement of the thirds and fifths in the principal major keys, may enable the musical reader to form some idea of the state of perfection in those keys.

In C, the third and fifth are both perfect.

In G the third perfect, the fifth too small\*, being a *tri-equal quint*.

In D, the third nearly perfect, but rather too large, partly in consequence of D itself, (a *tri-equal quint* to G) being too flat ; the fifth is too small, being a *tri-equal*.

In A, the third too large, (being perfect fifth to G sharp, which is a *biequal third*) and A itself too flat, being a *tri-equal quint* to D ; the fifth is imperfect, being *tri-equal* ; this key is therefore essentially bad.

\* We say, too small or too large, in speaking of these intervals, because the third or fifth may be imperfect, from the key-note itself being out of tune, as will frequently be found in this system, and not always from the note forming the interval being too flat or too sharp.



In E, the third too large, being *bi-equal* between that note and C ; the fifth perfect.

In B, the third too large, being perfect fifth to a *bi-equal* third ; the fifth nearly perfect, but rather too large.

F has fewer incongruities than most of the preceding keys, the third being pretty good, the fifth perfect, and the rest of the intervals tolerably melodious.

In B flat, the third rather too large, the B itself being rendered somewhat too flat, by being tuned two successive perfect fifths from C downwards ; the fifth is consequently perfect.

In E flat, the third much too large, being tuned perfect fifth to C, and E itself, being tuned perfect fifth to a *bi-equal* third (A flat) is too flat ; the fifth is nearly perfect.

In A flat, the third too large, being *bi-equal*, the fifth perfect.

In D flat, the third too large, this D itself being *perfect quint*, below A flat, which is too flat, the fifth perfect.

Though this statement may give some idea of the effect of these keys, yet we must observe, that a scale may be defective, even if the third, fourth, and fifth are perfect ; for, in order to make the best melody, the most correct singers or violin players form the intervals of the scale in the following manner : From the key note ascending, tone major, then tone minor, semi-tone major, tone major, tone minor, tone major, and semi-tone major. That tuning, therefore, which approaches nearest to this scheme, is the most melodious ; and equal tones, and semi-tones, are preferable to the tone minor being substituted for the tone major, and *vice versa*.

We cannot leave this work without giving the following extract.

‘ On an excellent piano-forte, (says his Lordship), tuned in my manner, that favourite Portuguese hymn, called *Adeste Fideles*, which is commonly printed in A major, was played successively in that key, in the key of A flat major, in C major, and in D flat major. The following was the result of this comparison. First, the piece was the most characteristic and sublime in the key of A flat ; it was better in that key, than in the original key of A. Secondly, the hymn was comparatively intolerable in the key of C ; although, according to my temperament, the key of C is tuned perfect, having a perfect third, a perfect fourth, and likewise a perfect quint. Thirdly, the piece was better even in the key of D flat, than in the key of C, although the pitch of D flat (being higher up), is less suited to the character of that solemn composition, than the pitch of the key of C. The striking difference between those three keys, which every person with a good ear must feel, results principally from the thirds and sixths in each key respectively ; and those two keys, namely, D flat, and A flat, where the third in each is imperfect, and is of the exact value of a *bi-equal* third, are beyond comparison, better suited to the solemn character of the hymn, than the key of C, where the third is, on the contrary, tuned quite perfect.’

His Lordship remarks, in the former part of his work, that, instead of *the wolf*, there are no less than five wolves : (i. e. the *quint wolf*, and the wolves arising from the four different series of major thirds), he now observes, that “ We have been in the habit of considering what is commonly called, *the wolf*, as an inherent imperfection in every instrument which has exactly twelve fixed keys in each *septave* ; whereas, the very remarkable

fact, just mentioned, and several others of a like kind, most clearly prove, that so far from the *five wolves* being imperfections, it is precisely the proper distribution of those wolves, which produces that charming and essential variety of character between the different keys, which is one of the chief requisites in a well-tuned instrument."

We cannot agree with his Lordship, that his distribution of the imperfections just mentioned, is essential to the production of any *charming* or *sublime* effect; on the contrary, we find *bi-equal thirds* and *tri-equal quints*, after accurate and repeated trials, too gross to give any thing like satisfaction to our ears.

By referring to our statement of the keys above, it will be seen, at once, why *Adeste Fideles* will not sound well in its original key; and though the key of C has a perfect third, fourth, and fifth, yet the moment we begin to modulate, we fall in with the *bi-equal thirds* and *tri-equal quints*, to the offence of every correct ear; for it naturally expects the chord to the fifth of the key (according to the usual accompaniment of the scale) to be tolerably good harmony.

Lord S. mentions, at the conclusion of his work, an improved construction of the monochord, which he has adopted with success, and also a curious set of 13 tuning glasses, adapted to his temperament.

The typography of the work is exceedingly regular and beautiful, and confers high honour on the stereotype press. The letter is elegantly cut, but, like many of the fashionable founts, it is too thick to satisfy our notions of symmetry.

## FRENCH LITERATURE.

Art. XXV. *Voyages de Pouqueville, &c. concluded from p. 859.*

**I**N concluding our review of these interesting volumes, we shall direct our attention to some curious particulars which M. Pouqueville has ascertained, and which have not occurred to other travellers.

Few travellers, indeed, would desire an intimate acquaintance with that famous state prison, called the Seven Towers, the Bastille of the Sublime Porte. Curiosity, it is true, may lead a man to survey the outside of a prison, as it once induced the writer of this article to seat himself on the outside of the Bastille; many Europeans, too, have inspected the Seven Towers externally; but who does not shrink from entering the gates? It was the lot of M. Pouqueville, however, with many of his countrymen, to become familiar with this redoubted place of confinement.

The imperial fortress of the Seven Towers, is by the Turks named *Hiedicouler*, and by the Greeks *Eftacoulades*. It was the principal defence of the city of Constantinople in the middle ages, and was taken by Mahomet II. in 1453, after an obstinate assault, which cost him, say the Turks, 12,000 men. Vol. 11. p. 64. *et passim*. It is a tolerably regular pentagon, situated at the eastern extremity of the Propontidis, or Sea of Marmora. Each of its angles has a tower. Two other towers stand, one on each side of the arch of Constantine. The whole extent of the ground it occupies may be about 5,500 fathoms square.

Our author describes this place at length : it appears to be surrounded by a double circumvallation ; but the description is not intelligible without a plate. We learn, however, that,

The triumphal arch of Constantine still exists : it formerly was the passage to the golden gate, which was in the exterior enclosure of the Seven Towers. It is about 90 feet high ; but the ornaments of its front were beaten to pieces by the artillery employed in the siege. The face within the first enclosure presents a large shield, encircled by a crown of laurel, and within which is the *chrysimon*. On each side of this arch, is a small door-way, with a circular heading, now filled up with masonry, and containing dungeons of Turkish construction. One of these sides is used as a powder magazine ; in the other is the famous *vault of blood*, where prisoners destined to be beheaded are executed.

The external gate of the Seven Towers is painted red. To the right, on entering, stands a small armoury, filled with ancient bucklers, arms, and chains ; on the left is the residence of the Kiaya. Advancing to the second wall, we pass a small mosque with about forty houses, some gardens, heaps of stones, and a clump of trees, growing spontaneously on the ruins of a row of houses, burnt down twenty years ago, and not rebuilt. The second inclosure contains the dwelling of the Aga, and the apartments of the prisoners. The guards are a dozen of watchmen armed with staves ; and the commander of this fortress had long been a crier at one of the public mosques ; but his voice being no longer audible, he was assigned this military dignity as an honourable retirement. From this gateway a short street turns to the triumphal arch. In a garden adjoining is the *burying-place of the martyrs*, where the Turks still keep up the forms of the graves, in which those of their officers who fell at the assault of the Seven Towers were buried. They give them gigantic proportions, in order to impress vast ideas of their heroic ancestors ; and every night a lamp is lighted before them by the priest, and continues burning to their honour. The Turks consider the earth around as being wholly composed of the relics of those, whom they thus venerate for their bravery ; and they treat it with the utmost respect.

Several of the exterior towers next the sea are marked with black in various patches, which the Greeks affirm to be effects of the famous Greek fire, thrown from hence on the enemies' ships. There are several alleys and spaces between the first and second walls, where the French found, or made, walks, gardens, and retirements, the labours and interest of which moderated the rigours of their captivity. A parapet wall encloses this space along by the side of the sea, in which are built up shafts of columns, and fragments of marble.

I cannot detail, says M. P. the quantity of trees which occupy the space I am now describing. It contains enormous nut trees, plum trees, apricot trees, sorbus trees, jujubes, palm trees, sycamores, pomegranates ; a forest of laurels, lilacs, roses and jasmins. The iris, the tulip, the anemone, the violet, the pink, display their colours, and diffuse their fragrance. It is a chaos of ruins, stones, tombs, shrubs, and trees. Here sings the nightingale, here croaks the toad, and here hoots the owl. P. 92.

Notwithstanding their guards, the French prisoners maintained a correspondence so extensive, that, "in a country where there is no post,

seldom a week passed in which they did not receive intelligence from Broussa, Nicomedia, Castambol, Carahissa, Cæsarea in Cappadocia, and Warna." We are compelled to admire their ingenuity and perseverance.

A tolerably correct inference on the state of the Turkish government may be drawn from an occurrence narrated by M. P. The Bostangi Bachi ordered a certain Laze, or inhabitant of the Colchide, who had committed murder, to be imprisoned in the Seven Towers. His comrades, the crews of two vessels armed on the Black Sea, learning that he was to be strangled at night, forced the gates of this strong hold, beat the guards, penetrated into the interior of the imperial citadel, and rescued their countryman. Hardly had they cleared him of the gateway when they announced their victory by a general discharge of their musquets, returned on board their vessel, shouting for joy, and set sail for their destination, the coast of Syria.

The Aga, vexed at the outrage his charge had suffered, immediately visited the Caimacan, to report; but that great officer of state only laughed at the matter, and said the Lazés were very much in the right. For in Turkey, success legitimates any disorder. Failure, however, is unpardonable. The Pacha of Nicomedia had the misfortune to be defeated by the rebels of Romelia, with the loss of his artillery and baggage. But, attributing this adversity to fate, he ventured to present himself before the Grand Vizir, who received him with most flattering attention, called him brother, invested him with a pelisse, and invited him to prostrate himself before the Sultan. Transported with his reception, the Pacha attended the great man to the Porte. They had happily passed the first gate; but at the second, the executioners, who attend the wickets, threw themselves on the Pacha, strangled him, cut off his head, and, a moment after, it was exposed at that same gate which he had passed through with confidence and exultation.

Quitting the Prisons of State, publicly known under that character, we turn to one of the same nature, but passing under another name, the Gardens and the Haram of the Grand Sultan. In describing this establishment, Europeans have derived great assistance from fancy, and very little from truth.

'I had formed an acquaintance,' says M. P. 'with the gardener of the Grand Seigneur, M. Jaques, a German, who promised to shew us the gardens. Accordingly, we went thither in the morning of Sept. 10. We entered by the Mill-gate, near the sea, in Turkish dresses; and, after the usual ceremonies of the place, the payment of a few *paras*, our friend being well known, we were suffered by the guards to pass. We were now between the first and second rampart of the city; which forms a natural fortification to the Seraglio on the side next the sea; for the Palace is, properly speaking, a separate city, within Constantinople, surrounded by walls, with embrasures, bastions, and gates, exactly in the style of ancient fortifications. The distance from one rampart to the other may be about 200 feet. The gardens are an irregular assemblage of pieces, without any general plan. They contain some old trees, several pleasing scraps, but nothing deserving of mention as gardens to the palace of an emperor.

The Jeni Kiosk, or New Pavilion, is entered by three circular steps, which extend the whole demi circumference of the building. They

project into the garden, and are of white marble, three feet wide, and six inches each in height. A large waxed cloth, painted like a curtain, as if suspended from the cieling, answers the purpose of a door to this kiosk, to which it gives, on that side, the air of a tent. On putting aside this cloth, I was agreeably surprised at the elegance and beauty of the interior. This charming place is an ellipsis, 36 feet in its longest diameter, from the curtain to the sophas, which is placed at the windows next the sea. A row of columns has been painted by European artists; the compartments are richly painted, and gilt with taste. From the middle of the cieling hangs a chrysal lustre, presented to the Sultan by Lord Elgin, as some say, in the name of the King of England. In the interval between the columns are large mirrors, and paintings of flowers, carefully executed. Around were cages with Canary birds, taught to sing, and to draw up their water; there was also a fountain of chrysal, whence flowed a clear water for the purpose of ablutions. The sophas of the Sultan offered nothing remarkable; and the floor was covered only with a printed cloth; a mode which M. P. was told prevailed in the Seraglio. Under this kiosk is another, the access to which is by private passages, having the appearance of common sewers; by these the Sultan can escape to his boat, which lies there in waiting, in case of any tumult, or rebellion.

The court being at Bechick Tash, the black eunuchs were absent; and M. Jaques having procured the keys of the Haram, after much prudent management and some concealment, our travellers effected their admission.

We entered the Haram, says M. P. by the iron door, called *Kutchuk-Harem-Capoussi*. The enormous magnitude of its key, and the grating it made in rolling on its hinges, united to the idea of the place we were entering, astonished me for a moment. A second door of wood, distant 12 feet, was also passed. The plan of the Haram is a square, of about 260 paces; the chambers of that side next the sea, which is the handsomest side, are supported by a row of columns, forming a gallery: these are of Parian marble; they are about 15 feet apart, regularly proportioned, and have Ionic capitals. Their bases are of bronze, formerly gilt. Opposite to this range of buildings is another, containing three suites of rooms for Sultanas, divided from each other, and painted of different colours. They are not distinct, but part of the general whole. The court of this square includes a garden, ill kept. Here was formerly celebrated the Feast of Tulips, long since abolished.

Ascending the staircase in the middle of the colonnade, we entered the apartment of the first Sultana. It was a large square chamber, looking toward the court, the compartments of which were loaded with gilding, and the walls with looking-glasses. M. P. saw some dressing-tables of mahogany, but nothing more; the sophas being removed to Bechick Tash. This is a proof that the Seraglio is not overstocked with furniture.

From the chamber of the Sultana, we visited the apartment of the *Validé Sultana*, or Sultana Mother. It is partly built on the kiosk called the *Sultana Validé*. The part which looked toward the court, differed little from that we had quitted, except by the furniture. I here saw two escrutoirs, adorned with fleur de lis, a heavy lustre of chrysal, altogether antiquated; walls coated with mirrors, and sophas covered with rich brocade: to close the whole, a few porcelain vases intended to hold

flowers. We ascended to that division of the apartment which is over the exterior kiosk, by six steps the whole length of the room, covered with scarlet cloth, embroidered at the corners. Above, was a small platform, and a place for prayer enclosed by a gilded grating. Here the Sultana performs her devotions. From this place is a most magnificent view of the whole Bosphorus; but it is a certain fact, that nothing can be more pitiful than the furniture of the Haram; and the apartments themselves would be considered as an unfit lodging for a European citizen of tolerable property.

From this apartment our author visited the private bath of the Sultan, which is wholly of marble, and which he commends without reserve, as very elegant and convenient.

During our perambulations, says he, I was entertained with accounts of the manners of the place, and of those unhappy females who here groan away life. Here they form parties among themselves, become the victims of ungovernable passions, and not unfrequently end their days by consumption or by suicide.

Each Sultana has her own establishment, and her own slaves; but it appears that they live in one common society. They visit each other ceremoniously; and sometimes make little entertainments, which the Sultan honours with his presence. As to the story of the handkerchief, that is fabulous, like many other reports of occurrences in the Haram.

The Sultan's undistinguished women are kept, under the custody of the black eunuchs, in a large gallery, 300 feet in length, by 50 in width; having numerous windows on each side; its whole length divided by a double row of closets, by which it becomes two distinct galleries. Near the windows, are constructed small spaces surrounded by balustrades three feet high. On sofas in these recesses the women sleep, fifteen in a company. Between these sofas and the closets wherein each secures her property, is a passage six feet wide, the whole length of the gallery. As several of these closets, painted blue, red, and white, were open, I took the liberty of peeping into them, but found only some miserable remnants of Aleppo stuffs, from whence I formed no very high idea of the luxurious elegancies of these ladies. This gallery would contain more than 350 women. The poverty of the furniture in these apartments is striking; and apparently the prodigality of the table is not superior.

We quitted the Harem on tip-toe, and with the utmost caution. Our conductor assured us that we were the only Europeans who had ever entered it. M. Jaques soon after quitted the Sultan's service.

M. P. further informs us, that the triumphal column of Arcadius is still standing in the Sultan's garden. It is 60 feet high, of white marble, well preserved, of the Corinthian order, its base covered with Greek inscriptions. Around it is a place for the breaking in of horses; which probably was formerly a hippodrome, so that it has not changed its character.

Our author describes Sultan Selim III. (son of Sultan Mustapha), who succeeded to the throne on the death of his uncle Abdulhamid in 1789, as possessing an agreeable physiognomy, and a serenity of countenance which is not common among Mussulmen, who usually have something wild in the turn of their eyes. Large features, a thick and black beard, and a well-proportioned chest, distinguish him among the handsomest

men of his court ; but, like all the descendants of the imperial family, he wants strength in his legs and thighs, so that he only looks well on horse-back. In compliance with an indispensable law of the empire, which ordains that every man shall be master of some profession, he has learned that of a calico painter. Accustomed to the court in his youth, he was *shut up* only during the reign of the feeble Abdulhamid, his predecessor. Great hopes were entertained of his abilities and knowledge ; but hitherto they have effected little. Just, humane, but anxious, this Sovereign has constantly in his imagination the idea of a disastrous futurity. During the last ten years, he frequently sheds tears at the state of the empire under his sway ; and the greater his knowledge, the deeper is his conviction of the inferiority of his subjects to Europeans. The various revolts in his empire leave him no rest ; the last war plunged him into perpetual alarms ; and his resolution unhappily fluctuates, too frequently for a situation fit only for the most determined mind.

The Sultan has three sisters by different mothers. His first sister, *Schak Sultan*, or Princess Royal, married *Nichandgi Mustapha*, formerly Pacha of Salonica. As this nobleman is void of ambition, and incapable of giving umbrage to the government, he is suffered to live quietly with his wife, at his residence in the suburbs ; this, however, is contrary to custom, no Pacha being permitted to reside in the capital. The Sultan's second sister, *Beyham Sultana*, is widow of *Selictar Mustapha Pacha*, who died Pacha of Bosnia. His third sister is widow of *Said Achmet Pacha*, who died Pacha of Van, on the frontiers of Persia. The usage of the Ottomans suffers no posterity by the sisters of the Sultan.

The *Sultana Validé* was, when young, a slave of *Veli Effendi*, formerly Muphti, who presented her to Sultan Mustapha. As she was handsome, a good dancer, and otherwise accomplished, she attracted the notice of her despot, and had a son by him. The tenderness of these women for their children is extreme ; and in return, the Sultans manifest the utmost respect and attachment to their mothers.

The Sultan himself has no children : his two nephews, sons of Abdulhamid, aged, one about 23, the other 18, are, according to custom, sequestered, and exist in a prison, whence they issue only once a year, at the feast of Bairam, to kiss the hands of the Sultan. One of these probably will, at some future period, exchange his confinement for the throne, with no other previous qualification than a knowledge of his Koran, and a hatred of the Christian name. The only amusements allowed these princes are the most gross and hateful of crimes. Such are the men on whom, one day, will be girded the Ottoman sabre ! Such are the Sovereigns to whom will be committed the destiny of an extensive dominion !

The power of the Grand Seignior is reduced to the vain pomp of titles and epithets ; the enumeration of provinces—invaded by his own officers, now in rebellion against him ; of towns—whose inhabitants encourage each other in revolt. Yet the Ottoman firmans retain the same pompous descriptions as before ; and their style is no less metaphorical. The same supercilious ceremonies are used at the stately introduction of ambassadors ; and foreign powers are expected to humble themselves as much, as when the Turkish affairs were in the utmost prosperity. The weight of years loads the whole body of this extensive government ;

It moulders under its own weakness ; storms and tempests assail it on all sides ; the rude hand of events urges the colossus to its fall ; and its overthrow, if it may be delayed, cannot be prevented. Partial efforts have been made by the Turks to revive their reputation ; but for this they have depended on foreigners. And who does not know, that distinguished talents are unsafe in the service of despotism ? that the moment a man surpasses his fellows, jealousy, hatred and envy assault and overpower him ?

Here we might close our report of this work ; but as it contains a few other pictures of manners, which are not without interest, we shall slightly notice some of them.

The beauty of the port of Constantinople is celebrated by all who have seen it ; but the interior of the city offers only close streets, unpaved, full of dust or mud ; dead silence, and closed doors. In the spots where commerce is carried on, the throng is suffocating ; the waves of people fluctuate here in all directions, and roll against each other, but without noise, without that tumult which characterizes the markets of Christendom. The *besestins* are filled with rich commodities, spread without order or taste ; and to preserve these valuables from the fury of fire, their repositories are built with great solidity, and become so many dangerous lurking-holes for the plague, which is here concealed in the furs of the pelisses and other apparel. This port is frequented by characters extremely diversified : the phlegmatic Turk, the active and industrious Greek, the honest and considerate Armenian, and the greedy Jew, here meet and traffic. The Turk sells with an air of security, and shews no forwardness in selling : if offered a price below his asking, he gravely withdraws the article in debate, and seems to sit in his shop rather to oblige his customers than to enrich himself. The Greek exhibits every turn of his natural cunning ; calls heaven and earth to witness the low rate at which he sells ; and as to abatement, protests that the thing is impossible ! The Armenian weighs his jewels, gold, or silver, and coolly completes his speculations with a careful eye to the future ; while the Jew buys, sells, offers his agency in business, is all activity, all attention, unrepelled by the contempt or aversion which he experiences : he returns injuries, provocations, and injustice, only by tokens of submission and humble explanations.

The women's slave-market is another institution happily not known among us. It is, at Constantinople, a vast square building, surrounded with a kind of cloister, into which open the doors of the cells where the females are kept. I saw them, says our author, in groupes of a dozen together, sitting on mats, in the middle of the court. They seemed insensible to their condition, laughed, prattled, and made such a clatter, that hardly could a person hear his own voice. To me they did not appear generally handsome ; and though there might be three or four hundred, I saw none which merited the high reputation of the Georgian and Circassian beauties. They were mostly corpulent ; the skin of a dead white : several had blue eyes, and white hair.

The Turks have their amusements, of which *Caragous* is one of the principal ; though a puppet, his exhibitions are indecent ; but sometimes they are highly satirical. *Caragous* is always accompanied by *Codja Hairat*, the Jack Pudding of the English, whose duty it is to set off his



master's wit to the best advantage. In the streets are conjurers, leaders of dancing bears, and dancing serpents ; and Gipsies, whose dull music is enlivened by indelicate attitudes. In the taverns are dancers, men, called *Yamakiss*, Greeks, from the islands in the Archipelago, who affect the manners of abandoned women ; and for the honour of these, the Turks spend their time, their money, and their blood.

A Turk inebriated is seized by the guard, and condemned to a beating : this punishment he undergoes for the first three times ; after which, he is esteemed incorrigible, and receives the name of *privileged drunkard*. If he is again caught and about to suffer, he has only to tell his name and place of residence, to assert his privilege as drunkard ; he is liberated, and sent to sleep on the warm ashes of some bath ; which are common places of refuge for vagabonds :—an excellent mode of effecting a reformation of morals.

This regulation is characteristic of the Turks ; among whom are constantly united the contending principles of weakness and violence, despotism and levelling, the dominion of sovereign authority, and of popular anarchy ; where assassination is punished and applauded, where the objects of fear are the objects of insult ; a nation, in fact, where every individual, from the first to the last, is at once a slave and a tyrant. A certain writer had therefore some reason for his quaint expression, *The Turks are a people of antitheses*.

Art. XXVI. *Oeuvres Posthumes De Marmontel. Regence du Duc d'Orleans.*

The Posthumous Works of Marmontel, Historiographer of France, and Perpetual Secretary of the French Academy. Printed from the Author's Manuscript. The Regency of the Duke of Orleans. Paris printed, 2 vols. 12mo. pp. 850. Price 12s. Dulau. 1806.

THE posthumous works of Marmontel, now published, comprise an account of his life, and a history of the regency of the Duke of Orleans.

No circumstance can shew more decidedly the total perversion of his mind, than the remorseless indifference with which he recounts to his children the history of his intrigues and debaucheries. On this account, together with the licentious and immoral tone which pervades it, we shall pass his memoirs without farther notice. Those, however, who wish to know the personal character of his principal contemporaries, in the literary and political world, though at the risk of frequent offence to their delicacy and their principles, may have recourse to a tolerable English translation which has been some time before the public. His name will not be perpetuated by this, or indeed any of his posthumous works : if he is remembered with esteem by posterity, he will owe it to his delightful, though useless and injurious Moral Tales. They have always been read with avidity, and will still be read ; but the hours which they engage must add to that sum of wasted time, which we all have so much reason respectively to regret. The impression which they make at first, especially in early life, will rarely be confirmed by a second perusal. They are unquestionably pleasing trifles, elegant, gentle, and interesting ; but many of them are disfigured by the affectation and flutter which so frequently predominate in French compositions, and others are marked by a spirit of licentiousness and intrigue, which renders them peculiarly unfit for the juvenile reader.

Belisarius, with all its affectation of sentiment and pathos, is tedious beyond parallel or endurance. The author has been accused of stealing its materials, without acknowledgment, from the conversations of Phocion, by the Abbé Mably.

The best modern French critics condemn the whole of Marmontel's dramatic works, with the exception of Numitor and the Heraclidæ.

His work on the Elements of Literature is a composition of some merit, and inculcates sounder and more natural principles than are usually maintained by his countrymen; it is recommended by Laharpe, and is mentioned with approbation, even by the severe and vindictive Palissot.

Marmontel, on being appointed historiographer of France, felt it to be "a point of honour and delicacy," to perform some of the duties of his post. With this view, he applied to the eminent political and military characters of his time, and received from them the most marked attention, and every information which they were able to communicate. Their cabinets, their collections, their private papers and memoirs, were freely given up to his inspection, and he was even "astonished at the extent of the confidence which they placed in him."

From these valuable communications, and from the more obvious and accessible materials, he ought to have compiled a much better work than the present; but there is a mighty interval between the novelist and the historian, and the talents of Marmontel had been too much and too congenially exercised in the composition of elegant frippery, to succeed in the most arduous of all literary enterprises.

The work opens with a rapid but satisfactory delineation of the concluding scenes of the life of Louis the XIVth, and the intrigues of Madame de Maintenon to invalidate the claims of the Duke of Orleans to the regency, in favour of the Duke du Maine, a natural son of Louis XIV. by Madame de Montespan. Her evident object in this was, to secure a considerable share of power in her own hands, as she possessed unbounded influence over the Duke du Maine, who had been educated with the utmost care and tenderness, under her immediate superintendence. The Duke of Orleans, as first prince of the blood, had an incontestable right to the government of the realm, during the minority of Louis the XVth. In order to set him aside, no efforts, however unworthy, were spared to ruin his popularity, and to prejudice the King against him. The character of the Duke is portrayed with considerable skill in the following extract:

"In him were united all the charms of wit, and the fascinations of language, a justness, a precision, a clearness in his ideas, combined with the talent of unfolding them with the utmost ease and simplicity; a vigour of conception, an unerring memory, which nothing escaped; and in consequence of that happy faculty, an immense variety of knowledge, acquired with little labour; a natural eloquence, and a peculiar grace, more persuasive than eloquence itself; a penetration, and a rapidity of perception, which enabled him to seize and to combine, at a single glance, the details of the most complicated business; a liberal and modest valour, worthy of the blood of Henry the IVth, between whose character and his own there was a striking resemblance, both in excellences and defects. Orleans resembled Henry of Navarre in simplicity, kindness, affability, animated gaiety, sweetness, excessive facility in forgiving injuries, and

especially in military talents. In a word, all the qualities of the amiable, and all the capabilities of the great man, excepting strength of mind, had been bestowed by nature on him, who became, with the assistance of a vicious education, the most corrupt of mankind. In his infancy, he had been under the care of a preceptor who was worthy of him, the wise and estimable St. Laurent : he lost him, and his soul, yet new and flexible, became the prey of Dubois."

This execrable wretch, who, after polluting the mind of his pupil by initiating him into every species of debauchery, was destined, through the weakness which himself had occasioned, to act so conspicuous a part on the political stage, is thus characterised.

'He had sufficient dexterity for a subaltern in intrigue, sufficient ability for the obscure agent of a fraudulent policy ; no distinguished talent to redeem his vices, no art or charm to embellish them, the soul of an abandoned wretch, the heart of a servile slave, but the insolent and hardened front of meanness, relying on protection and support ; and, what contributed more than all besides, to his elevation, a sneaking and infamous complaisance, with a profound contempt for all decency, propriety, and modesty.'

His efforts to corrupt a heart naturally amiable, were but too successful ; but, fortunately, the materials on which he had to work, were susceptible of vicious, rather than of villainous impressions.

The party of Madame de Maintenon and the Duke du Maine, seized every opportunity of defaming the character of the Duke of Orleans. He was accused of attempting to poison his wife, and of actually destroying, by similar means, the Duke and Duchess of Burgundy, the presumptive heirs of the crown. The death of the Duke of Berri was attributed to the same cause, and seemed to give the finishing stroke to this complicated picture of crime.

Of these circumstances, the Duke du Maine and his protectress availed themselves, to procure an edict, by which Louis declared his illegitimate children eligible to the crown in default of lawful issue. But their endeavours to procure the regency for the Duke of Maine, were unsuccessful ; the king's surgeon, Marechal, and the lieutenant of police, d'Argenson, invariably asserted the innocence of Orleans ; and the jesuit Le Tellier, Louis's confessor, for once in his life, though probably from interested motives, performed a good action, and cautioned his royal penitent against lightly receiving accusations, which were, at most, extremely doubtful.

The conspirators, however, succeeded in obtaining from Louis, a will, by which the regency and the guardianship of the young monarch were committed to a council, composed of persons devoted to the Duke du Maine, of which the Duke of Orleans was the nominal chief, but without any distinction of authority. The person of the minor was consigned to the care of the Duke du Maine, who was besides invested with the uncontrouled command of the king's household, both military and civil.

All these previous dispositions were disconcerted by the energy and decision of the Duke of Orleans, and the weakness of the Duke du Maine. The will was, in every important instance, set aside by the unanimous voice of the parliament ; and the Duke of Orleans was declared regent, with an authority, unlimited in fact, though apparently controuled by the appointment of councils, the members of which were nominated by himself.

The first measures of the regent were wise and salutary ; the persecution of the Jansenists was stopped, and the finances were confided to the competent management of the Duke de Noailles.

‘ The expences of the actual year were calculated at 142 millions (livres) ; the produce of the impositions was already consumed, except about three millions, and the state owed, in notes to bearer, and on demand, 710 millions.—Such was the estimate laid before the council of regency, by Desmaret, on the 20th of September, 1715. An exhausted population, agriculture neglected, commerce annihilated, confidence destroyed, credits ruined, and no remaining resource, but seven or 800,000 livres of specie, in the royal treasury : worthy results of a reign, in which pomp, pride, an absurd magnificence, and a yet more absurd ambition of conquest and greatness, had lavished wealth and blood, and sacrificed millions of human beings to the false glory of a single man.’

To extricate the finances from this state of embarrassment and distress, various plans were put in execution ; but the enormous expenditure of the reign of Louis XIV., and the ill-judged expedients for procuring money, to which several of his ministers had recurred, had so completely exhausted the credit, and accumulated the pecuniary difficulties of government, that the measures adopted by the council of finance were unequal to the pressing exigency of the moment.

‘ In the midst of this distress a Scotchman, Law, proposed to the regent the adoption of a wise and salutary project, the establishment of a general bank ; for the purpose of facilitating circulation, and giving a basis to public confidence. This bank was divided into 1200 shares, of 5000 livres each, and began its operations on the 2d of May, 1716. It was not permitted to embark in any commercial undertaking ; its business was confined to the discount of bills of exchange, to the administration of private property, and to the pure and simple exchange of its own notes for specie.’

The good effects of this establishment were speedily felt ; commerce revived, the manufactories were employed, confidence was established, and interest reduced to a level with that of the bank. Had Law stopped here, all would have been well, and his plan would have been productive of essential benefit to France. But his wild and restless genius led him on from speculation to speculation, till he ruined this fair prospect, and involved an immense number of individuals in irremediable misery.

Our limits do not permit us to enter into the details of the progress and decline of this system, of the successive and extravagant expedients devised by Law to support its credit, and delay its fall, nor of the general distress and indignation which it ultimately produced. The infatuation of the people is hardly to be conceived, and it is almost incredible, that though many disapproved of Law’s strange and incoherent plans, yet not one of the able men which France at this time possessed, could be found sagacious or bold enough, publicly to predict their inevitable result. We need not remind the reader of the South Sea bubble in this country, formed at the same time on a similar plan, and with similar fortune.

Marmontel next explores the mighty labyrinth of the politics of Alberoni. During the life of Marie Louise Gabrielle de Savoie, the first queen of Philip V. formerly duke of Anjou, the dependance of Spain on France was secured by the predominating influence of Anne de Trimouille, princess

d'Ursini, her *dame d'honneur*. After the death of Marie, the princess was permitted to choose a second wife for Philip, and with a view to confirm her own power, fixed her choice on Elizabeth Farnese, daughter of the duke of Parma. She calculated on maintaining her sway over the mind of an obscure Italian princess, dazzled by the splendor of the Spanish throne. She was, however, mistaken. Elizabeth, prompted, no doubt, by the crafty Alberoni, who attended her, ventured to order the arrest of Madame d'Ursini, and sent her to the frontiers of Spain. Marmontel does not believe that this bold measure was advised by Alberoni, but supposes that he confined himself to representations of the dependence of the queen on the princess, if the latter were permitted to remain.

'This,' he observes, 'was preparing the ruin of the princess d'Ursini, without risking his own fortune.'

We do not think that Marmontel sufficiently considered the bold and enterprising cast of Alberoni's character; he must have been aware that if Madame d'Ursini remained, he would be reduced to a very subordinate sphere of action; but that if his plan succeeded, and there was every probability of its success with a prince like Philip, he would be the political guide of the queen, and, by her means, the ruler of the Spanish counsels; in a word, he hazarded little, while he had every thing to gain.

Alberoni's first measures, on his appointment to the ministry, were vigorous and wise; he found the commerce, the finances, the army, the marine of Spain, in a most wretched state, and in a few months he created an army of 50,000 men, and a fleet of forty sail. Instead, however, of making a judicious use of these formidable armaments; instead of gradually restoring Spain to the rank which she had formerly held among European nations; the great object of his preparations and intrigues, was the wild and almost impracticable project of depriving the Emperor of his Italian possessions, and of securing, either as annexations to, or dependencies on, the Spanish crown, Sardinia, Sicily, Naples, Parma, and Tuscany. It is not necessary to dwell on the detail of his intrigues to accomplish this purpose; it will be sufficient to mention their result. On the 15th of May, 1718, the Spanish fleet set sail.

'More than 360 sail, carrying 33,000 well-armed and well-appointed troops,' with proportionate artillery and ammunition, were destined for the conquest of Sicily. The first operations were successful; the Spanish general landed at Palermo without opposition, and proceeded rapidly in the career of victory.

All these extravagant plans and formidable preparations, were frustrated by the English. Admiral Byng, after having landed a German army in Sicily, defeated, and nearly destroyed, the Spanish fleet. The declaration of war by France, the successes of Berwick in Catalonia, the defeat of the Marquis de Leyda in Sicily, all these misfortunes combined, were fatal to Alberoni: he received a peremptory order to quit Spain, and retired to Rome, where he lived in splendor on the fortune which he had taken care to realize while in office.

The second volume is principally devoted to the history of domestic affairs under the regency; the contests with the parliament, the humiliations of the Duke du Maine, the puny and unsuccessful intrigues of his Duchess, the plots of Alberoni and Cellamare, the persecutions of the Jansenists, and the bulls *Veniam Domini & Unigenitus*. We return briefly to notice one of the most conspicuous characters in these volumes.

Dubois was not satisfied with having the principal direction of affairs under the Duke of Orleans; he chose to occupy ostensibly, as well as really, the first offices both of the state and of the church; the cardinalate and the post of first minister, were the objects of his ambition. He obtained from the unaccountable and unwarrantable weakness of Orleans, the archbishopric of Cambray; at his consecration, the cardinal de Rohan officiated, 'and the most eminent of the nobility and clergy, authorised by their presence,' this infamous mockery, and impious prostitution of sacerdotal honours. 'The Cardinal de Noailles alone was incorruptible, and refused the slightest condescension.' On the 16th of July, 1721, Dubois was invested with the purple by Innocent the XIIIth. To crown the whole, he was declared first minister of state on the 23d of August, 1722, and on the 10th of the same month, in the following year, was summoned to give an account of his life and ministry, before the tribunal of his God!

On the 15th of February, 1723, Louis XV. attained his majority, and the regent resigned the sovereign authority into his hands. After the death of Dubois, the duke of Orleans assumed the place, and performed the functions, of first minister. He now appeared determined to reform, but he was not permitted by divine Providence to prove the strength or weakness of his resolution; for on the 25th of December, 1723, he was carried off by an apoplexy, in the fiftieth year of his age.

The remainder of the second volume is occupied by an account of the Czar of Muscovy's visit to France, and by an awful and affecting history of the plague of Marseilles.

The work before us has little claim to the praise of vigour or originality. M. Marmontel has produced a respectable and interesting compilation, but not a history, honourable to himself, or important to posterity. He manifests a disposition, common to his countrymen, to attribute much of the weak and crooked policy of the Continent, to the intrigues of the English: we shall oppose to him, on this occasion, the authority of a much greater man than himself. Bishop Warburton was of opinion, that—

'In all our national transactions since the Revolution, Great Britain has been so unfashionably tenacious of the public faith, and so generously intent on the good of Europe, that we have never passed for politicians amongst those who are most famed for their science in the mysteries of state.'

The military character of Villars is much undervalued by M. M. His science and valour nearly balanced the genius and fortune of Marlborough; and when the British hero resigned the command of the army, the talents even of Eugene were baffled by the skill and promptitude of Villars.

One merit, and that no mean one, we eagerly allow to Marmontel; he has strictly written the history of the *Regency* of the Duke of Orleans: his scandalous debaucheries are mentioned, but not described. Those refinements in lust and luxury, on which Frenchmen especially are too apt to expatiate, and which readers of all nations are too likely to relish, have found no place in these volumes. Marmontel was not a gross voluptuary; he had too much sentimental refinement in combination with his lax principles, and vicious pursuits. But we are glad, for the sake of his readers, that any cause has preserved this history from the contamination of indecorous descriptions; and what we should have rejoiced to ascribe to a love of virtue, we are very willing to accept from a feeling of delicacy.

Art. XXVII. *La Colombe messagère, plus rapide que l'éclair, plus prompt que la nue: par Michel Sabbagh, traduit de l'Arabe par A. I. Silvestre de Sacy, à Paris, de l'imprimerie Impériale. In Arabic and French. 8vo. pp. 95. Price 4s. Paris, 1805.*

A very uncommon phænomenon! an Arabic pamphlet, written at Paris by an Arabian, and printed there, very elegantly, under his own eyes, or rather under his own hands. The author, Mr. Michael Sabbagh, is a native of Acco, that famous St. Jean d'Acre, so fatal to Bonaparte! He accompanied the French troops from Egypt to France, and is now employed in assisting the Imperial Press at Paris, as a compositor and copyist. Whether he be a Christian or a Mohammedan, is dubious; he speaks, pp. 48. 49. of the Koran and of the Prophet Mohammed, in language habitual to a Mussulman. But in the Preface, after the praise of God Almighty, instead of rendering his homage to the Prophet, he most immoderately praises the great Napoleon, the Sultân of Sultâns, the Hero, who in the judgement of all, who are great themselves, obscures the most celebrated Emperors of old, the Alexanders and the Cæsars.

This little performance is divided into five sections. 1. Of the Hemâm, a pigeon, and of the species particularly intended in this work. 2. Of the most proper species, and its natural qualities. 3. Of the person who first suggested the idea of employing pigeons for the conveyance of letters, and of those who at various times have imitated his example. 4. Of the manner of breeding and training pigeons for this purpose; with various necessary observations. 5. Passages, in prose and verse, from various authors, respecting this custom.

The French translation is unexceptionable, as we might naturally expect from M. De Sacy, especially as he had the advantage of consulting the author. The notes, partly historical, partly grammatical, are very pertinent and judicious.

## ITALIAN LITERATURE.

Art. XXVIII. *Lexicon Hebraicum Selectum, quo ex antiquo et inedito R. Parchonis Lexico novas ac diversas rariorum et difficiliorum vocum significationes sistit Joh Bern. De-Rossi, Linguarum Orientalium Professor. 8vo. pp. 44. Parmæ. ex Imperiali Typographeo. 1805.*

PROFESSOR De Rossi is known to our readers as one of the most learned and diligent scholars of the time. His attainments in Jewish literature we have before had occasion to notice with applause; and his celebrated and highly valuable work, *Varia Lectiones Veteris Testamenti, &c.* 4 vols. 4to. Parmæ, 1784-1786, has been already described\*. The present work is compiled from an original and inedited MS. Lexicon in his possession, which is evidently the work of an acute and intelligent mind, familiar with the construction of the Hebrew tongue, and well acquainted with the principles of its etymology. The author, Rabbi Parchon, was a learned Jew of the 12th century. He completed his Lexicon, which is entitled מחברת, in the year 1161, and consequently preceded Kimchi. It is natural to suppose that his work was consulted by his successors;

\* See Ecl. Rev. i. 234—11. 263.

but we doubt not, a few specimens of the explanations will be acceptable to our readers.

- אב Cant. VI, 11. herba.  
 אבה Job. IX, 26. flumen magnum.  
 אביונה Eccles. XII, 5. desiderium.  
 אבך Isa. IX, 17. convolvi.  
 אביר Gen. XLIX, 24. rex.  
 אוה Isa. XIII, 21. animalia similia simiis.  
 אטון Prov. VII, 16. cingulum in Aegypto contextum, zona Aegyptiaca  
 איל Gen. XIV, 6. vallis.  
 אנפה Levit. XI, 19. avis similis columbæ quæ ad loquelam edocetur,  
 quaque delectantur reges.  
 אנקח Levit. XI, 30. reptile, quod vocatur, mus agrestis.

Art. XXIX. R. Immanuelis F. Salomonis *Scholia in selecta loca Psalmorum ex inedito ejus Commentario decerpſit ac Latine vertit Joh. Bern. De-Rossi, &c.* 8vo. pp. 16. Parmæ ex Imperiali Typographeo. 1806.

THIS is another publication of M. De Rossi, highly interesting to adepts in Rabbinical learning, if not of particular importance to the purposes of Biblical students. The author, Rabbi Immanuel, the son of Solomon, was born in Rome, near the 13th century, and is esteemed by his own nation as a judicious and very valuable commentator.

The work before us consists of Extracts from his Commentary on the Psalms in the original Hebrew, accompanied with a Latin version by the learned editor. The reader will accept the following specimens from this version.

- " Ps. II, 7. *Filius meus tu. Ego suscipio te in filium, ut filium suum suscipit pater, teque habeo, perinde ac si hodie genuissem te.*  
 " Ps. XXII, 17. *sicut leo manus meus et pedes meos, perinde ac si cecidissem in manus leonis, sic dilaniarunt manus meas et pedes meos.*  
 " Ps. CX, 7. *De torrente in via bibet, propterea extollet caput. Rex David ipse bibit aquas torrentium, quas invenit in via sua, nec declinat, ut spoliaret privatos. Quamobrem exaltat Deus caput ejus, seu confirmat regnum ejus, ejusque dignitatem evehit."*

The reader will trace, even in these extracts, that jealous vigilance, which the Rabbins invariably maintain, against the admission of any interpretation of the Old Testament at all favourable to the cause of Christianity. Their ingenious and daring perversions of its obvious meaning would afford considerable amusement, were it allowable to indulge a single feeling of levity, where there is so much reason for pity and regret.

M. De Rossi's zeal in collecting his MSS. deserves the highest praise, and has indeed obtained that success which to him is the most acceptable reward. It might be expected, however, that the trouble and the gratification with which his researches have been attended, should render them exceedingly important in his opinion; and it could only be a very austere judge, who would censure him for attaching to these MSS. rather more value than they actually possess.



Art. XXX. *De Corano Arabico Venetiis Paganini typis impresso sub initio Sec. XVI. Dissertatio Joh. Bern. De-Rossi, &c.* pp. 16. Parmæ. 1805.

THIS treatise is in the form of a letter to Dr. Schnurrer \*, Professor of the Oriental languages in the university of Tubingen. It was occasioned by a request from the learned Professor, that M. De-Rossi would state his opinion on this literary problem. The latter here supposes that an edition of the Koran, in the original Arabic, had been printed in Venice, about the year 1518, which however had been entirely destroyed. We are by no means satisfied with his statement. Not to mention other objections, if it was Paganini the Father, that printed this supposed edition, it must have been before the year 1509; for nothing appears to have been printed by him since that period. Besides, in the first ten years of the 16th century, no probable reason can be assigned, why the edition should have been burned, or destroyed in any other way.

\* It will be a gratification to our learned readers, especially to some in the University of Oxford, to learn that Dr. Schnurrer has been lately raised to the (permanent) dignity of Chancellor of the University of Tubingen. We are happy in acknowledging our obligations to this learned Orientalist for various valuable communications to this work.

## ART. XXXI. SELECT LITERARY INFORMATION.

### GREAT BRITAIN.

The second Edition of Clarkson's Account of the Quakers is nearly ready for publication.

Mr. Dallas has a new Romance in the press entitled the Knights.

A third and revised Edition of Montgomery's Poems will appear in November.

Mr. Barclay's new work on the Muscles is expected shortly.

Mr. Burns (of Glasgow) has a practical work on Hemorrhage in the Press.

Preparing for the press a small volume of original Essays—On the discipline of the thoughts—On the distinct excellences of the female Character—On the advantages of old age, or a stimulus to preserve and improve Life—On the use and abuse of Music—On the character of the Spendthrift—The present state of the brute creation.

In the press—Original Poems, on various occasions, by a Lady, revised and corrected by William Cowper, Esq.

Mr. M. Haughton's series of engravings from Milton, Shakespeare, and Dante, after paintings by Mr. Fuseli is forwarding as expeditiously as the nature of the work will admit.

Mr. H. B. Chalons, animal painter to

the Duke of York, proposes to publish a portrait of Major Topham's celebrated greyhound Snow-ball, and a likeness of the old groom who trained him. In Mezzotinto by Mr. Ward.

M. Manskirch, who was employed for some time by Messrs. Boydells, in making designs on the River Thames, has been lately engaged in delineating the scenery on the banks of the Rhine: a series of these views will be published by Mr. Ackerman.

In the Press—More Miseries; being a continuation of the "Miseries of Human Life" with a curious frontispiece, by Sir Fretful Murmur, Kt.

Mr. Boosey intends speedily to publish for the Use of Schools and Students of the Spanish Language, under the title of *La Floresta Española*, Extracts in prose, from the Works of celebrated Spanish Writers ancient and modern. The intention of this performance is to combine instruction with amusement, and he flatters himself from the care that will be taken in the selection of materials, that his publication will meet with encouragement from the admirers of Castilian Literature.

Dr. Jones, master of the Kentish Town

Academy, proposes to publish by Subscription a select number of the most admired Orations of Cicero translated into English from the best Latin editions.

There is now in the press a History of Jamaica, written by a gentleman some time resident in that Island. In order to give a complete View of the present state of this valuable colony, the Author has written separate Dissertations on the Climate, and Soil, Topography, Laws, Trade, Natural and Commercial Productions, State of the Negroes and proposals for the Amelioration of their condition, Diseases of Europeans and Negroes, and the customs, manners, and dispositions of the Inhabitants of Jamaica; Forming an accurate estimate of the condition and valuable nature of this flourishing Colony.

Dr. Cogan is preparing for the press an Ethical Treatise on the Passions, founded on the principles advanced in his Philosophical Treatise. The first part, which is expected to appear in the ensuing winter, will consist of three disquisitions: on the agency of the passions in the pursuit of well-being; on the intellectual powers as directories in the pursuit; and on the nature and sources of that well-being of which the human species is susceptible.

John Pyches, Esq. who has been many years employed on a Dictionary of the English Language, has now the first number of that work in the press.

Two volumes of the Rev. Mr. Beloe's Anecdotes of Literature and scarce Books are expected to appear next month.

An Edition of the Genuine Works of William Hogarth, is proposed, including 120 plates, engraved by Mr. Cook; accompanied with Biographical Anecdotes, a chronological Catalogue and Commentary, by John Nichols, F. S. A. Edinburgh, and Perth, and the late George Steevens, Esq. F. R. S. and F. S. A.: to form two 4to. volumes.

The second volume of Manning's Surrey is in the press.

John Vetch, M. D. Assistant Surgeon to the 67th. Foot, will publish An Account of the Ophthalmia, which has appeared in England since the return of the Egyptian Expedition: containing an examination of the means by which the disease is communicated; the extent to which it is influenced by climate and situation; its symptoms, consequences and treatment: with a coloured representation of its external appearances.

Robert Jackson, M. D. will publish Remarks on the Medical Reports of the late Dr. J. Currie, on the effects of Water, in

the cure of Fever; containing a statement of Facts, respecting Dr. Jackson's management of Cold-bathing, &c.

Mr. Charles Bell is engaged on The Elements of Operative Surgery; containing, under the head of each Operation, 1. a concise view of the appearances and symptoms of the Disease which indicate the necessity of operation; 2. a detail of the manner of operating, and the circumstances which, if unexpected, might give embarrassment; 3. the consequences of the operation; and the danger in the progress of the cure. With some occasional discussions founded on the natural structure and the appearances of the parts in the dissection of unfortunate cases.

An entire edition, in 4 Octavo Volumes, of the literary, moral and medical works of the late Dr. Percival, is in the press; to which will be prefixed, memoirs of his life and writings, &c. by his Son.

Dr. Hamilton, of Halesworth, will shortly publish a popular Treatise on the Cause and Prevention of Gout.

John Williams, Esq. has nearly ready for publication, an octavo volume on the Climate of Great Britain; containing an enquiry into the changes it has undergone, particularly within the last fifty years, accounting for the increasing humidity, and consequent cloudiness and coldness of our springs and summers, with their effects on the animal and vegetable economy; including various experiments to ascertain the causes of such changes, arrest their progress, and counteract their effects; interspersed with numerous facts and observations illustrative of the process in vegetation, and the connexion between the phenomena of the weather and the productions of the soil.

The late Mr. Pirie, of Newburgh, left in readiness for the press A Dissertation on the Hebrew Roots, pointing out their general influence on all known languages; it is expected to appear in a short time. Also Brief Heads of Sermons by the same author.

A new Work is commencing at Perth, entitled the Picture of Scotland; it is a digested account of that kingdom on a new plan, in which the country is divided into *tours*, and the Reader or Traveller has a distinct view of his road, without being obliged to turn from one county to another. It will be illustrated by a Map and some views.

Mr. Davis, Author of Travels in America, has nearly ready for publication, in One Volume Octavo, Memoirs of the life of Chatterton the Poet.

A new and much enlarged edition, being the third, of the *British Tourists*, including the most celebrated recent tours in the British Islands, by Dr. Mavor.

The same author has just completed at press, a new and improved edition of *Holmes's Rhetoric*, which has long been out of print.

A new edition of Dr. Valpy's *Greek Grammar*, with corrections and considerable improvements, will be sent to press towards the close of this year.

In a few days will be published, a new edition, with improvements, *The Ambulator*: or, a Pocket Companion in a Tour round London, in the circuit of twenty-five miles.

John Stewart, Esq. Author of the *Pleasures of Love*, is far advanced with a *Poem on the Resurrection*.

#### AMERICA.

*American periodical publications*.--Although the following list is by no means complete, yet it will afford some idea of the flourishing state of literature in the new world. A considerable proportion of them has been commenced very lately.

*The Literary Miscellany* published quarterly at Cambridge, 100 pages, 8vo. price 50 cents.

*The Monthly Anthology and Boston Review*, published at Boston, 50 pages, 8vo. 37½ cents.

*The Literary Magazine and American Register*, published monthly at Philadelphia.

*The Mathematical Correspondent*, published at New York, by T. and J. Swords, 24 pages, 12mo. 18½ cents.

*The Medical Repository*, published quarterly at New York.

*The collections of the Historical Society*, published at Boston, generally an annual volume.

*The Transactions of the American Philosophical Society*.

*The Memoirs of the American Academy of Arts and Sciences*.

*The Polyanthos*, by Mr. J. T. Buckingham, Boston, monthly, with plates.

*The Medical and Agricultural Register*, monthly, 16 pages, 8vo. 1 dollar, per annum.

At Charlestown, South Carolina, a new periodical publication has been commenced by Mr. S. C. Carpenter, entitled, *The Monthly Register and Review of the United States*, 6 dollars per annum.

At New Orleans a literary society established since the cession of Louisiana to the United States, publishes a periodical

work intended to assist in attaining a more complete knowledge of that country.

The following are religious works, and the profits arising from their sale are devoted to missionary purposes.

*The Connecticut Evangelical Magazine*, published at Hartford, monthly, 40 pages, 8vo. 12½ cents.

*The Massachusetts Missionary Magazine*, published at Boston, once in two months, 40 pages, 8vo. 12½ cents.

*The Piscataqua Evangelical Magazine*, published at Portsmouth, once in two months, 40 pages, 8vo. 12½ cents.

*The Assembly's Missionary Magazine or Evangelical Intelligencer*, published at Philadelphia, monthly, 50 pages, 8vo. 25 cents, with portraits.

*The Massachusetts Baptist Missionary Magazine*, published occasionally, at Boston, 12½ cents.

*The Christian's Magazine*, published at New York, once in three months, 120 pages, 8vo. 37½ cents.

*The Christian Monitor*, published quarterly at Boston.

*The Panoplist or the Christian's Armory*, Charlestown, 48 pages, 20 cents.

At Salem, Massachusetts, has been published, *The Salem Collection of Classical Sacred Music*, selected from the works of the most eminent composers: a short introduction to Psalmody is prefixed.

Messrs. Hansbury, Ronald, Osborn, and Hopkins, of New York, have in the press, an edition of Walker's *Critical and Pronouncing Dictionary*, and *Expositor of the English Language*, 1 vol. 8vo. from the third London Quarto Edition, containing the last improvements and corrections of the author.

The Rev. William Price, and Joseph Jones of Wilmington, Delaware, have issued proposals for publishing by subscription, in 4 vols. 4to. Dr. John Gill's *Doctrinal and Practical Exposition of the New Testament*; to be embellished with a portrait of the author.

A Committee of the North Consociation of Hartford county, has published *An Abridgment of Henry on Prayer*, consisting of a judicious collection of Scriptures, proper to the several parts of the Duty, with an Essay on the Nature and Duty of Prayer; to which are annexed some Forms of Prayer, price 50 cents.

Mr. St. George Tucker, has published at Boston, an edition of Blackstone's *Commentaries*, with notes and references to the Constitution and Laws of the Federal Government of the United States, and of the Commonwealth of Virginia.

W. Cranch, Esq. Assistant Judge of the

Circuit Court of the District of Columbia, has published the first volume of Reports of Cases, argued and adjudged in the Supreme Court of the United States in August and December Terms, 1801, and February Term, 1803.

Samuel Bayard, Esq. is author of An Abstract of those Laws of the United States, which relate chiefly to the Duty and Authority of Judges of inferior State Courts and Justices of Peace, throughout the Union.

## GERMANY.

At Nuremberg, the Bookseller Frauenholz has published the first number of the second volume of the *Dactylothecca Stoschiana* or collection of Gems of the Baron de Stosch, now in the Royal Museum of Prussia. The engravings are elucidated by the well known descriptions of Winckelmann, and additional observations by M. Schlichtegroll. When the first volume appeared in 1797, the Editor intended to engrave only the more remarkable gems of the collection; he now intends to publish the whole. The first number consists of 12 plates, and 60 pages of letter-press, 4to. price 9 francs per number.

A Translation of the new edition of Tiraboschi's History of Italian Literature, which is not yet published, is expected in Germany as soon as the original can be translated and printed.

At Elwangen, a very considerable Library has been formed, by uniting the collection of several suppressed Convents. It is said to contain 200 very ancient parchment MSS.

M. de Pallhausen has submitted to the inspection of the Academy of Sciences at Munich, a specimen of his new Stereography. This specimen consisted of a Versified History of the invention of Printing, written by M. de Pallhausen himself, and dedicated by him, to the Shade of Guttenberg: but M. de Pallhausen shines more as a typographer, than a poet.

Two German translations of M. Leroy's Maternal Medicine, or mode of bringing up, and preserving the health of Children, have been published; one, by M. C. F. Hirsch, at Bareuth (*Hygea als Mütter*; 2 vols. 8vo. 1 rxd. 12 gr.) the other by Dr. F. Fischer at Hildbourghausen (*Heilkunde für Mütter*, 8vo. 1 rxd. 18 gr.)

M. G. L. Bauer has published, at Nuremberg, the second volume of his History of the Jews, from the origin of that people to the destruction of their political state. (*Handbuch der Geschichte der Hebräischen Nation*. 8vo. pp. 440. price 3 florins.)

M. C. F. Weise, the celebrated German Poet, left a considerable quantity of materials for his own biography, including a great number of letters from the distinguished literati of Germany: these materials have been arranged by his relation M. Frisch, and form an interesting work for the lovers of modern German literature, of which Weise was a principal ornament. (*Selbstbiographie*; Leipzig, 8vo. pp. 320. Voss, 1 rxd. 16 gr.)

A work entitled, the Discovery of the Nineteenth Century, as far as relates to geography, and a knowledge of different people, extracted from the best modern voyages, is commenced at Erford by M. T. Hoepfner. The first volume, just published, contains an account of the Island of Ceylon, extracted from Capt. Percival's work; with the English ambassador's travels to Candia in 1800, and also an account of the mode of life, and the customs of the Calmucks, from Bergman (*Die Entdeckungen des neunzehnten Jahrhunderts*, vol. i. 8vo. pp. 280. 18 gr.)

M. H. Nysten's galvanic experiments on the muscles of the human species, and on warm blooded animals, have been translated into German by M. F. Doerner, and published at Tubingen (*Neul galvanische Versuche*.)

M. J. G. Link has published at Leipzig, in two volumes, a work on Animal History and Physiology: the first volume relates to the general physiology of animals, their exterior anatomy, powers, and conformation: the second volume, includes their particular physiology, and relates to their interior conformation, and the structure and functions of the intestines. (*Versuch einer Geschichte und Physiologie*, 2 vols. 8vo. 2 rxd. 12 gr.)

M. J. B. de Siebold, jun. has commenced at Nuremberg, a new periodical work dedicated to the advancement of chirurgical knowledge, and intended to notice every circumstance relative to the theory, practice, history, and literature of surgery: it is illustrated by plates. (*Chiron*; vol. i. Nos. 1 & 2. 8vo. 5 plates. Seidel. 3 flor. 24 kr.)

The same author superintends a medical work, of which the first volume has lately appeared at Rudolstadt: it consists of a selection of observations and experiments, illustrated by engravings: the volume is divided into three sections. 1. Memoirs communicated to the Editor. 2. A Continuation of M. Siebold, sen. Chirurgical Journal. The 3d, is appropriated to Memoirs and Observations by the Editor. (*Sammlung seltener Beobachtungen*, 8vo. vol. i. 8vo, pp. 280. 3 plates, 1 rxd. 12 gr.)

**Carr's Travels** in Denmark, Sweden, Norway, and Prussia have been translated into German, by M. Zimmermann, and published at Rudolstadt, in 2 vols. 8vo. The same author has translated the work entitled, *Paris as it was, and as it is*.

M. C. P. Cramer has published, at Amsterdam, three volumes of *A Translation of Miss Baillie's Plays*.

The Volume of *Memoirs for 1805*, published by the Academy of the Useful Sciences, established at Erford, contains Essays on the following subjects, 1. On Electric Fish, by M. A. de Humboldt. 2. On the Oxid of Antimony by F. Bucholz. 3. On the Existence of Azote in the Acetic Acid, by Tromsdorf. 4. On some kinds of Veronica, but little known in the South of Germany, by Bernardi. 5. On some species of *Fungi*, by Haberle.

Mr. J. T. Maier has published at Gottingen, a work on the Elements of *Astronomy*: the first division treats of the motions of the Celestial Bodies: the second, includes the Theory of the Earth: and the third, relates to Meteorology. (*Lehrbuch über die physische Astronomie*, 8vo. pp. 340. 2 plates.)

At Leipzig, a new periodical publication on Agricultural Affairs has just commenced, comprizing a Selection of Observations, Experiments, and Notices relating to Rural and Domestic Economy. (*Oekonomische Hefte*, &c.)

The *Journal für Fabrik*, Journal of Manufactures, Commerce and Fashions for 1806, published at Leipzig, contains the following articles. 1. On the situation of the Commerce of Hamburg in the months of November and December, 1805, by M. Hagenbruch. 2. Account of the Commerce and Manufactures of the Department of the Lower Pyrenees. 3. On making public the modes of operation employed in manufactories. 4. On the Course of Exchange between Leipzig and London, via Vienna and Augsburg, by M. Wagner. 5. Account of the Colony of Demarara. 6. On Andre Rospino's burning lens. 7 On the cocoa-nut-tree. 8. Description of a new Pendulum.

## HOLLAND.

M. Kinker, has translated M. Raymond's Drama "*The Templars*," into Dutch; it has been highly approved, and 500 copies have been sold in one month, although it had not been represented. M. Loosjes, a dramatic writer, has published two new works one entitled *John de Witt*, presents the principal circumstances of that celebrated character's life, in the shape of a dramatic novel. The other production is a Dialogue under the name of *a Voyage to Catwyk*.

## ITALY.

*Tirabeschis History of Italian Literature* is about to be reprinted at Florence; this edition will be augmented by a supplement, which will continue the history to the present time. The author left at his decease, a considerable number of MSS. which are in possession of the Editors; this, with several other fortunate circumstances has encouraged them to undertake this difficult enterprise.

The Abbate Fèa is about to publish a new edition of Desgodetz, the celebrated French Architect. Sig. Valadier, architect, is appointed by the Pontifical Chamber, to superintend the technical department of the undertaking: the Erudite Commentaries will be furnished by the A. Fèa. All the researches which have taken place at Rome, since the time when this work was originally composed, will be made subservient to the superior accuracy of this edition.

At Florence is commenced a work entitled *Bibliotheca Piacçole ed Istruttiva*—The amusing, and instructive Library; it consists of a translation of the best English French and German novels and romances. The *Templars*, a celebrated dramatic piece by M. Raymond, which, our readers know, attracted so much attention at Paris, has been translated into Italian, by Sig. Franco Salfi, of Milan, author of several successful scenic productions; it has been twice represented at Milan with great applause.

## ART. XXXII. LIST OF WORKS RECENTLY PUBLISHED.

## AGRICULTURE.

The Farmer's Account Book, 11. 1s.

Observations on the Mildew, suggested by the Queries of Mr. A. Young, by J. Egremont, Esq. 1s. 6d.

The Farmer's Daily Journal and Complete Accountant, from Michaelmas 1806, to Michaelmas 1807, by a practical Farmer, 7s.

## ANTIQUITIES.

The Architectural Antiquities of Great Britain, by John Britton, Part 6. 4to. 10s. 6d. large paper, 10s.

Antiquities, Historical, Architectural, Chorographical and Itinerary, in Nottinghamshire, and the adjacent Counties, interspersed with Biographical Sketches, and embellished with numerous Engravings, by William Dickenson, Esq. vol. 2. Part I. 4to 15s. large paper, 11. 2s. 6d.

## ARCHITECTURE.

Etchings, representing Fragments of antique Grecian and Roman Architectural Ornaments, chiefly collected in Italy, drawn from the originals, by C. H. Tatham, folio, 11. 5s.

**BIOGRAPHY.**

The Life of Napoleon Buonaparte, with a Philosophical Review of his Manners and Policy as a Soldier, a Statesman, and a Sovereign. Illustrated with Portraits by W. L. Van-ess, No. 1. 6d. to be completed in 24 numbers.

The Life and Adventures of J. H. Prince, Bookseller, written by himself, 3s. 6d.

**BIOGRAPHICAL.**

Recollections of the Life of the late Rt. Hon. Charles James Fox, by R. C. Walpole, Esq. small 8vo. two portraits, 6s.

The Modern Plutarch or Universal Biography, including the authentic Memoirs of distinguished Public Characters of all Nations, Living, or recently Deceased, with original portraits, 2 vols. 12mo. 13s.

Memoirs of the Life of the Rt. Hon. C. J. Fox. To which is added the Character of Mr. Fox, by R. B. Sheridan, Esq. M. P. 8vo. 2s. 6d.

Circumstantial Details of the long Illness and last Moments of Mr. Fox, 8vo. 2s. 6d.

**EDUCATION.**

The Geographical Selector, consisting of Maps, Charts, and Plans, of the principal Cities, Harbours, Ports, &c. in the World; accompanied by Historical and Topographical Illustrations, No. I. 4to. 3s. 6d. to be completed in 36 Nos.

Recreations in English and French; likewise English and German, by Dr. Rendor. To be had separate, either English and French, price 6s. boards, or English and German, price 7s. boards.

A New and Appropriate System of Education for the labouring People of England, by P. Colquhoun, LL. D. 2s. 6d.

A Treatise on Plain and Spherical Trigonometry; with their most useful Practical Applications, by J. Bonnycastle, 12s.

**LAW.**

The Trial of Henry Lord Viscount Melville, before the House of Peers, in Westminster-hall, in full Parliament, containing the evidence and all the arguments, verbatim. Taken in short hand by Joseph and W. B. Gurney. Published by order of the House of Peers. folio. 1l. 11s. 6d.

Trial of J. D. R. Rouvellet, Esq. for Forgery, at Wells in Somersetshire. August 2d. 1806. Taken in short hand by A. Fraser. 2s. 6d.

Trial of H. Stanton, Esq. of the 8th, (or King's) Regiment, on charges for unofficer-like behaviour, as preferred against him, by Lieutenant Col. Young, 2s. 6d.

A Guide to the Property Act, 46th Geo. III. with tables of calculation, forms

of proceeding, cases for illustration, and explanatory notes, 8vo. 5s.

**MEDICAL SCIENCE.**

A Treatise on the Varieties, Consequences, and Treatment of Ophthalmia; with a preliminary enquiry into its contagious nature; by Arthur Edmondstone, M. D. 8vo. 7s.

An Essay on the Diseases incident to Indian seamen, or Lascars, in long voyages; by William Hunter, A. M. folio, 15s.

Practical Observations, on the principal Diseases of the eyes, illustrated by cases. Translated from the Italian of Antonio Scarba, with notes; by James Briggs, 8vo. 10s. 6d.

**MILITARY SCIENCE.**

A Practical Guide for the Light Infantry Officer, illustrated with plates; by Capt. T. K. Cooper, 8vo. 10s. 6d.

**MISCELLANIES.**

Crosby's Ladies New Royal Pocket Companion, for 1807. 1s. 4d.

The Royal Fortune-telling Pocket Book for 1807. 1s. 4d.

The Gentleman's, Merchant's, and Tradesman's complete Pocket Book and Journal, for 1807. 2s.

The Christian Ladies' Pocket Book, for 1807. 1s. 4d.

The Complete Family Journal, or House-keeper's Account Book, for 1807. 2s.

Selections from the Works of Madame de Genlis; consisting principally of precepts, maxims, and reflections, 5s.

The Patriot's Review of Mr. Jeffrey's Pamphlet, respecting the conduct of the Prince of Wales. 2s. 6d.

An Introduction to the Study of Moral Evidence, or of that species of reasoning which relates to matters of fact and practice; with an Appendix on debating for Victory, and not for Truth; by James Edward Gambier, M. A. Rector of Langley, Kent; and Chaplain to Lord Barham, 12mo. 3s. 6d.

Strictures on Mr. Cobbet's unmanly Observations on the late delicate investigation; by the Author of the Admonitory Letter, 2s.

A Specimen of the Letters of Philanthropos to Selath, 1s. 6d.

Tables for calculating the Simple Interest of any principal sum, from one farthing to Forty Thousand Pounds; by W. Stenhouse, Accountant, F. A. S. Edinburgh. 1l. 1s.

A New Theory and Prospectus of the Persian verbs, with their Hindostanee synonymes, in Persian and English; by John Gilchrist, 4to. 12s.

Diamond new Pointed, or a Letter to N. Jeffreys, house-agent, Pall-Mall;

being an Appendix to Diamond cut Diamond. Brief remarks on the licentiousness of certain details, political and private, tending to degrade high public Characters, and now particularly as relates to Mr. Jefferies, 2s. 6d.

A Reply to Dr. Trotter's second Pamphlet, respecting the means of destroying the Fire Damp, 1s.

An Analytical Index to the first series of the Repertory of Arts and Manufactures, being a condensed Epitome of that work, including an alphabetical List of all Patents granted for inventions from 1795 to 1802, and a general Index to the volumes of the New Series since published, 10s. 6d.

The Literary Panorama, containing a Review of Books, Register of Events, and Magazine of Varieties. No. 1. to be continued Monthly, royal. 8vo. 2s. 6d.

The Caricature Magazine; or Hudibrastic Mirror, being a Collection of Original Caricatures from drawings, by W. M. Woodward, Esq. No. 1. Price 2s. to be continued every fortnight.

Barrington's New London Spy, or the frauds of London detected, for 1807. Price 1s. 6d.

POETRY.

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ERRATUM.

Sept.—p. 725. line 1, before things, insert In all.

# THE ECLECTIC REVIEW,

For DECEMBER, 1806.

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Art. I. *Biographical Memoirs of the late Rev. Joseph Warton, D. D.* Master of St. Mary Winton College, &c. To which are added, a Selection from his Works; and a literary Correspondence between eminent Persons, reserved by him for Publication. By the Rev. John Wooll, A. M. &c. 4to. pp. 407. Price 1*l.* 7*s.* boards. Cadell and Davies. 1806.

THE great reputation which Dr. Warton enjoyed during a long life, as a poet, a critic, a scholar, and an instructor of youth, induced us to open this volume with eager expectation of finding in it a rich fund of literary entertainment. We have been miserably disappointed. In the life of a student we look not for romantic adventures; but we require as much curious intelligence as can be collected, concerning the formation and progress of his mind, his habits of reading and composition, his friends, his connections, his amusements; all the persons and all the circumstances that eminently influenced his conduct, and decided his character, that led or directed his pursuits, that unfolded, enlarged, and established his genius. Hence, although no kind of biography more nearly resembles the common life of man, yet none is perused with more interest and delight, than the memoirs of a favourite author, written with congenial spirit and ability. Mr. Wooll has executed his task with as much labour in vain as we ever saw bestowed on a good subject. He might be the recorder of oblivion, with inflexible gravity of dullness passing sentence at full length on

‘A name inglorious, born to be forgot.’

Yet he has not failed from a defect of diligence, nor from any want of attachment to the memory of his friend; for his zeal to serve is far more apparent than any service that he has rendered, and the extravagance of his praise is only qualified by the obscurity of his language. His style is harsh, heavy, and frequently incorrect. The very first sentence in the Preface



is irreducible to any rule of English construction with which we are acquainted.

'A period of more than six years having elapsed since the death of Dr. Warton, and *no pen yet employed* in rescuing from oblivion the excellence of his moral and intellectual attainments; the Editor feels himself acquitted of presumption in attempting what many others might have more successfully accomplished; of these, some have probably been deterred by a dread of committing their own fame in their endeavour to perpetuate that of their Author: and this fear should perhaps have weighed with the present Writer. But if he has succeeded in accurately displaying the extensive and highly endowed mind; if he has given to the world an ampler knowledge and juster ideas of the lively imagination, the classical taste, the didactic qualifications so peculiarly calculated to foster the dawning of juvenile talent; and the thousand warm and benevolent traits of disposition which eminently characterized his revered friend and master; he will rest contented with having performed a duty, though he may not have entitled himself to a reward; in a word, if he has not tarnished the reputation, or lowered the name of *Warton*, he will quietly submit to the imputation of not having exalted his own.' Pref. p. v.

Here Mr. Wooll seems duly conscious of his own inability to do justice to the merits of Dr. Warton; to whom, however, he has proved himself a grateful disciple, and to whose memory he has erected a monument of incontestable affection, by thus deliberately sacrificing his own literary reputation at the shrine of his master's.

This volume is divided into three parts—Memoirs of the Life of Dr. Warton—a Selection of his Poems—and a Series of Miscellaneous Letters. We shall examine the two former in conjunction; of the latter we shall have very little to say.

The leading events of Dr. Warton's life were few; our narrative will therefore be brief. He was the son of the Rev. Thomas Warton, vicar of Basingstoke, and was born at Dunsfold in Surry, on the 22d of April, 1722. Until his fourteenth year, he was almost entirely under the eye and instruction of his father. In 1736 he was admitted on the foundation of Winchester College. Here, in company with Collins and another boy, he first appeared in public as a poet. Each of the three friends sent a copy of verses to the Gentleman's Magazine, and all were favourably acknowledged by the Editor, Dr. Johnson. It is very remarkable that this acute critic even then discovered (we quote his own recorded expression) that '*force mixed with tenderness and uncommon elevation of thought*,' which afterwards distinguished the delightful Muse of Collins, in his riper compositions, and which perhaps none but the prescient eye of Johnson could have found in the following ingenious trifle, contributed by the young bard on this occasion.

## SONNET.

‘ When Phœbe form’d a wanton smile,  
My soul ! it reached not here !  
Strange that thy peace, thou trembler, flies  
Before a rising tear !

From midst the drops my love is born  
That o’er those eyelids rove :  
Thus issued from a teeming wave  
The fabled Queen of Love.’

p. 110.

Warton’s poem, entitled ‘ *Sappho’s Advice*, ’ was the longest, and by most readers would have been deemed the best piece of the three. Mr. Wooll has preserved an allegorical letter, written about this time to his sister, which may be called a clever imitation of the *Visions* in the *Spectator*, *Tatler*, &c. Like almost every one of them, it has a dreamer, a guide, a temple, a goddess, and a crowd of worshippers. Such things are exercises rather of memory, than of imagination.

In 1740 Warton was removed from Winchester to Oriel College, Oxford. Here he signalised himself by diligence and success in his studies ; and here, at the age of eighteen, he wrote “ *The Enthusiast, or the Lover of Nature*, ” — the sheet-anchor of his poetical fame ; but we apprehend that it is cast in a quicksand ; the shifting of the tide will loosen it ; and the vessel will be driven from its station, down the gulph of oblivion. It is quite a scholastic poem, abounding with classical imagery and imitation : there is no wild originality, there is no enthusiasm in it. Who but a student, poring over the beauties of NATURE through “ the spectacles of books,” amidst the twilight of a college, would have commenced a poem, in which he has assumed the character of *her* lover, with this frigid apostrophe :

“ *Ye green-rob’d dryads, oft at dusky eve  
By wondering shepherds seen !* ”

The introduction of the Dryads in any English poem would be sufficiently pedantic ; but to address them as being “ *often seen by wondering shepherds* ” of this age, and in this country, who never heard of their classical existence, is an intolerable anachronism of absurdity. There is a *truth in fiction* — the *truth of propriety*, of which no poetical licence can justify the violation. Had the Author called upon the *fairies*, as being “ *often seen* ” by modern “ *shepherds*,” there would have been this *truth of propriety* in the invocation of them, because, though the fact assumed would have been no less a fiction in itself, yet such beings *do* still exist in popular

superstition. The poem, however, has been much admired ; and we acknowledge that there is much in it worthy of admiration ; but with due deference to Warton, we would rather admire its beauties in the pages from which he has borrowed them. There is scarcely a thought eminently striking in the whole piece, which does not remind us of the pleasure we felt when we *first* met with it in one or other of our favourite authors. "The Enthusiast" discovers exquisite taste in the selection, but very little skill in the combination, of many charming ideas and images, from the works both of ancient and modern poets. If there be any thing original in this poem, it is the structure of the blank verse, which, though tolerably melodious, is the *slowest* in its cadence that we ever read. These remarks may be applied to the "Ode to Fancy," and generally to all Warton's own compositions in verse, which abound with paraphrases and personifications, that never permit us to forget every poet except the poet whom we are reading. This may seem a harsh judgement, but it is a sincere one, and posterity will confirm it. As a proof of "Warton's genuinely poetic mind, of his capacity as a maker and inventor," Mr. Wooll has preserved a prose sketch of an allegory, in which about thirty passions, &c. are characterized, and represented as appearing in the Court of Reason, to answer certain charges for rebellion against his authority. Few lovers of nature and simplicity will regret that this scheme was abandoned. Nothing is easier than to invent and dress such personages ; nothing more difficult than to breathe life into them. On this occasion Mr. Wooll says, with the most happy sagacity, "When the intimacy between Collins and Warton is recollected, it is no improbable surmise that the above sketch furnished the former with the idea of writing an Ode on the Passions." Never then was an imitator less indebted to his original.

In 1741 Warton took his Bachelor's degree, and was ordained ; soon afterwards he married, and was presented by the Duke of Bolton to the living of Wynslade. In 1751 he went with his patron to the south of France, for a very strange purpose. The Duke of Bolton was accompanied on his journey by "a lady, with whom he lived," who was notoriously distinguished by the name of *Polly Peachum*. The *Duchess* was left behind in a confirmed dropsy, and his Grace "wished for the accommodation of a protestant clergyman to marry him to his mistress, immediately on the death of his wife." Mr. Warton became this *accommodating clergyman* ; and he had a double motive for this degradation of his office,—"*intellectual improvement abroad, and additional church-prefer-*

ment at home!" In both objects he was deservedly disappointed. In consequence of some pitiful jealousy, he suddenly returned home; and in the following month, "the Duchess of Bolton died. Upon *this event*, he immediately wrote to the Duke, and *asked his permission* to return to him!" *A more accommodating Clergyman*, however, was found nearer at hand.

Previous to this disgraceful engagement, Warton had undertaken an employment far more worthy of his talents and his character. 'He edited Virgil in Latin and English, the *Æneid* translated by Pitt, the *Eclogues* and *Georgics*, with notes on the whole, by himself,'—'to which he added three *Essays on Pastoral, Didactic, and Epic Poetry*.' In this work he appeared as a Poet of *the fourth class*\*, but as a Critic of the *first*. His original poetry will all perish—it will perish speedily—and this heavy quarto will not buoy it up an hour beyond the date prescribed to mortal mediocrity: his translation of the *Eclogues* and *Georgics* will rather *be endured*, than *endure*, for the sake of the learning, taste, and acuteness, which he has displayed in the notes and the introductory dissertations; in these he has cast a glory round Virgil, that will be reflected on himself. Criticism is the basis of Warton's fame; and on this pedestal alone will his statue be viewed by posterity. There is not in our language a popular translation of any classical author, which has been, is, and will continue to be, a favourite with mere *English* readers, except Pope's paraphrase of the *Iliad* and *Odyssey*—in which, with inimitable originality of skill, he has converted Homer into himself, hewn a Hercules into an Apollo; for these splendid poems are undoubtedly read more for the beauties which the modern has conferred upon them, than for those which he has preserved from their venerable author. Few of the numerous readers to whom we allude, can patiently peruse, none perhaps fervently admire, the Virgil of Dryden, and much less that of Warton and Pitt, though far more faithful to the text of the original. In both they look in vain for that perfection of thought and expression, that fullness without overflowing, ease without negligence, strength without harshness, which scholars have persuaded them are to be found in Virgil. A careless writer can never do justice to a laborious one; Dryden was careless, Virgil was laborious; neither the faults nor the merits of the English poem can be charged to the account of the Latin. On the other hand, neither Warton nor Pitt had

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\* According to his own classification, his chosen translator, "Pitt," was of this order; "the mere versifiers," as he calls them,

breath to keep pace with Virgil, even when he walks ; still less had they spirit to mount with him when he flies. None indeed, more than Warton, could admire and point out the grace and the grandeur of his course ; but he and Pitt could do no more in verse than mimic with their hands the motion of his wings, and rudely exhibit on earth an imitation of his flight through the heavens. The fact is, that no man can think another man's thoughts, or accurately communicate his own ; how much more imperfectly then must they be transmitted through the medium of another mind, in another language, to a distant age, and to a strange people ! No translation, therefore, that closely resembles the original, can ever equal it : if a translator would rival his author, he must not run *after* him, but *by his side*. Pitt and Warton always followed Virgil, and consequently were always behind him : Dryden might perhaps have matched his master, by deviating from his track, yet preserving the same direction ; but he often loitered, generally hurried, by any means and by every means endeavouring to get to his journey's end ;—and, rather measuring the given distance, than choosing the right course,

—————"thro' straight, rough, dense or rare,  
With head, hands, wings, or feet, pursued his way."

P. L. Book II. v. 948.

We cannot be accused of injustice to Warton and Pitt's Virgil, when Mr. Wooll himself acknowledges, that the merits of the former, in the poetical department, were trifling indeed, in comparison with the notes and essays.

For this service to literature, the university of Oxford conferred on him the degree of Master of Arts by diploma. About this time, Dr. Warton furnished several critical papers for the *Adventurer*. Soon afterwards he was instituted to the living of Tamworth, and in 1755 was elected second master of Winchester school. With his abilities as a schoolmaster, laboriously displayed by Mr. Wooll, our readers have little concern ; we therefore pass on to his "*Essay on the Genius and Writings of Pope*," one of the boldest and most successful adventures in modern criticism. It was published in 1756, about twelve years after the death of the poet, while the west was yet warm with the glory of his sunset. This work, after surviving the opposition of Ruffhead, triumphing over public prejudice, converting ignorant idolatry into rational admiration, and anticipating the judgement of posterity, or rather leaving posterity nothing to do but to confirm the judgement of the critic on a favourite and incomparable poet, is too deeply rooted in reputation to be blown down by a breath of contempt even from the formidable author of the *Pursuits*

of Literature, who calls it "the common place Book on Pope." It is true that Warton's estimate of the "Genius and Writings of Pope," is now "a common-place" estimate; but it has become such by the public adopting it from the author, who first had the honest temerity to make it. The second volume of this work was not published till more than twenty years after the appearance of the first; during the greater part of which time, nearly half of the book was printed off, and lay in sheets, "being withheld from motives of a most delicate and laudable nature," quite incomprehensible to us.

In 1766 Dr. Warton succeeded Dr. Burton as head master of Winchester school, and held the situation with great credit to himself, and advantage to his pupils, till 1793, when he resigned it, and retired to his living at Wickham, with considerable church preferments. In his retirement at Wickham he published his edition of Pope's Works, which rather diminished than exalted his fame; for, to enrich his notes, he plundered his celebrated Essay, as if it had been an antiquated work fallen into decay, the materials of which lay on his hands to be disposed of to the best advantage; thus demolishing an abiding structure to build up a temporary shed. But if he destroyed his own most honourable labours, he restored his author's most disgraceful ones; he dug up two detestable pieces of obscenity, which had been buried in oblivion, and threw them out, all rank and stinking with corruption, as delicious baits, to lure the grossest of sensual readers. The only excuse which Mr. Woolf offers for this outrage against decency, deliberately committed by a hoary-headed clergyman, with one foot set down in the grave, and the other lifted up to follow it, is both idle and contemptible, and the very basest that could have been urged,—"the eagerness with which an editor catches at every unknown production of his author, and the value he sets on whatever can give the charm of novelty to his work!"—for what purpose? we may ask; and we may answer too, in this instance, for *filthy* lucre! The general merits of this work were very unceremoniously canvassed in the Reviews of the day. It was Dr. Warton's last publication. He afterwards undertook an edition of the works of Dryden, and had completed two volumes of it on the same plan, which have not yet appeared in print. He was proceeding with this task, the accomplishment of which would have been an acquisition to British literature, when a lingering malady, ending in a general paralysis, terminated his life and his labours, in the year 1800. He was interred in Winchester cathedral, where a handsome monument has been erected to his memory by the Wykehamical Society.

Having sufficiently declared our opinion of Dr. Warton's merits as a poet and a critic, we have only to add, that we find nothing in the third part of this volume which entitles him to particular commendation as a letter-writer; and few of the epistles of his learned correspondents are either curious or interesting. Those of Dr. Johnson contain frequent inquiries concerning the malady of poor Collins, which not only manifest the anxiety of that great man's affection for the unfortunate poet, but also betray that secret dread of insanity which haunted his own mind. There are two letters from Gerard Hamilton (*Single-speech*, as he was called), one of the suspected writers of the Letters of Junius, which finely pourtray his own character, while he is delineating the features of mind that he requires in a companion whom he wants, and for whom he applies to Dr. Warton. It might be worth while to compare the unstudied language and candid sentiments of these genuine letters, with the laboured points and periods of Junius. The letters of Mr. Harris, the author of *Hermes*, whose son, the present Earl of Malmsbury, was Dr. Warton's pupil, are only distinguished by the dryness and simplicity of their style and matter. Not many of the others are remarkable for any thing, except that Dr. Warton should have left them for publication.

Several errors in this book are rather censurable; and we are not disposed to charge them on the printer; among others, *epere*, in an Italian exclamation, for *essere*; *respectable* references, for *respectful*, &c.

In the following anecdote, too, there is a gross blunder. When Huggins's translation of Ariosto was finished, the author

sent to Smollet, who at that time managed the Critical Review, a fat buck; consequently the work was highly applauded; but the history of the venison becoming public, Smollet was much abused, and in a *future* (subsequent) number of the Critical Review retracted his applause.

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Art. II. Zollikofer's *Sermons on Education, &c.* By the Rev. W. Tooke.  
Vol. II.

(Concluded from p. 889.)

THE importance it assumes, rather than the intrinsic worth it possesses, has induced us to give this article a place in another number of our work. The discourses which we have now to notice, as many of them were on sacramental occasions, have more of the semblance of the Gospel than the former; but we are sorry still to observe, that the doctrine of the cross seems forced upon an unwilling advocate. The sermons in this volume, thirty-two in number, are on various topics; the love of God, the excellency of a virtuous course

of conduct, the nature and means of human happiness, the holy communion, preparation for death, &c.

In the following extract the reader will observe how adroitly the preacher approaches, passes, and quits, the altar of divine mercy, without touching it :

‘ Oh, my dear friends, can we consider what God has done for us through Jesus, and yet entertain a doubt, that he is essential love ! What heights, what depths of love, of love unutterable, do we here discover ! What is the whole of christianity but love ? Ah, surely love is the substance of all the grand, the glorious arrangements which God has made for the recovery of sinful man ! That he, that happy and only potentate, that lord of all dominion who alone possesses immortality, the perfect being, the self-originated, all-sufficient deity, should send to us on earth his son, the only-begotten, the well-beloved, to us, helpless, forlorn, unworthy mortals, proclaim to us by him deliverance, favour, life, felicity, certify us of his more than parental tenderness, and cause him to *die on the cross as a sacrifice for the sins of the world* : is this not love, pure, efficacious, matchless, stupendous love ? — Love is the basis of all that Jesus taught, did, suffered in behalf of mankind. That he, the lord of glory, irradiated with divine effulgence, blessed with celestial joy, before whom the hosts of heaven bow, whom all the angels worship, that he should leave the realms of bliss, take upon him the limitations, the hardships, the burdens of the terrestrial life, exchange his throne for the state of a servant, his bright abode for the dark night of human misery, and at last condescend to undergo most cruel sufferings and an ignominious death, is that not love, ineffable inconceivable love. *And did he not perform and suffer all this for convincing mankind of the truth*, for convincing them by the most palpable and irrefutable proofs, that the deity who had sent him, and whose work he finished on earth, is love ; Yes, my dear friends, every doctrine that he delivered, every act that he performed, every instance of relief that he afforded, every patient that he made whole, every perturbed mind that he soothed, every profligate whom he reformed, every prerogative that he voluntarily surrendered, every satisfaction that he gave up, every trouble that he took upon him, every affliction that he bore, every pang that pierced his heart, every tear that flowed from his eyes, was a proof, a manifest proof that God is ever inclined to succour mankind, to deliver them, to do them good, to bless and prosper them, that he is essential love.’ pp. 14, 15.

The death of Christ is represented merely as a declaratory act, adding weight to the testimony which nature and reason give to the attributes of God, and his dispositions and designs towards mankind. Thus also, p. 489 :

‘ By his mediation he has as it were filled up the immense interval that lies between God and us, rendered the deity more conceivable to us, brought us nearer to him, and opened to us free access to the majesty of heaven. By his death upon the cross he has abolished the whole ritual of sacrifices, most solemnly ratified the promises of God, placed his affectionate dispositions to mankind beyond all possibility of doubt, and thus freed us from all slavish, anxious dread of that most exalted being.’



The preacher seems willing that Jesus should do any thing for us, but "bear our sins in his own body on the tree," or "give his life a ransom for us, to make reconciliation by the blood of his cross."

'God is love; therefore he never punishes, for the sake of punishing. never chastises for the sake of chastising; therefore his chastisements and punishments have not revenge, not satisfaction for his injured honour, not compensation for any loss sustained, but simply correction and caution in view; correction of the sinner if he be yet corrigible, caution to the innocent, who may likewise err, and to the wavering and infirm, who are already stumbling and ready to fall.' p. 28.

To confound a vindication of the divine honour from insult, with revenge, or punishment for the sake of punishing, is both incorrect and disingenuous. There is some ambiguity in these expressions; for if Mr. Z. means any thing else by "caution," than such a vindication of the offended laws of God, we are at a loss to conceive how he forms any idea of the divine justice, consistent (not with Scripture, for that is out of the question, but) with the dictates of reason and conscience. Again, when the philosophizing divine adds, "correction of the sinner, if he be yet corrigible," he takes care to leave us in the dark concerning the alternative, if he prove incorrigible. Whether he is still to continue a vessel of wrath, or to be liberated, or annihilated, we are not informed. Such a subject involves considerations too awful for the placid system of Zollikofer.

When it is roundly asserted, that God does not command us to worship him for his sake, but ours, we again demur. It is true that the favour and the advantage are not conferred on him, but on us; yet it is worse than incorrect to say, that we are only to worship him for our own sake. This would, in fact, be worshipping ourselves; for the object we have in view, in our worship, be it what it may, is our deity.

In the following passage, the preacher admits a depravity in human nature, which is by no means supposed in his discourses; on the contrary, virtue is usually represented as the innate prevailing principle in man. The truth of these observations must strike every reflecting reader.

'We need not be very great proficient in the study of mankind, for having remarked that the generality of people make less account of being accused of a defect in moral excellence, in virtue and integrity, than of any deficiency or weakness of understanding; that they had rather pass for sinners than for fools; that they commonly set a greater value on the qualities of the mind, than on those of the heart. An irregular, unchristian, licentious life, appears less shocking and despicable than simplicity and a slighter intellect. It is but too frequently seen, that a man had

rather deceive than be deceived, rather do an injury than suffer an injury from others without revenge, rather over-reach and supplant his neighbour than be over-reached and supplanted by him ; had rather be charged with culpable, but sharp-sighted suspicion, with excessive, but ever watchful distrust, than with plain, downright and easily cheated honesty. It is not my intention at present to explore the source of this way of thinking, which cannot possibly be good, or to point out what a deeply seated, predominant corruption it implies among mankind, and how diametrically opposite it is to the spirit of christianity.' p. 152, 153.

We transcribe the following exhortation with equal pleasure.

'Would ye become capable and partakers of that happiness ! set no arbitrary bounds to your endeavours after christian virtue and perfection. Never deem yourselves intelligent, wise, good, pious enough. Never think ye have worked enough, struggled enough, done enough, for being secure of the glorious, unfading prize, which christianity holds out before you. He alone obtains that prize, who, like the apostle Paul, forgetting those things that are behind, presses forward with unabated ardour for that radiant gem, which sparkles before him at the end of his course. He alone is crowned, who sustains the conflict and continues faithful to the end. He alone can reasonably hope to proceed in that better life from one stage of perfection and happiness to another, who has here unremittingly and indefatigably laboured to become ever wiser, ever better, and continually more apt and expert in all good. Not a step that ye make here on the road of virtue and piety is for nought, but every one that from indolence and attachment to sensuality ye neglect to make, is attended with loss, loss irreparable and infinite. Your present sowing and your future harvest are strictly analogous. Sow here plenteously, if ye would reap plenteously there. Be never listless, never weary in well doing, if ye would hereafter enjoy your fill of good.' pp. 426, 427.

The last sermon is on preparation for death. For ourselves and our readers we wish a far other viaticum when passing to

"That undiscover'd country, from whose bourne  
No traveller returns."

The Memoir of Zollikofer by Mr. Christian Garve, which is appended to the second volume of these discourses, unravels some of the mysteries with which we were embarrassed. The divine is here represented as throwing away, in compliment to the new-fashioned philosophico-theology, what we should style the peculiar discoveries of revelation, as though they were old women's tales ; but yet, as unable completely to disburden himself of these antique encumbrances, and unwilling to confound his hearers with doubts of which he could not furnish the solution. Hence, the usual phraseology of a heathen philosopher is occasionally speckled with Christian expressions ; virtue is perpetually represented as innate and omnipotent in the soul, though an acknowledgement of human depravity

sometimes escapes ; the feelings are excited, and the conduct ably directed, but never on evangelical principles ; man is flattered as the architect, the author and finisher, of his own religion, and yet God is complimented with a prayer for grace ; Jesus is occasionally praised as valuable and important, but generally introduced to prove to us how much God is disposed to do for us without him ; a sentence or two is friendly to the Gospel, while the whole strain of the language and sentiment displays a dangerous neglect, or perversion, of its distinguishing doctrines.

Prefixed to each sermon is a prayer, which in our breasts can awaken no devotion, except that of gratitude that the religion of Zollikofer is not ours. If ever aberrations of mind, pride of heart, and inflation of style, excite our grief and disgust, it is when they predominate in prayer ; for what eloquence is equal to the simple utterance of a devout heart, when approaching infinite Majesty and Holiness on a throne of grace.

The translation, though often inelegant and idiomatic, seems to be executed with very considerable care and ability ; but we cannot think it thoroughly English, nor at all elegant, nor quite respectful, to commence prayer with the word *God*, not preceded by any sign of the vocative state. "Ah God" is scarcely less objectionable.

Art. III. Carr's *Stranger in Ireland, or a Tour in the Southern and Western Parts of that Country, in the Year 1805.*

(Concluded from p. 878.)

IT is a particular excellence of the book before us, that the diversified facts are so well exhibited, as to enable the reader to delineate for himself, without any further assistance of the author, the principal features of the Irish character ; insomuch that were he to visit Ireland, he would find that the previous reading of the book had made him completely at home in that country. The author however was willing to give a short abstract of his scattered estimates of Irish qualities, in the following summary. Allowing that the national character does really comprize these properties, we must however think that impartial justice would more strongly have marked some of the vices, which considerably shade this constellation of fine qualities.

'With few materials for ingenuity to work with, the peasantry of Ireland are most ingenious, and with adequate inducements, laboriously indefatigable : they possess, in general, personal beauty and vigour of frame : they abound with wit and sensibility, though all the avenues to useful knowledge are closed against them ; they are capable of forgiving

injuries, and are generous even to their oppressors ; they are sensible of superior merit, and submissive to it : they display natural urbanity in rags and penury, are cordially hospitable, ardent for information, social in their habits, kind in their disposition, in gaiety of heart and genuine humour unrivalled, even in their superstition presenting an union of pleasantry and tenderness ; warm and constant in their attachments, faithful and incorruptible in their engagements, innocent, with the power of sensual enjoyment perpetually within their reach ; observant of sexual modesty, though crowded within the narrow limits of a cabin ; strangers to a crime which reddens the cheek of manhood with horror ; tenacious of respect ; acutely sensible of, and easily won by kindnesses. Such is the peasantry of Ireland : I appeal not to the affections or the humanity, but to the justice of every one to whom chance may direct these pages, whether men so constituted present no character which a wise government can mould to the great purpose of augmenting the prosperity of the country, and the happiness of society. Well might Lord Chesterfield, when Lord Lieutenant of Ireland exclaim, " God has done every thing for this country, man nothing." pp. 292, 293.

The author gives plenty of specimens of the ignorance, the fanaticism, the legends, and the superstition, of the lowest rank of the people ; and while we read them, we are indignant at the insinuation, which occurs, we think more than once, against the wisdom or necessity of a *proselyting* spirit on the part of the protestants. The view of such a state of the human mind ought to incite all pious protestants to move heaven and earth, if it were possible, to annihilate that monster of error and corruption which produces and sanctions, and will perpetuate in every country where it continues to prevail, that degradation of which the ignorant Irish are an example. But we cannot help perceiving, in several passages of the present volume, that our sprightly traveller is disposed to regard Revelation itself as rather a light matter ; we cannot wonder therefore at his being unconscious, how important is the difference between an erroneous faith and worship, and the true. One of these passages is in page 33. " In God's name let the Peruvians derive themselves from the sun ; let the Chinese boast of the existence of their empire eight thousand years before the creation of the world, according to our calculation, &c." If a man really holds the opinion implied in such expressions as these, (the palpable profaneness of which too deserves the severest condemnation) we ought not to be surprized, that in the same volume or chapter, the reclaiming of bogs is represented as an object to be strenuously promoted, and the reclaiming of miserable papists as an object for which it betrays some defect of judgement to shew any great degree of zeal. Yet, on recollection, we *do* a little wonder that Mr. Carr, though he should set aside all considerations of purely religious advantage, here or hereafter, should not see the importance, in

relation to *political economy*, of the lower order being raised to that decent state of intellectual and moral improvement, which there is not the smallest chance of their attaining while under the influence of a superstition which governs them by besotting them. While however we condemn such indifference, especially when indifference affects the character of superior wisdom, we equally condemn all corrupt and all violent methods of advancing the protestant cause. It is not by tempting the conscience of the papist with a pitiful sum of money, nor by forcibly interrupting the follies of his public worship, nor by making him, for the sake of his religion, the subject of continual derision, nor by unnecessarily excluding him from any advantage, that we could wish to see genuine Christianity aided, in its warfare against that wretched paganism, into which what was once religion is found degenerated, among all very ignorant papists in every country. We cannot but regret that both the civil and ecclesiastical rulers of Ireland should have been, for the most part, unacquainted with all apostolical methods of attempting the conversion of the catholics. And it is melancholy that the *generality* of the ostensible ministers of religion, at present in that country, should be so very little either disposed or qualified to promote this great work. We happen to know, that there are *some* brilliant exceptions to this remark; the lustre of whose character, if it cannot prevail to any distance, yet defines and exposes the obscurity which surrounds them.

Our traveller was attentive to collect any kind of useful or amusing information, respecting the several places which he visited, and respecting the country at large. He is of opinion that Ireland is of a temperature probably more mild and equal than that of any other country. Its unrivalled verdure is owing to its western position, where its hills are the first interruption to the clouds of the Atlantic, in consequence of which the proportion of rainy weather is much greater than in England. We presume this circumstance would render it, with the advantage of an equal cultivation, more richly productive of almost all the most valuable kinds of vegetables; and Arthur Young, we recollect, has given it as his opinion, that the soil of Ireland is more fertile, acre against acre, than that of this country. The agriculture is described as considerably progressive on the whole, in spite even of the singularly hapless condition of multitudes of its most valuable labourers.

One of the most curious and interesting parts of the book is, the account of the interior of the Irish bogs. In digging to a great depth in one of them, there were found three prostrate woods, one below another, and separated by successive deep strata of earth. Mr. Carr refers the investigation of these facts

to more philosophic men, apparently afraid of the gravity of such inquiries; and lest even his momentary descent into the abyss of a bog-pit should have, on him, or his readers, any such effect as that of the cave of Trophonius, he inspirits himself and them with a good story of an "embalmed cobbler," once found, with all his implements about him, in one of these places. Just in this manner a bog-digger takes his glass of whiskey before he begins.

In the narration of the hasty visit to so enchanting a place as the lakes of Killarney, we were vexed that any of the pages should be occupied about such-a-one Esq. and a second Esquire, and a third, and so on. It lessens the charm of the description, in the same manner as the crowded quarter-sessions in the town spoiled in a degree the pleasure of being in the place itself. We could also have well spared the foolish lines of Swift, called *A Gentle Echo on Women*. We are on the contrary delighted with the little anecdote of the huntsman, who set free a poor fawn which he had caught, because the dam followed him with tones of distress. Things like this are in harmony with the exquisite and tranquil beauty of the scene. As travellers cannot relate *all* the incidents they witness or hear of in each place which they visit, it would be the part of a judicious artist to select those which most harmonize with the character of the situation. Mr. Carr wants a good deal of improvement in this point. Not that we could have the conscience to require him to suppress all the humorous anecdotes which he hears, but we really wish that, if he should ever visit another place like Killarney, he will make such a choice of facts and anecdotes, out of the whole mass which comes before him, as to aid the emotions of sublimity and beauty which are peculiarly appropriate to the place, and which the actual observer would be ashamed of himself if he did not feel as the prevailing state of his mind, while he remained amidst this magnificence of nature. We must not, however, forbear to add, that Mr. C. does give a very pleasing account of this noble scene, notwithstanding the spirit and tone of the description are so unfortunately interrupted, when any jokes or ludicrous incidents, those literary wild fowl in the pursuit of which our traveller is an incomparable sportsman, happen to fly across his view.

He went to Limerick and Cork, which he describes sufficiently in detail. The shocking accounts of the house of industry at Limerick, and of the house of industry and the old jail at Cork, will sting the principal inhabitants, we hope, through very shame, to the adoption of some more humane, more decent, and more useful regulations.—On reaching Kilkenny, he found "quite a jubilee bustle in the streets." The

sacred flame of charity was glowing throughout all the town. It was understood that numbers of human beings were "sinking under want and misery;" and a great company of gentlemen, and other people, were convened to make a noble effort of pure Christian munificence. And in what manner, courteous reader, should you suppose the resources were to be supplied for executing the pious design? The money was obtained by means of *theatricals*, which are performed during one month every year, with an incalculable mischief, beyond all doubt, to the morals of the young people. The balance, after deducting the expenses attending the performance, is reckoned at about 200*l.* This, as we should infer, from another item in the account, is not a fourth part of the whole sum paid for entrance into the theatre; but how much of even this smaller sum would have been contributed for the *charity*, if it had not been extracted by means of this vain and noxious amusement?

Mr. Carr seems to have visited Ireland in the capacity of character-painter to the principal inhabitants. And as the other class of artists, portrait-painters, are said to keep a number of Venus's, Adonis's, Apollo's, &c. within sight while at their work, so we cannot be so simple as not to suspect that this moral painter has played off the same device on those who sat, and on us who are called to inspect and admire. He meets with a certain General here, at Kilkenny, whose generous patriotism may challenge the whole empire to produce an equal. In this one instance, however, Mr. C. does not attempt to put the trick upon us; and we are thankful to him for his honesty. He might have observed a discreet silence as to the particular proof of this unrivalled generosity, and then we should have supposed this patriotism displayed itself in — nay, should have very deeply pondered all the forms in which it could have been displayed, and tried to ascertain which is the most generous and useful. Has he built a hospital for the lame or blind? Has he remitted his poor tenants half their rents on account of a severe season? Has he helped a great many little farmers to cultivate pieces of waste land? Or perhaps he has established large schools for the decent education of the brats of the wild Irish. No, he has done something much nobler: he has made, each year, a large volunteer subscription towards defraying the expense of carrying on the war. Cunning Mr. Painter! always perform in this manner; and we shall not be tempted to the sin of reviling you for having taken us in.

Our readers have often heard of the late Dean Kirwan, long celebrated for his charity sermons; and if eloquence be rightly defined the art of persuading, it would appear that he must have been one of the greatest orators of modern times; for the sums collected after his sermons, amounted in all, as we are

informed by Mr. Carr, to nearly sixty thousand pounds. For purposes of mischief we have often enough had occasion to see that a mere second-rate eloquence is sufficient to obtain immensely greater sums; and we have observed human nature too long to wonder at the fact; but that a sum like the one here specified should be granted to the pleadings of *charity*, does excite our wonder we own, and also our curiosity to know the exact nature of the eloquence which had so great an effect. Mr. Carr has given several pages of specimens, which he obtained with difficulty from a reverend admirer of the Dean, who had taken them down in short-hand. But whether it be, that the writer gave a cast of expression of his own to the sentences of the speaker, or whether there was a defect of taste in selecting them, or whether they were accompanied and enforced by unequalled graces of delivery, or whether the great law of attraction exists in less force between money and its owners in Ireland than in other countries, or whatever other cause, of which we are not aware, contributed its influence, we acknowledge that we have some difficulty to comprehend, how a kind of oratory so very dissimilar to the noblest models of eloquence could produce the splendid result. These specimens too much remind us of the worst literary qualities of French oratory. The language has an artificial pomp, which is carried on, if we may so express it, at a certain uniform height above the thought, on all occasions; like the gaudy canopy of some effeminate oriental, which is still supported over him, with invariable and tiresome ceremony, whether he proceeds or stops, sleeps or wakes, rides or condescends to step on the ground. The images seem rather to be sought than to spring in the mind spontaneously, and to be chosen rather for their splendour than their appropriateness. And the train of thinking appears to have little of that distinct succession of ideas, and that logical articulation, which are requisite to impress sound conviction on the understanding.— We fear, however, that we begin to descry one capital cause of the Dean's success, in something else than the *literary* merits of his oratory; and our readers will hardly avoid the same surmise when they read the following passage. Expressing his reverence for the man, "however he may differ in speculative opinions," who relieves the wretched, &c. &c. he proceeds, "Should such a man be ill-fated, here or hereafter, may his fate be light! Should he transgress, may his transgressions be unrecorded! Or if the page of his great account be stained with the weaknesses of human nature, or the misfortune of error, may the tears of the widow and the orphan, the tears of the wretched he has relieved, efface the



too rigid and unfriendly characters, and blot out the guilt and remembrance of them for ever!" Now if an admired preacher, after a pathetic address to the passions of a numerous and wealthy auditory, many of whom had never accurately studied the doctrines of Christianity, *could* have the courage to proceed forward, and declare to them, in the name of Heaven, that their pecuniary liberality to the claims of distress in general, and especially to the case of distress immediately before them, would secure them, notwithstanding their past and future unrepented and unrelinquished sins, from all danger of divine condemnation; intimating also, that, on the extreme and improbable supposition that they *should* be consigned to the region of punishment, it would prove so light an affair as to be rather a little misfortune than an awful calamity, he might certainly persuade them to an ample contribution. But that an enlightened minister of a protestant church *could* have the courage to declare or even insinuate the pernicious sentiment, awakens our utmost astonishment. We think there can be no doubt that a certain proportion of the money collected after the address, in which such a passage as this was seriously uttered, would be paid literally as the atonement for past crimes, and as the price of an extended licence to repeat them with impunity. If the whole of the oration was powerfully persuasive, we cannot fail to attribute a large share of the success to that particular part, so soothing to apprehension, and so flattering to ignorance and corruption.

In returning towards Dublin, our author made a visit to the house of Mr. Grattan; and he might well feel himself flattered by the welcome, and the polite attention, which he experienced there, and gratified by the mental luxuries which, we may believe, scarcely another house could have supplied. We should have been glad to receive some more particular information about this distinguished orator, than the assurance merely of his being a polite and hospitable man, an elegant scholar, and respectable in domestic relations. We should have been glad to hear something of his studies, his personal habits, his style of talking, or the manner in which he appears to meet advancing age. Yet we acknowledge it is a difficult matter for a transient visitor, who is received on terms of formal politeness, to acquire much knowledge on some of these particulars, and a matter of some delicacy to publish what he might acquire. A number of pages are occupied with passages from Mr. Grattan's speeches; some of which extracts, we believe, were supplied to Mr. Grattan from memory, and therefore are probably given imperfectly. On

the whole, however, these passages tend to confirm the general idea entertained of Mr. Grattan's eloquence, as distinguished by fire, sublimity, and an immense reach of thought. A following chapter is chiefly composed of similar extracts from Mr. Curran's speeches; in most of which the ~~conceptions are~~ expressed with more lucidness and precision than in the passages from Grattan. These specimens did not surprize; though they delighted us. We have long considered this distinguished counsellor as possessed of a higher genius than any one in his profession within the British empire.—The most obvious difference between these two great orators is, that Curran is more versatile, rising often to sublimity, and often descending to pleasantry, and even drollery; whereas Grattan is always grave and austere. They both possess that order of intellectual powers, of which the limits cannot be assigned. No conception could be so brilliant or original, that we should confidently pronounce that neither of these men could have uttered it. We regret to imagine how many admirable thoughts, which such men must have expressed in the lapse of many years, have been unrecorded, and are lost for ever. We think of these with the same feelings, with which we have often read of the beautiful or sublime occasional phenomena of nature, in past times, or remote regions, which amazed and delighted the beholders, but which we were destined never to see.

After various statements respecting Dublin, the customs, the courts of law, and other matters, which we need not enumerate or analyse, our traveller takes leave of the country, highly gratified, except in never having heard a *bull*, a whole herd of which he expected to have met in every town and village, and expressing the most friendly wishes for Ireland, in which we cordially join him.

Mr. Carr has admitted several errors into this book, which we could not have expected; such as *colla*, for *colles*, in a distich from Prudentius; and ascribing to Pope a line which almost every one knows where to find in Johnson, "And Swift expires" &c. The error of calling that poetry good, which is only indifferant, we were more prepared to expect, and indeed to excuse.

The book is decorated, rather than illustrated, with almost twenty plates, from Mr. Carr's drawings; these are chiefly landscapes, interesting in point of scenery, and elegantly engraved in *aqua tinta*, by Medland. We willingly acknowledge that we have received very much entertainment, and not a little information, from this volume; and if the traveller will but adopt a little more dignity of deportment, and require a

less exorbitant premium for the privilege of hearing his adventures, we shall be glad to meet him again, at his return from any other country, to which his genius may lead him to wander.

Art. IV. *Memoirs of Dr. Joseph Priestley, to the Year 1795*; written by Himself; with a Continuation, to the Time of his Decease, by his Son, Joseph Priestley; and Observations on his Writings, by Thomas Cooper, President Judge of the fourth District of Pennsylvania; and the Rev. William Christie. 8vo. pp. 475. Price 10s. 6d. Johnson. 1806.

MANY years ago, Dr. Priestley determined to write some account of his friends and benefactors, which might be a posthumous memorial of his esteem and gratitude. All who can reckon themselves of that number, have ample reason to be satisfied with the manner in which he has discharged this voluntary obligation. In connecting these notices of the characters and conduct of others, with a simple narrative of his own life, he has produced a work in a high degree pleasing, instructive, and admonitory. The events of his early life exhibit a striking instance of the gradual and unsought progress of a modest and unambitious man, from a low beginning, and through many discouraging circumstances, to eminent consideration and comfort. His career, as a philosopher and a general scholar, affords an exemplary instance of invincible perseverance and vigorous exertion, of the wise economy of time and resources, and the happy direction of talents and genius. The intercourse which, through a large part of his life, he maintained with many distinguished characters, literary, scientific, and political, and the relation which he personally bore to the state and advancement of science during the last thirty years, confer a peculiar interest on any memoirs from his own pen, however brief and even scanty they may be. To the man who studies the philosophy of human nature with the eye and the heart of a *scriptural Christian*, these pages will appear with an importance far exceeding the mere gratification of liberal curiosity. We are much mistaken if the germ of Dr. P.'s gradual alienation from "the faith once delivered to the saints," be not here unfolded by himself, in the manifest want of a broken and contrite heart, and in the uncontrolled dominion of a self-dependent spirit. It is a solemn and affecting warning, which arises from beholding a man of the first intellectual order, of natural dispositions truly amiable, of high acquirements in human knowledge, and possessing a "zeal for God;" yet "stumbling at that stumbling stone," and "going about to establish his own righteousness, not submitting to the righteousness of God."

From this volume such a lesson is to be deduced.—May its exhibition to the world, under the conduct of almighty grace, answer a purpose infinitely greater than any that its authors ever contemplated !

Dr. Joseph Priestley was born at Fieldhead near Leeds, March 13, 1733, O. S. His early education was conducted by a neighbouring clergyman of the establishment, and by several dissenting ministers ; but his greatest proficiency, at that period, seems to have been the effect of his own ardour and diligence. Being intended for the profession of a dissenting minister, he was placed in the academy at Daventry, under the government of Dr. Caleb Ashworth, the successor of Dr. Doddridge. In this seminary, young Priestley consolidated and greatly enlarged his elementary stores ; but his religious principles received a fatal shock. Those principles had been what is called orthodox, rather from the influence of his education and connections, than from any just acquaintance with their true nature and evidences. This also appears to have been deplorably the case with those among his first religious connections who, in the old phrase, *dealt with him on the state of his soul*. The injudicious and unscriptural question, which was proposed by some who examined him with a view to his admission to the Lord's supper, could not but produce a most pernicious effect on a mind, not established in the truth of God, and, (as Dr. P. informs us his mental constitution was), "wanting a sufficient coherence in the association of ideas formerly impressed, and more favourable to new associations." p. 103. The highly reprehensible procedure of those persons, reminds us of a story that was current, many years ago, in the academical institution before mentioned. A young man, proposing to his father a query relative to some historical difficulty in the Old Testament, received the compendious reply of being instantly knocked down. The consequence was, what might have been without much hazard predicted ; the youth became an avowed infidel, and a profligate blasphemer.

In a state of mind, favourable for the reception of those religious errors which are ever congenial to the habits of an unrenewed heart, the subject of these memoirs went to the academy. There, in the strong language of the apostle, he "made shipwreck of the faith." His bark was leaky and sinking before : now the catastrophe was fatally consummated. "In my time," says Dr. P. (p. 17) "the academy was in a state peculiarly favourable to the serious pursuit of truth, as the students were about equally divided upon—all the articles of theological orthodoxy and heresy ; in consequence of which, all these topics were the subjects of continual dis-

cussion. Our tutors also were of different opinions; Dr. Ashworth taking the orthodox side of every question, and Mr. Clark \*, the sub-tutor, that of heresy, though always with the greatest modesty." pp. 17, 18.

Truth, and religious truth above all, loves the light. It has nothing to fear; but every advantage to expect, from free inquiry; if the inquiry be indeed FREE. But such a state of things as is described in the passage just quoted, may be called any thing more justly than *free* inquiry, or "favourable to the serious pursuit of truth." We speak from EXPERIENCE. Such disputations as took place at Daventry have a tendency diametrically opposite to "the *serious* pursuit of truth." The spirit of party, the ambition of superiority, the ostentation of talent, the arts of evasion, the disgrace of defeat, the insolence of conquest, the laugh of the scorner, and the sneer of folly and pride, are the rank weeds of this rotten bed. In such a polluted soil, and amidst its mephitic exhalations, no HOLY DISPOSITION can possibly flourish: but by none except holy dispositions will the knowledge of DIVINE TRUTH be even desired; much less will its beauty be discerned, or its pursuit be *seriously* instituted. This is an axiom which should ever stand first and highest in the elements of sacred erudition. Its neglect is fatal. Its practical possession will lead to the heaven from whence it descended. The Scriptures ever assume it as a *postulatum summi juris*; and Reason must become a prostitute to Guilt, before she can be brought to doubt its reality or its importance.

On leaving Dr. Ashworth and his Arian colleague, Mr. P. settled in an humble situation, and under some depressing circumstances, as a dissenting minister, at Needham Market in Suffolk. In 1758 he removed to Nantwich in Cheshire; and, after residing three years at that town, to Warrington; in the academy at which place he was appointed Tutor in the Languages and Belles Lettres. This academy was the pride and boast of the heterodox dissenters, and the basis of many an airy expectation †. It crumbled into nihility, about the year 1783, in consequence of dissensions and secessions among its supporters, and the want of wholesome discipline to repress the licentious ebullitions of the students. Thus ended "the nursery of men for future years."

\* This was the Rev. Samuel Clark, afterwards of Birmingham, who died, in consequence of being thrown from his horse, Dec. 6, 1769. See Orton's Letters to Dissenting Ministers, published by the Rev. S. Palmer, Vol. I. p. 14.—*Rev.*

† See Mrs. Barbauld's beautiful poem, Warrington Academy. But, alas! the muse was not a prophetess.

Here, as in all situations, Mr. P. was distinguished for his indefatigable activity in professional duties and literary pursuits. Here he composed several of his works, and received from the university of Edinburgh the title of LL.D. "From academic shades and learned halls," however, he sagaciously retreated in 1767, on being invited to the charge of a congregation at Leeds. This was a propitious removal. At Leeds Dr. P. commenced his long pursued and splendidly successful experiments on æriform fluids. But philosophical pursuits did not absorb his versatile and active powers. "In this situation," he says, "I naturally resumed my application to speculative theology." Alas! it was *speculative* throughout. The sad source of its radical and numerous errors, was the notion that divine truths, and their opposites, are only hypothetical theories, ingenious speculations. The scriptures inculcate a different lesson, when they insist on the necessity of "receiving the love of the truth," and of "having the heart established with grace." At Daventry Dr. P. was a high Arian, in the heretical nomenclature. At Needham he sunk in the scale. He discarded the doctrine of atonement, in the lowest sense. Emboldened by the ardour of discovery, he fancied himself wiser than an apostle, and "saw much reason to be dissatisfied with the apostle Paul as a reasoner." p. 33. After this, we are not surprised that at Leeds he became a Socinian, and that he still continued to move along the line of indefinite progress in the same direction. We are painfully excited to recollect the memorable and *scriptural* monition of our amiable Cowper :

"Hear the just law, the judgement of the skies!  
He that hates TRUTH, shall be the dupe of lies;  
And he that will be cheated to the last,  
Delusions, strong as hell, shall hold him fast."

Dr. P.'s next removal was to Calne in Wiltshire, where he lived for six years as a literary companion to the late Marquis of Lansdowne, on a plan equally honourable to the liberality of the nobleman, and to the integrity of the philosopher. The dissolution of this connection led to his settlement at Birmingham; with the detail of which event, and reflections upon his then agreeable situation, the first and most valuable part of these Memoirs is concluded. It bears the date *Birmingham*, 1787.

A few pages of brief narrative bring down Dr. P.'s account of himself to March 24, 1795; at which time he was comfortably settled in his last residence, Northumberland in America.

The Continuation of the Memoirs, by Mr. Joseph Priestley, though including a period of less than nine years, is extended

to almost as many pages as the whole of the Doctor's own performance. This is accomplished by the help of large quotations from the papers and some of the printed works of Dr. P., and of rather tedious reflections and observations by the writer. But filial affection will be accepted as an honourable apology.

We shall now introduce a few miscellaneous quotations from that part of the volume which Dr. Priestley himself contributed. Some will be entertaining, and all may be useful to our readers.

The advantages of enuring the memory of young persons to vigorous exercise on important topics, are well represented in the instance of Dr. P.

‘It was my custom at that time to recollect as much as I could of the sermons I heard, and to commit it to writing. This practice I began very early, and continued it until I was able from the heads of a discourse to supply the rest myself. For not troubling myself to commit to memory much of the amplification, and writing at home almost as much as had heard, I insensibly acquired a habit of composing with great readiness; and from this practice I believe I have derived great advantage through life; composition seldom employing so much time as would be necessary to write in long hand any thing I have published.’ p. 14.

The following account of a person, whose character is by no means uncommon, may be a serviceable admonition to many.

‘With Lord Shelburne I saw a great variety of characters, but, of our neighbours in Wiltshire, the person I had the most frequent opportunity of seeing was Dr. Frampton, a clergyman, whose history may serve as a lesson to many. No man perhaps was ever better qualified to please in a convivial hour, or had greater talents for conversation and repartee; in consequence of which, though there were several things very disgusting about him, his society was much courted, and many promises of preferment were made to him. To these, notwithstanding his knowledge of the world, and of high life, he gave too much credit; so that he spared no expence to gratify his taste and appetite, until he was universally involved in debt; and though his friends made some efforts to relieve him, he was confined a year in the county prison, at a time when his bodily infirmities required the greatest indulgences; and he obtained his release but a short time before his death, on condition of his living on a scanty allowance; the income of his livings (amounting to more than 400*l.* per annum) being in the hands of his creditors. Such was the end of a man who kept the table in a roar.

‘Dr. Frampton being a high churchman, he could not at first conceal his aversion to me, and endeavoured to do me some ill offices. But being a man of letters, and despising the clergy in his neighbourhood, he became at last much attached to me; and in his distresses was satisfied, I believe, that I was one of his most sincere friends. With some great defects he

had some considerable virtues\*, and uncommon abilities, which appeared more particularly in extempore speaking. He always preached without notes, and when, on some occasions, he composed his sermons, he could, if he chose to do it, repeat the whole *verbatim*. He frequently extemporized in verse, in a great variety of measures.' p. 75, 77.

The subsequent passage furnishes some particulars relative to the famous American patriot and philosopher, which deserve to be more generally known :

' My winter's residence in London was the means of improving my acquaintance with Dr. Franklin. I was seldom many days without seeing him, and being members of the same club, we constantly returned together. The difference with America breaking out at this time, our conversation was chiefly of a political nature ; and I can bear witness, that he was so far from promoting, as was generally supposed, that he took every method in his power to prevent a rupture between the two countries. He urged so much the doctrine of forbearance, that for some time he was unpopular with the Americans on that account, as too much a friend to Great Britain. His advice to them was to bear every thing for the present, as they were sure in time to out grow all their grievances ; as it could not be in the power of the mother country to oppress them long.

' He dreaded the war, and often said that, if the difference should come to an open rupture, it would be a war of *ten years*, and he should not live to see the end of it. In reality the war lasted near eight years, but he did live to see the happy termination of it. That the issue would be favorable to America, he never doubted. The English, he used to say, may take all our great towns, but that will not give them possession of the country. The last day that he spent in England, having given out that he should leave London the day before, we passed together without any other company ; and much of the time was employed in reading American newspapers, especially accounts of the reception which the *Boston port bill* met with in America ; and as he read the addresses to the inhabitants of Boston from the places in the neighbourhood, the tears trickled down his cheeks.

' It is much to be lamented, that a man of Dr. Franklin's general good character, and great influence, should have been an unbeliever in christianity, and also have done so much as he did to make others unbelievers. To me, however, he acknowledged that he had not given so much attention as he ought to have done to the evidences of christianity, and desired me to recommend to him a few treatises on the subject, such as I thought most deserving of his notice, but not of great length, promising to read them, and give me his sentiments on them. Accordingly, I recommended to him Hartley's Evidences of Christianity in his Observations on Man, and what I had then written on the subject in my Institutes of Natural and Revealed Religion. But the American war breaking out soon after, I do not believe that he ever found himself sufficiently at leisure for the discussion.' pp. 88, 90.

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\* Virtues, in the estimation of modern Socinians, are cheap and common things. We are not, therefore, to be surprized, if *considerable ones* are possessed by profane and profligate characters, palpably destitute of one spark of *real* love to God or man.—*Rev.*



• From the *Meditations on himself*, with which, not unlike Antoninus, Dr. P. concludes the first part of his Memoirs, we shall select two instructive passages :

‘ As I have not failed to attend to the phenomena of my own mind, as well as to those of other parts of nature, I have not been insensible of some great defects, as well as some advantages, attending its constitution ; having from an early period been subject to a most humbling failure of recollection, so that I have sometimes lost all ideas of both persons and things, that I have been conversant with. I have so completely forgotten what I have myself published, that in reading my own writings, what I find in them often appears perfectly new to me, and I have more than once made experiments the results of which had been published by me.

‘ I shall particularly mention one fact of this kind, as it alarmed me much at the time, as a symptom of all my mental powers totally failing me, until I was relieved by the recollection of things of a similar nature having happened to me before. When I was composing the *Dissertations* which are prefixed to my *Harmony of the Gospels*, I had to ascertain something which had been the subject of much discussion relating to the Jewish passover (I have now forgotten what it was) and for that purpose had to consult, and compare several writers. This I accordingly did, and digested the result in the compass of a few paragraphs which I wrote in short hand. But having mislaid the paper, and my attention having been drawn off to other things, in the space of a fortnight I did the same thing over again ; and should never have discovered that I had done it twice, if, after the second paper was transcribed for the press, I had not accidentally found the former, which I viewed with a degree of terror.’ pp. 105, 107.

‘ It has been a great advantage to me that I have never been under the necessity of retiring from company in order to compose any thing. Being fond of domestic life, I got a habit of writing on any subject by the parlour fire, with my wife and children about me, and occasionally talking to them, without experiencing any inconvenience from such interruptions. Nothing but reading, or speaking without interruption, has been any obstruction to me. For I could not help attending (as some can) when others spoke in my hearing. These are useful habits, which studious persons in general might acquire, if they would ; and many persons greatly distress themselves, and others, by the idea that they can do nothing except in perfect solitude or silence.’ pp. 109, 110.

The Appendix, by Mr. Cooper, formerly of Manchester, occupies more than half of the present volume. It is a detailed account, exhibiting, to the greatest advantage in the writer’s power, the labours and the eulogium of Dr. P. in philosophical, metaphysical, political, miscellaneous, and theological studies. Extensive information, and a considerable degree of talent, are manifested in this highly wrought panegyric. In the first article we remark a statement of a very important and authentic fact in the history of scientific discovery, and which we here bring forwards with peculiar pleasure, not only from attachment to our countryman, but because it is the due of common justice. It has been repeatedly affirmed, and is

generally believed, that the discovery of dephlogisticated air was made nearly at the same time, and in a manner totally independent of each other, by Priestley in England, Scheele in Sweden, and Lavoisier in France. The honours of the Swedish chemist are incontestable; but Lavoisier's claims are completely exploded by the fact, that Dr. P. had made the full discovery of oxygenous gas in June or July, 1774; and that, in the following October, he publicly narrated that discovery at the table of M. Lavoisier, and about the same time exhibited the experiments before several chemists at Paris. The scandalous want of common honesty in the false claims perpetually advanced by men of science in France, and their contemptible affectation of ignorance or inattention to the discoveries of British philosophers, merit every exposure.

Mr. C. with a great air of flourish and triumph, brings forward twenty-one difficulties as inseparable from the pneumatic theory, but sufficiently explicable on the phlogistic. Perhaps he is *willingly ignorant* that some of these questions have been solved, that at least a respectable approximation to the solution of others has been made, and that their whole force is far more than counterbalanced by the enormous weight of perplexities which loads the old theory.

All this, however, is tolerable, in comparison of many other passages of this Appendix. Egotism and pedantry, insolence, and unblushing impiety, seem to be the most favourite expressions of this writer's soul. If we believe him, there is no alternative between being a knave or fool, on the one hand, or a *soi-disant* unitarian on the other. Need we say that *extremes commonly meet*? For who but the blindest, or the most deceitful and arrogant of men, could affirm, that Philosophical Necessity, Materialism, and Socinianism, are now established beyond the possibility of a question? So flippancy is his blasphemy, that he impudently avows his preparedness, on the ground of an obscure and mysterious problem in physiology, to renounce, without hesitation, the EXISTENCE of a DEITY!—"But if it do lead to Atheism, what then?" he asks. The only answer he deserves, in addition to the contempt of the wise, and the pity of the good, will readily arise in every sensible mind, "*The fool hath said in his heart, there is no God.*" It must be a great satisfaction to America, to have acquired, as a *judge*, a man whom England would scruple as a *witness*.

Our readers will decide how far this sceptical Appendix should be introduced to their families. The Theological Appendix by Mr. Christie, is not included in the present volume, but is announced as in the press.

From the wretched paper and typography of this book, we suppose a large part of it was executed in America.

Art. V. *Αἴτιαι; or the Evenings of Southill*. Book I. By Nicholas Salmon, Author of *Stemmata Latinitatis*, and other Philological Works. 8vo. pp. 190. Price 5s. Mawman. 1806.

THE author of this volume is a native of France, who has made a laudable use of his residence in England for the study of our language. He dedicates this volume to Lady Elizabeth Whitbread, as "the result of researches (which) he has made, in consequence of her Ladyship's anxious wish that her children should be well grounded in the principles of languages." It gives us pleasure to learn that so respectable a character as the Lady of Mr. Whitbread cherishes such a wish; and we should be happy if we could recommend the present work as perfectly adapted to its accomplishment; but we have seldom met with a book less suited to the purposes of education, or indeed less competent to gratify inquirers into the genuine principles of the English language. We give credit to Mr. S. for the best intentions, and we do not question his capacity for exciting the minds of children to philological research: but we regret that he has adopted an improper model for his imitation; partly as he has been betrayed by it into frivolity and prolixity, and partly as his powers are evidently incompetent to the transfusion of its merits into his work. The title alone indicates a servile conformity to Mr. Horne Tooke's *Diversions of Purley*, and the form and process confirm the apprehension of this error. We have, nevertheless, the satisfaction to announce that, in whatever degree Mr. S. has failed of equalling the ingenuity and acumen of his prototype, or has copied his literary faults, he has entirely avoided his licentiousness. Should the perseverance of youth, therefore, be equal to the task of toiling through the "*Evenings of Southill*," though we cannot promise them a suitable compensation, we can insure them from moral or political contamination by the pursuit.

Book the first of Mr. S.'s *Αἴτιαι*, consists of a dialogue on the little word *BY*. This monosyllable is made one of the Interlocutors: and if it has not much to say for itself, it has, at least, a great deal to say on other subjects. Our author conceives, that even Mr. Horne Tooke, "the God of his idolatry," has not done justice to his little favourite, whom he has certainly taken no small pains to raise into general estimation. His own ideas of the significance of the word *BY*, may be gathered from an address which he makes to this grammatical personage in pp. 63, 64, of his book. We quote this passage, therefore, as a summary of his argument, and as a specimen of his discussion; that our readers may judge of the advan-

tage which English grammar is likely to derive from our author's lucubrations.

'I might have said at once (but I reserve presenting the derivation at large till we are come to the latter part) that the primitive meaning of your name was *way, road, course*, and the like; that you had been serviceable to mankind to such a degree as to deserve that your name should be raised to some dignity: in consequence, it was agreed that the meaning of *way* should be extended not only to that of *which way, or the manner how*, things come to pass, but even to that of *Operator*, the highest quality that can be conferred on any individual. You do not scorn, for all that, to appear often in your primitive state, for which compliance you are the more to be respected: but still there are attached to your name other notions which require that I should examine some expressions in the Gothic and old Saxon languages, in order to ascertain precisely every one of the functions you have been allotted to perform. In this examination, I shall point out how the high function of *operator* might be said to be implied in those expressions of antiquity. *Began*, in old Saxon, meant what the Latins expressed by *OPERARI* (to work \*), *exercere, colere, excolere, incolere, PERAMBULARE* (to travel about), *FLECTERE* (to bend, to bow), *deflectere, inflectere, curvare, retorquere*, *DECLINARE* (to tend to a different way, to bend one's course to, to avoid, to decline), *divertere, recedere, fugere, submittere, revire, procumbere, observare*. Instead of this *Began*, we find the old Saxons used also *Beagian, Bigan, Bigan, Bigean, Bugan, Bygan*; and the Goths *Biugan, Bugan* (whence *Ga-bugan*, and the Anglo-Saxon *Ge-bugan*, as well as *Ge-bigan*.) Hence *By* for *Byg* may have been formed from *bygan*, to express a sort of *agent*, equal to *Operator* or *Co-operator*; as *Be* may have been formed from *Beg* in *Began*, as *Bi* or *Big* from *Bigan*, and even *Bii*; for *g*, in Anglo Saxon, used to be often pronounced as if it were *i* or *y*, and, in the modern languages, was accordingly changed either into *i, j, or y*.' pp. 63, 64.

If, instead of wandering thus into hypothetical etymologies, Grammarians would trace the affinities of leading terms in the English language to the sources of other languages of Europe, paying a due attention to the real sounds, as well as to the orthography of each, their labours would equally assist the philologist and the historian. Convinced as we are, that the origins of our most important terms are as yet very imperfectly understood, we regret that the exertions of well-meaning and laborious writers on the subject, by being misdirected, should be inadequate, or even detrimental, to the object which they wish to promote. Mr. S. appears to have a better acquaintance with modern languages, and *not less* knowledge of the Saxon, than Mr. Tooke; but his present attempt confirms our apprehension, that an imitation of that eccentric writer can only tend to bewilder and weary the philological student.

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\* \* *Be*, in Kalmuck, means *I work*; and *Bed*, in Ibero-Celtic, means *work*."

As Mr. S. never loses sight of his pattern, he must, of course, often deviate from his argument. He frequently quotes his original; and has thus reminded us of various absurdities, which we passed over without notice, on account of their multitude, when reviewing the *Επὶ Ἰλνδοῦ*. We embrace the present occasion of distinguishing one amongst the crowd.

Mr. Horne Tooke said, in order to justify his derivation of the Latin words *ad* and *at*, that a little consideration of the organs and practice of speech will convince any one that variations and contractions could not but have taken place. At his derivation of the Latin *ut* and *quod*, he has presented seven couple of simple consonants; "B and P, G and K, D and T, Z and S, Ð and Θ, V and F, J and Sh (one single character ought, he suggests, to be contrived for Sh); and he has informed us that, the first of each couple being uttered *with* the compression, and the second of each couple being uttered *without* the compression, those consonants differ, each from its partner, by no variation whatever of articulation; but singly by a certain unnoted and almost imperceptible motion or compression of, or near, the larynx; which causes what Wilkins calls '*Some kind of murmur*.' This compression, Mr. Tooke adds, the Welch never use; so that when a Welchman, instead of

"I vow, by Goody, Dat Jenkin is a Wizzard,"  
pronounces,

"I fow, py Cooty, Ðat Shenkin iss a Wissart,"  
he articulates it, in every respect, exactly as we do; but omits the compression nine times in the sentence; and, for failing in this one point only, changes seven of our consonants: for, we owe seven additional letters (i. e. seven additional sounds in our language), solely to the addition of this one compression to seven different articulations."

In this quotation, we fully approve of the general observation respecting the compression of the mutes p, k, and t, the aspirates f, and th, and the sibillant s: but we object to the example which Mr. Tooke introduced, as it manifests, with many other parts of his work, his utter ignorance of the nature of the Welsh language. Mr. S. has chosen rather to damage the metre and the sense of Mr. Tooke's citation, than to introduce the name of the Divine Being in an irreverent manner: and as we esteem piety infinitely preferable to taste, (where they come into competition) we not only applaud, but follow his example. In the manner that Mr. Tooke has chosen to make a Welshman pronounce this line, there are indeed nine compressions of seven different kinds omitted: but if he had known the powers of the Welsh alphabet, he would have been aware that only those of one kind ought to be laid to the account of its deficiency in compressed sounds. The Welsh express the sound of our *v* by *f*, and that of our *f*, by *ff*. To *th* they assign the same sound as in our word

*shigh*; but they distinguish the compressed sound, as in *thy*, by *dd*. They distinguish *b*, *d*, and *g* *hard*, as we do, from *p*, *t*, and *k*: any deviation from this rule can therefore only be imputed, like numerous errors in the pronunciation of the English language, to provincial corruption. The only real deficiency in the Welsh alphabet, is that of sibilants, among which they have merely the sound of our double *s*. Hence an uneducated Welshman would doubtless pronounce the letter *z*, as Mr. Tooke has represented. But he would be equally a stranger to the sound of *sh* as of *j*; and would call *Jenkin*, *Syenkin*, as *George* (a common name in Wales) is pronounced, *Syorse*. Hence the omission of only one of Mr. Tooke's seven modes of compression is really to be attributed to the habitual incompetency of a Welshman to speak English: the rest arise chiefly from the Author's ignorance of his subject, and partly from the different modes of writing the same sound, in the two languages, each of which has to share the blame of a vicious orthography.

That Mr. Tooke should have erred on this topic, cannot be surprising after his preposterous assertion, that the English language derives nothing from the Welsh. Dr. Johnson, indeed, had said so before him: but the abhorrence and contempt which Mr. T. usually expresses for our great Lexicographer, preclude any apology, that might otherwise have been admitted, for copying his mistakes. The principal defects of Dr. J.'s Dictionary, arise in reality from his entire ignorance of the Welsh and Irish languages; in which he might have found some words that he has improperly fathered on the Anglo-Saxon, as the verb, *to kill*, from the Irish, and others, which he has referred to French and Spanish origins, as *mold* (improperly spelled *mould*) which both the Welsh and the Biscayans use, like ourselves, in the sense of *forming*, or *fashioning*. Mr. Salmon, though he adopts the mistakes of his prototype concerning the Welsh tongue, has the good sense to say nothing about it, of himself. He sometimes refers to the Irish, which he calls the Ibero-Celtic; but he seems to have depended on imperfect vocabularies. On the origin of European languages in general, he appears to retain a sentiment which has been held by most Foreign Antiquarians; that the languages which are now commonly called Gothic and Celtic, were originally one and the same. This opinion, we apprehend, can never be admitted by persons who have a competent knowledge of the Welsh and Irish, on the one hand, and of the English and German languages, on the other. The only doubt that we think can be reasonably entertained on the subject, is, whether the languages *commonly* termed Celtic, are not *improperly* so denominated; as we suspect the

principal foreign Glossologists to have good ground for regarding the ancient Celtic and Teutonic as correlative dialects of the same primary language; and that they are mistaken only in supposing the Welsh, Irish, Bas-breton, and Biscayan, to be of Celtic derivation.

We would recommend to Mr. S. the investigation of a question so important to the etymology of the principal European languages, in preference to a continuation of his present work: but whatever he does, we would warn him against persisting in a vile imitation of a very faulty original. To have produced an English volume, like the *Evenings of Southill*, is certainly, on the whole, creditable to a native of France: yet the paragraphs which are written as no *Englishman* certainly would have written them, are too numerous to be collected, and too various to be specified. If there be any rule that admits of no exception, it may be that which requires every one, who writes in the language of a different country from that in which he first learned to speak, to submit his performance for correction, to a literary native of the former.

Art. VI. *Essays chiefly on Chemical Subjects*. By the late William Irvine, M. D. F. R. S. Ed. and by his Son, William Irvine, M. D. 8vo. pp. 490. Price 9s. Mawman, 1805.

AMONG the numerous objects of philosophical research, few have yielded more mortification, to those who have undertaken the pursuit, than the nature of heat. It is perpetually shewing itself as almost within grasp, and as frequently mocking its pursuers by its unexpected escape. While some, with the illustrious Scheele, have hoped to point out the materials of which it is composed, others have denied its very existence as a distinct species of matter: and while some have congratulated themselves on being able to snatch it from the solar beam, to separate it from light, and obtain it in a simple form, others, equally confident in their discoveries, have endeavoured to prove that it is inseparable from light, and indeed identified with it. In a search so liable to failure, every real discovery is highly estimable. The mind, repeatedly disappointed by the examination of vain and ill-founded hypotheses, dwells with pleasure on the discovery of important facts, and attends with readiness to the inferences which they fairly authorize. Hence the discourses of Dr. Black, and the explanations of them, which that celebrated philosopher, and his pupil, the late Dr. Irvine, published to the world, were

received with great eagerness, and excited unusual interest.

The present volume cannot fail to be acceptable to the learned world ; since it contains, beside several other valuable essays, a correct statement, and particular explanation, of the theory of heat, proposed by the late Dr. Irvine ; which, although it was promulgated by no other means than the Doctor's lectures, has been long in a high degree of estimation, and has been adopted by some of the first philosophers of the age.

The volume under consideration is divided into three parts. The first contains four essays, by Dr. Irvine jun., intended to explain the doctrine of Capacities, and the important inferences, which it has induced, and to obviate the objections which have hitherto been made against it. In the second are several essays written by the late Dr. Irvine ; and the third part consists of two essays by his son, one on latent heat, and the other on the affections of sulphur with caloric.

It is proper to notice, previous to commencing our remarks on the work itself, that it appears in the preface, that both the late Dr. Irvine and Mr. Watt of Birmingham may claim the honour of discovering the existence of a peculiar metal in black manganese, by experiments which were made, before the discoveries of the Swedish chemists on that substance were made public.

The first essay, in this interesting volume, is on the nature of heat. It contains several very ingenious observations on the different opinions which have been entertained on this subject ; but as nothing very novel or decisive is here advanced, we shall proceed to the consideration of the more important essay, on some of the principal discoveries made by help of the thermometer. It is in this essay that Dr. Irvine explains his father's theory ; considering that, and the discoveries of Dr. Black, among the advantages which science has derived from the use of that instrument.

It had long been remarked, that ice heated to 32° Fahr. suddenly ceased to rise in its temperature, and pertinaciously continued at the same point until the whole was melted, though the temperature of all the bodies, by which it was immediately surrounded, should far exceed the freezing point. This remarkable phenomenon necessarily gave rise to the inquiries—Did the melting ice receive any heat from the surrounding bodies ?—If it did not, by what strange cause was it prevented from receiving it ? and if it did receive it, and during so long a period, what could prevent a corresponding rise of temperature ?



It is to the well directed experiments of Dr. Black that we are indebted for an answer to these questions. He mixed a pound of ice and a pound of water, each at  $32^{\circ}$ , in separate vessels, with a pound of water of a higher temperature. The mixture of the two pounds of water, he found, possessed a degree of temperature, which was nearly the mean of their former temperatures. But on examining the ice and water, he discovered that the temperature was lower than the mean, and that  $140^{\circ}$  of heat had disappeared: considering that this had actually entered into the water, during its liquefaction, although its presence was not manifested by a proportionate increase of temperature, he designated it by the term of *latent heat*. Pursuing this course of inquiry, he also found, that during the conversion of water into vapour a considerable quantity of heat disappeared, having been imbibed by the steam. Thus Dr. Black shewed that different bodies possessed powers of containing heat peculiar to each individual substance, and that these powers were independent of the comparative bulks or weights of these substances. The heat which thus disappeared, he believed, entered and existed in the substance, in a peculiar state, different from that in which it existed while capable of affecting the thermometer. He also supposed that the changes of form from solidity, to fluidity, and to vapour, were caused by the introduction of this latent heat. Thus was he led to determine the existence of a general law of nature—That all bodies passing from a solid to a fluid state, and from that to a state of vapour, imbibe a vast portion of heat, the presence of which is not indicated by any affection of the thermometer. The view which Dr. Black had taken of the subject did not, however, appear to Dr. Irvine sufficiently comprehensive. He rather thought it possible, as we are here informed, that the capacity for heat, possessed by water and other fluids, might be found to exceed that of ice and their relative solids; and that hence the sensible heat would diminish as the capacity of the body increased and *vice versa*. Thus a solid body, suppose at  $20^{\circ}$  becoming instantly fluid and absorbing  $10^{\circ}$  of heat, would then manifest only the 10 remaining degrees of heat, and would become  $10^{\circ}$  colder without any heat being taken out of it: and on the other hand, the same becoming instantly solid, would become  $10^{\circ}$  warmer without any additional heat being thrown into it.

With the view of determining, whether any difference existed between the capacities of ice and water, he made the necessary experiments; and by these ascertained the capacity or relative heat of water to that of ice to be, in a ratio of 10 to 8: and, extending his experiments to other bodies, he was enabled to infer, that it was a general law of nature, that

*the capacity of all bodies for heat is increased by fusion, and that of all fluids by vaporisation.*

The habits of substances with respect to heat, it may be observed, also undergo a change, with the change of their form and capacity. By passing from a solid to a fluid state, a body is changed from one which is easily heated, to one which is heated with difficulty, and which requires a greater quantity of caloric to raise it a certain number of degrees, agreeable to the discovery made by Dr. Black, of the great quantity of heat necessary to the conversion of a solid substance into a fluid.

The theories, both of Dr. Black and Dr. Irvine, agree in establishing the entrance of large quantities of caloric into bodies, during their fusion; but Dr. Irvine did not consider this enlargement of the specific heat of bodies in a fluid state as satisfactorily explained. He considered that the quantity of specific heat would always be in proportion to the capacity of any body for heat; and instead of considering the heat which disappears, in these cases, and which Dr. Black termed latent heat, as likely to have entered into any peculiar or unusual combination or form, he believed that the caloric existed there precisely in the same way, as at all other times, and was discoverable by an appropriate test.

The objections which Dr. Black alleged against this theory were, that admitting the doctrine of capacities to be well founded, still the inferences were not warranted, and that it did not account for the principal phenomenon, the change of the solid into a fluid. But Dr. Irvine jun., referring to the arguments which have been employed by Dr. Black and others against this theory, states that they derive a great portion of their force from a misconception and consequent misstatement of Dr. Irvine's theory; it having been assumed, he says, as a part of the theory, that the capacity of the ice is first enlarged, and then the quantity of caloric is admitted, which disappears. By this statement, Dr. Irvine contends, more points in the explanation are included, than are, by any supposition required. The theory, he is however convinced, may be defended, whether Dr. Black's account of it, or his own, be admitted. The recapitulation of Dr. Irvine's own account of the theory is thus given.

‘ The solid differs from its relative fluid, when both are of the same temperature, in these circumstances, merely, that the capacity of the former is less than that of the latter, and that of consequence, the heating of both beginning at the natural zero, more caloric is necessary for the elevation of the temperature of the water, than for that of the ice. The difference between the whole heat in water at  $32^{\circ}$ , and the whole heat of ice at  $32^{\circ}$ , is called the latent heat of that body, and ice being converted into water,

requires this quantity of caloric to retain its temperature at the same degree as before. But this caloric does not enter the ice before its capacity is changed. Much less is the capacity enlarged before the caloric enters the body. These events are synchronous, and are neither cause nor effect of each other, but are mutually the consequence of certain attractions or properties which the ice and caloric are respectively possessed of. How these substances have such attractions, we are far from pretending to explain. But it is conceived that this theory ought no more to be required to explain the cause of attraction, than other theories, on this, and various chemical subjects, none of which afford any explanation of such difficulties.' p. 62.

The reason for thus contending for the simultaneous performance of these processes, may perhaps be still farther to distinguish this theory from that of Dr. Black; but that is certainly unnecessary. Dr. Irvine's theory is, in every respect, sufficiently distinct from Dr. Black's, and possesses the merit of being simple and explicit, and of being in perfect agreement with all the phenomena; to load it with this synchronous operation, we cannot therefore consider to be just or politic. The theory of Dr. Irvine is, in every other respect, explained and supported by his son, with a perspicuity, and a strength of argument, which afford the strongest proofs of his learning and abilities. Nor can we discover, that the zeal and enthusiasm which he must have felt, have ever been allowed to pervert his judgement or candour.

In the succeeding essay, "On the capacities of bodies for heat," are introduced some very ingenious observations on the capacities of different bodies. Some bodies, as bees-wax; spermaceti, &c., pass from the solid to a fluid state, through various degrees of softness, which at last terminate in perfect fusion. These, it was concluded both by Dr. Black and Dr. Irvine, take in a part of their latent heat during their softening, and give it out again during their gradual hardening: it may therefore be assumed, on the principles of Dr. Irvine's theory, that these substances change their capacities for heat gradually. Indeed, it seems just to agree with him in supposing, that there is scarcely an instance, in all the phenomena of nature regarding caloric, where heat is produced, or temperature raised, without a corresponding change of capacity. This coincidence of change of temperature, and of capacity, offers itself indeed so perpetually to our view, that to doubt of it would be to deny the evidence of our senses. But their relation, as cause and effect, is a subject, to which our investigations may still with propriety be directed.

It is indeed necessary to remark, that the view which Dr. Irvine has taken of this part of the subject, does not seem exactly to accord with the opinions which he has advanced

in the passage already quoted. We are there told that the capacity is not enlarged before the caloric enters the body. These events are synchronous, &c. But in discussing the question of cause and effect, the Doctor has thus expressed himself.

‘ But, to what is this almost universal coincidence of the change of capacity and the change of temperature to be attributed? Ought we not to conclude, that the one of these must, in some way, be the cause of the other, and since the change of temperature cannot be made to account for the change of capacity, that the change of capacity which affords an adequate explanation of the alteration of temperature, is the cause of that alteration.’ pp. 102.

Now, if the change of capacity be admitted to be the cause of the alteration of temperature, the synchronous occurrence of the phenomena can surely no longer be supported. The change of capacity, as a cause, must precede the admission or expulsion of caloric, which as a cause, must also precede the alteration of temperature. The successive occurrence of these circumstances appears to be indubitable.

The next essay is on the lowest degree of heat, or that point at which bodies are wholly deprived of caloric. In this essay, a mode is proposed of ascertaining the natural zero, founded upon the consideration of the change of the capacity of bodies, during their fusion; and of the quantity of caloric necessary to produce fluidity. The calculations employed for this purpose are much too long to allow of their being transferred to these pages; and to convey them in an abridged form is impossible; we must therefore refer the scientific chemist to the volume itself.

Of the fourteen essays on various subjects, by the late Dr. Irvine, we can only speak in general terms; from the quantity and variety of information which they convey, they must prove highly gratifying to those who can derive pleasure from tracing those laws, by which the operations of material nature are regulated.

From these essays and the accompanying notes by Dr. Irvine, jun., we perceived with pleasure the considerable advances which the late Dr. Irvine had made, towards completing some of those discoveries, which have since obtained for others the highest philosophic honours. In his essay on the fertility of soils, filled with most useful and ingenious observations, an allusion is made to the power of plants to decompose fixed air, and to restore the air to the atmosphere in its original state. It appears, that Dr. Irvine always considered himself to have been the first who suggested the probability of this power of vegetation to resolve carbonic acid into its

principles, and thus restore the purity of common air. It also appears that as early as 1771, Dr. Irvine, in a paper on water publicly read at Glasgow, declared his opinion, that chalk was soluble in water, impregnated with carbonic acid; without possessing any knowledge of Bergman's experiments, on this subject, which were published to the world in 1774.

The work concludes with two Essays by Dr. Irvine, jun. In the first of these, on latent heat, the Doctor endeavours to compare its quantity, in various instances, and to discover any principle by which its entrance into fusing bodies may seem to be governed. The result of his inquiry, however, is not very satisfactory: the latent heat of a few substances appears to be ascertained; but no ratio is discovered, by which the quantity of caloric of fluidity is generally regulated.

The second of these essays, on the affections of sulphur with caloric, is chiefly composed of conjectures, on the property possessed by sulphur of becoming thicker by protracted exposure to heat; a subject on which we must be contented to wait for farther observations.

The scientific world is much indebted to Dr. Irvine jun., for the publication of this volume; the variety of subjects to which it refers, and the ingenuity and judgement with which they are discussed, will doubtless secure that favourable reception, which, from the pleasure we have felt in the perusal, we sincerely wish it may obtain.

Art. VII. *Short Discourses to be read in Families*; by W. Jay. 2 vols. 8vo. pp. 850. price 16s. Williams and Co. Hatchard. 1805.

A Late traveller in France observes, that preachers in that country dare not push themselves into notice by publishing their sermons, unless their reputation has been previously well established. Were an individual so far to yield to his own vanity, or the applauses of his particular audience, as to set this custom at defiance, he would expose himself both to public ridicule, and to the censures of his diocesan for his unmortified pride. But we now review a preacher, whose celebrity gives him a right to publish, and places him beyond the necessity, or perhaps the wish of claiming our forbearance. We shall, therefore, feel at our ease, to condemn faults which many may be tempted to imitate, or applaud merits which others have already admired. His reputation, indeed, is not confined to this country; for we perceive by some recent periodical works from America, that his works are received with much approbation by the scrupulous theologians of the New World.

The volumes are intended to furnish discourses, in length, style, and subject, suited to the use of families. As this, though a more humble, is not a less important, species of Sermons, we shall keep it particularly in view during our critique.

The following are their titles;

“ Vol. I. Returning from a Journey, God the best of Fathers, Saturday Evening, The Eye of God always on us, The Death of Jesus, Confidence in God, Spring, The Happy Family, The Sight of Christian Friends, The Christian indeed, The final Change, Religious Things pleasant, Nearness to the Cross, The throne of Grace, Summer and Harvest, The Funeral of a Youth, Fears removed, The Profane Exchange, Nathaniel, The Characters of Sin, Acquiescence in the Will of God, The Child Jesus, The Design of our Saviour's Coming, Prayer and Watchfulness, The Tree of Life, Backsliding reprov'd, Misery of contending with God, Communion with Christ inseparable from Holiness.

Vol. II. A Check to Presumption, Review of Life, Our Ignorance of Futurity, Religion more than Formality, Autumn, The Design of Affliction, The End of Christ's Exaltation, Religion makes us profitable, Cure of blind Bartimeus, Winter, Christians not of the World, Weak Grace encouraged, Martha and Mary, God abandons the Incorrigible, The Ascension of our Saviour, The Prayer of Nehemiah, Address to Youth, The Unbelief of Thomas, Contentment with little, Our Duty to the Spirit, The Ascension of Elijah, Punishment of Adoni-Bezek, The Cheerful Pilgrim, Sin ruins a Kingdom, The Saviour comforting his Disciples.”

The subjects might have been more adapted to domestic use. Returning from a Journey, Saturday Evening, the different Seasons, are well chosen; but why not intermingle discourses on rising in the morning, going to bed, taking our meals, the improvement of time, the duties of servants and children, on reading the scriptures, on prayer, especially that of the closet, on the birth of a child, on a person lying dead in the house, on the removal of a member of the family, and various other subjects, which Mr. J.'s fertile mind would easily suggest?

The discourse on Saturday Evening pleased us, as corresponding with the design of the volume. We were also charmed with the Happy Family, the Final Change, Nearness to the Cross, and the Characters of Sin, though we object to the title of this last; as we do also to the subject, and the title, of “ The Child Jesus,” in a sermon founded on the sublime prediction, “ unto us a Child is born, unto us a Son is given, and his name shall be called,” &c.

The sermons are prefaced by an excellent address to masters of families, which thus concludes, in reference to family worship:

“ Be early. Do not leave it till the family are drowsy and stupid.— But here a case of conscience occurs, and such alas! as the inconsistencies of the present day would render too common. “ When should

those of us have family worship who attend public amusements; for instance—the theatre.” I answer, by all means, have it *before you go*. When you return it will be late; and you may not feel yourselves quite so well affected towards it. We have known professors who have always omitted it when they came home from the playhouse. Besides, if you have it before, you can implore the divine blessing; beseech God to be with you; and to assist you in redeeming time, in overcoming the world, in preparing for eternity.

Reader! You may imagine that the author has written this with a smile, but he has written it with shame and grief. He earnestly wishes that many would adopt family worship—but he is free to confess that there are some of whom he should be glad to hear that they had laid it aside.”

To these last words we seriously object. It is a bold stroke, and therefore suited the preacher's taste: but it is not safe, nor lawful, nor will it cut as he intended. When the prophet reproaches hypocritical Israel, for committing every flagitious crime, and coming the same day into God's sanctuary in pretence of devotion, he does not tell them ‘either to forsake their sins or the temple:’ nor, indeed, is such an alternative ever offered to men, however inconsistent their practice with their profession. Much less can we promise ‘to be glad’ of their taking refuge in the worst part of the dilemma. The messenger of heaven can only exhort men to abandon what is wrong. And what is that? Surely not their attention to religious observances; but the evil dispositions and practices, which they attempt to unite with the form of godliness. But Mr. J. appears to be deeply impressed with a sense of the injurious tendency of such inconsistent conduct, in exposing religion itself to reproach; he uses the same expression in the following extract, which, in other respects, is well worthy of attention,

‘There are some families who are quarrelling all day, and then go to prayer in the evening—but this is not *lifting up holy hands without wrath and doubting*. It were to be wished that some persons would adopt the important duty of family worship—but it would be well for others to lay it aside: and indeed this is likely to be the case in time. Such mixtures and inconsistencies are too shocking to be long continued. If prayer does not induce people to avoid passion, and brawling and contentions, these evil tempers will make them leave off prayer, or perform it in a manner worse than the neglect of it. The apostle Peter exhorts husbands and wives to discharge their respective duties, *as being heirs together of the grace of life, that their prayers be not hindered*,’ pp. 342. vol. ii.

On the approach of the Sabbath Mr. J. observes,

‘We should expect the return of the day with holy awe. It is a solemn thought—and we should impress it upon our minds at this season—that every sabbath, every sermon, every prayer, and every psalm,

is a step taken which brings us nearer heaven or hell—that the means of grace with which we are so frequently indulged will prove either *the savor of life unto life*, or of *death unto death*. Yes—these are privileges which will not leave us as they find us ; if they are not food, they will prove poison ; if they do not cure, they will be sure to kill. They are talents for each of which we shall be called to give the strictest account, and unimproved, they will sink us deeper in condemnation than Jews or heathens.’

‘We should meet the sabbath with pious resolution. Here is at hand a returning season of mercy, let me embrace it. By how many will it be profaned—but *as for me and my house we will serve the Lord*. How many of these invaluable opportunities have I already trifled away ! how many have I sinned away ; O let me now awake, and be serious and diligent : let me not shorten the day by rising late ; let me not lose it by inattention. Let it not be *a price in the hand of a fool*.’ pp. 25, 26, vol. i.

A discourse on having the ‘ form of godliness without the power’ has this exordium, which is not less judicious than abrupt ; it is itself a sermon.

‘And what is godliness?—It is the tendency of the mind towards God ; and is exercised in believing in him ; loving and fearing him ; holding communion with him ; resembling his perfections ; and employing ourselves in his service. It is the introduction of God into all our concerns ; our acknowledging of him in all our ways ; our doing all we do in his name, and with a reference to his authority and glory—through the mediation of the Saviour, and—by the influences of the Holy Ghost.’ pp. 59, vol. ii.

Vol. II. p. 214. It is said,

‘Martha rudely breaks in upon the devotion of the company ; interrupts our Lord’s discourse ; condemns her sister as idle ; and tries to involve our Saviour in the quarrel. *Lord, dost thou not care that my sister hath left me to serve alone ? Bid her therefore that she help me*. Here we see illhumour, fretfulness, snappishness : she is *troubled about many things* ; and in her heat, her temper boils over, and scalds others. I pity Martha’s servants. It is easy to guess how they would be found fault with, when their mistress could go and scold in the presence of the twelve apostles, and the Son of God.’

This is rather *outré*. In some other passages also, in aiming to be familiar and striking, the preacher has become coarse. Not that we disapprove of his preferring utility to taste, and the edification of his readers to his own literary fame ; for in many instances we wished to have seen greater sacrifices made upon this altar. Words derived from the learned languages are often employed, where synonyms of established use, which will always be more generally intelligible, would have conveyed the meaning with equal force and precision. A fondness also for figure sometimes destroys simplicity, without producing elegance ; as when we are told, “to drop Judea, to drop Manah and his wife.” The following passage possesses a singularly impressive solemnity, but it is more suited



to the eloquence of the pulpit than to the instruction of the family. The conclusion is too abrupt.

‘Hos. iv. 17. *Let him alone, &c.* God sometimes leaves his people when they are becoming high-minded, to convince them of their dependence upon him. He leaves them to their own strength to shew them their weakness; and to their own wisdom to make them sensible of their ignorance.

‘But this differs exceedingly from the abandoning of the incorrigible. The one is from love, the other is from wrath. The one is the trial of wisdom, varying its means; the other is the decision of justice, after means have been used in vain. The one is to reform, the other is to destroy. The one is partial; and always leaves something of God behind, which will urge us to seek after him: the other is total and final.

‘This leaving of the sinner, is a withdrawing from him every thing that has a tendency to do him good.—*Let him alone.*

—‘Ministers!—*Let him alone.* He has complained of your fidelity. He has called you the troublers of Israel. Disturb him no more.

‘Saints! *Let him alone.* Withdraw your intercourse, and drop your reproofs.

‘Thou all quickening word! *Let him alone.* Rise not up in his remembrance. Place before him no promises to invite, or threatenings to alarm.

‘Conscience, thou internal monitor! *Let him alone.* Before the commission of sin—never warn: and after the commission of sin—never condemn. Let him enjoy his crimes. Never mention a judgment to come. Never let him hear that the end of these things is death. Never try to confound those false reasonings, by which he would reconcile his creed to his practice.

‘Providence! *Let him alone.* Ye afflictions say nothing to him of the vanity of the world. Let all his schemes be completely successful. Let his grounds bring forth plentifully. Let him have more than heart can wish.

—‘Does the judge order a man to be whipped, who is going to be hanged?—Does the father correct the child that he has determined to disinherit?—Is the tree pruned and manured after it is ordered to be cut down, and the axe is even at the root?’ vol. ii. pp. 231, 233.

Yet we must also confess that we feel an objection to the degree in which the dramatic form prevails in these discourses: it renders them picturesque, but destroys the chaste, serious air, which to our taste is the principal charm in religious addresses. Were we to characterize some of these sermons by a single word, we should call them *pretty*. Yet every one must perceive that Mr. J. is himself serious, devotional, full of his subject, anxious to impart his own feelings, to produce a scriptural faith, and a holy consistency of conduct. Indeed his very faults are of a nobler order, which only talents and industry could commit; and in some of his excellences, we scarcely hesitate to say, he is inimitable. He has the fearless fidelity of a prophet, daring to say any thing the occasion requires, most happily tempered with the benevolence and gen-

tleness of the beloved disciple. He appeals to the scriptures as his only system. His indignant opposition to that depravity, which converts the grace of the gospel into encouragement to licentiousness, demands our highest praise; but we have earnestly wished for a more frequent, and sometimes a more *correct*, statement of those doctrines, which he labours to guard from abuse. The master of a family, who wishes to explain to his children and servants the most common terms in religion, would not find adequate assistance from these volumes; nor would he be furnished with appropriate addresses to each, according to their respective stations, duties, and dangers. Upon the whole, we must pronounce Mr. J's. labours highly respectable; but as we cannot say '*omne tulit punctum*,' the department of family sermons is yet open to farther attempts.

Art. VIII. *The Iliad of Homer*: Translated into Blank Verse; with Notes: By P. Williams, D. D. Archdeacon of Merioneth, Chaplain to the Bishop of Bangor, and Rector of Llanbedrog, Caernarvonshire. Foolscap 8vo. pp. 94. Price 3s. Lackington. 1806.

WE have not been accustomed to think a new translation of Homer into blank verse at all necessary to the literature of this country; and certainly were not among those judges who decreed, says Dr. W. "that Mr. Cowper has by no means succeeded as a translator of Homer—that his sentence, though copious, is often inverted and abrupt; his phrase too harsh and colloquial, bordering at times on what is even vulgar; and that both his metre and language savour too much of the style and manner used two hundred years ago." Neither did we feel any disposition to censure "the structure of his sentence, or the flow and cadence of his verse." Nevertheless it must be admitted, that Cowper has occasionally introduced phrases not warranted by the original, omitted others of little moment, overlooked some niceties of the Greek language, and misinterpreted the meaning of several trivial words and phrases. How far these defects made it desirable that Dr. W. should compose a new version, will be shortly ascertained. His pretensions are modest; he hopes that his translation "will answer the end of those who desire to know, with precision, what Homer has said; and yet that the style will not be found bald, nor the verse tame or uncouth." His endeavour has been to avoid "the ascetic finery of Pope on the one hand; and, on the other, the '*robes antique*' of Cowper; but, in their stead, to represent the Noble Bard in a characteristic English dress."

It must be expected of Dr. W., after the ample disapprobation

he has expressed toward the version of Cowper, that he should avoid his several faults; he must preserve both the spirit and letter of the original, and present the public with a *poetical translation*. Whether this has been accomplished, the reader will now have an opportunity of judging. The Italics will indicate the phrases we condemn as erroneous and pleonastic. As to the verse, there cannot be the smallest difficulty in forming an opinion.

' Sing, Goddess, Peleus' son's accursed wrath,  
Which caus'd the Greeks *innumerable* woes,  
And many a Hero's soul to Hades hurl'd,  
*Illustrious souls!* but the *bare* *corse* expos'd  
To dogs, and all the rav'nous fowls, a prey;

Hear me, Thou, for the Silver Bow renown'd,  
Who Chrysa dost, *with thy perpetual care*,  
And heavenly Cilla, *guard!* even, Smintheus, thou  
Who rul'st in Tenedos with power supreme!

' Calchas, the prophecy, whate'er thou know'st,  
With courage speak: for by *the God thou serv'st*,  
Apollo, dear to Jove, and dost, through pray'r,  
His presages unto the Greeks expound,  
None while I live,' &c.

These lines are ungrammatical; *his* must of necessity be *whose*; and so bad a sentence could not be injured by the alteration.

' And pray would'st thou thy own reward retain,  
And see me sitting here depriv'd of mine?  
Commandest thou that I the maid restore?  
But if the Greeks another prize bestow,  
Soothing my mind with satisfaction due,  
So I equivalent have—But if they don't,  
Then I perhaps may come myself, and seize  
Even thine, or Ajax', or Ulysses' prize?  
And *woe betide* \* the man whom I approach.

—But come, *cease* now this strife, nor with thy hand  
Pull out that sword.—

—Mother, since me thou hast brought into this world  
To live a life that's but a span; yet Jove  
The Olympian Thunderer, should, in return,  
Some honour give —

Thou know'st; why should I that relate to thee,  
Who *all* [these] *things* know'st? To Thebes we whilom march'd —

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\* *νεχθωσεται*, and let the loser *chafe*. COWP.

A nod from me is, 'mong th' immortals deem'd  
The greatest sign ; for what I with a nod  
Confirm, becomes at once irrevocable,  
Infallible, and inevitable !'

It is not surprising that the author of such lines should scrape together and retail the censures that have been pronounced on the elegant and elaborate Cowper. If Cowper's style be indeed *harsh*, *colloquial*, and *vulgar*, Dr. Williams' assuredly is not ; and if Dr. Williams' be not *tame* and *uncouth*, we really do not know what is. It is but justice to say that he has carefully freed himself from the charges of *copious*, *inverted*, and *abrupt* ; instead of the magnificent profusion, the beautiful sinuosities, or the sublime cataracts of an American river, he has given us a scanty, straight, quiet Dutch dyke.

Cowper has been censured for his elisions, and inharmonious lines. Can any thing in his Homer be produced so awkward and indefensible as these ?

' So may the Gods, who Olympian domes possess :—  
But now I'm off for Phthia ; 'tis better far,—  
Yea, by this sceptre, doom'd never to produce.—  
Unpain'd, uninjur'd ! so fleeting is thy life—  
In an evil hour, I brought thee to this world !—  
For to Oceanus Jove yesterday repair'd.—  
(Who *kenn'd* that silver-footed Thetis, daughter  
Of th' old Sire marine, had with him conferr'd.'—

A writer who uses *whilom*, *ken*, *erst*, *emprise*, &c. with so little scruple, must not reproach Cowper for antiquated diction.

The classical reader will see, in some of the ugliest phrases, that Dr. W. has attempted to do Homer into English, word for word. Such are his translations of *μινυρθαδων*, *αργυρολοξος*, and the following explanations of *μεροψ* and *πολυδαιρας*.

Of men, *articulating various sounds*—  
Olympus, *that in various cliffs abounds*—

For a lexicon, these are excellent ; but for a poem—we have our doubts.

With all its servility, this translation is often as incorrect as the flowing and melodious periods of Cowper. Thus, *γηρας επωσιον* is, ' Shall even withering age creep o'er her frame ;' *απολε φρουα*, ' doom'd never to produce ;' *φθινηδε*, ' homewards ;' *αερεσσητης*, ' who rules the lightning's blaze.' The following lines are particularly pleonastic :

..... nor felt the mind the smallest want  
Of cheerfuller repast, nor of the *hark* ;

Th' all beauteous harp, which Phoebus *sweetly* play'd,  
And Muses *fair*, who, with sweet voice *divine*,  
Alternate sang, and *charm'd the heavenly board*.

'And Muses', is ungrammatical; the construction requires *nor*. We are astonished to find such an error as 'the Sintians used me *kind*' (kindly.) Many omitted or altered epithets we should notice, but time and patience would fail us. Our only excuse for entering into such minute criticism is, that the whole merit which any one can attach to this version, consists in its literal fidelity. In this quality, therefore, we are obviously required to detect its deficiencies. These, we acknowledge, are not important; neither are Cowper's, except in a few cases, where he has evidently followed a false interpretation. To do entire justice to Dr. W.'s version, we select one of his best passages; and in order to shew the nature of Cowper's inaccuracies, the corresponding paragraph in his translation is subjoined.

Ως ἐπεί τοι θυχόμενος, &c.

W. 'Thus he with fervor pray'd : Apollo heard,  
And *hied him* down the steep Olympian cliffs,  
Angry at heart, and *cross* [across] his shoulders wore  
His Bow, and Quiver closed at either end;  
All *on* the shoulders of the god enrag'd,  
The arrows rattled as he mov'd along.  
" Right onward then he drove, gloomy as night \* :"  
Beside the *ships* he sat and *shot a shaft* :  
Dire *grew* the twanging of the Silver Bow.  
He first *indeed* the mules and dogs assail'd ;  
Then shooting at themselves a deadly dart,  
He *smote* ; and frequent Pyres *for ever* glow'd !  
His shafts flew nine long days throughout the camp ;  
Achilles on the tenth, a council call'd ;  
A thought, by white-arm'd Juno first infus'd,  
Who now felt anxious for the sons of Greece,  
For still she saw them miserably die.'

C. 'Such pray'r he made ; and it was heard. The god,  
Down from Olympus with the radiant bow,  
And his full quiver o'er his shoulder slung,  
March'd in his anger ; shaken as he mov'd,  
His rattling arrows told of his approach.  
Like night he came, and seated with the ships  
In view, dispatch'd an arrow. Clang'd the cord  
Dread sounding, bounding on the silver bow.  
Mules first and dogs he struck, but, aiming soon

\* Par. Lost, vi. 832.

Against the Greeks themselves his bitter shafts,  
 Smote them. The frequent piles blaz'd night and day.  
 Nine days throughout the camp his arrows flew ;  
 The tenth, Achilles from all parts conven'd  
 The Greeks in council. Jove's majestic spouse,  
 Mov'd at the sight of Grecians all around  
 Expiring, touch'd his bosom with the thought.'

- From a careful and candid examination, we are of opinion that Dr. W. has gained much on his predecessors, in point of accuracy, but at the expense of every other excellence ; but he has lost all the spirit of the original, without retaining all the letter ; his translation being neither prose nor poetry, has neither the charms of the one, nor the fidelity of the other. His utter failure, it is probable, will not only exalt the public estimate of Cowper's success, but will tend to discourage any future translator. If, for any purpose, a version more literal than Cowper's be thought necessary, let it be in prose. His plan of translation appears to unite, in the utmost practicable degree, fidelity with gracefulness ; any translation, entirely new, we conceive, will be at least as far inferior in one respect as it may be superior in the other. Cowper, we acknowledge, must yield to Pope in sweetness and ease, and to Dr. Williams in point of minute correctness ; but as a translator, bound to preserve both the meaning and the manner of his original, we think him decidedly superior to both. If any competent author could undertake the revision of Cowper's work, with the advantage of modern criticisms, including Dr. Williams', we might hope for a translation of Homer with no other defects than such as arise from the irreconcilable variance of idioms, and the essential imperfections of language.

We regret the severity of the censure which Dr. W.'s translation has extorted from us. But in such an attempt, though unnecessary, it is no disgrace to have failed.

In proceeding to the critical merits of this volume, we enter on a far more grateful task. In the notes to his translation, Dr. Williams has manifested an accurate acquaintance with the niceties of the Greek language, and a perfect familiarity with the venerable diction of Homer. His elucidations of Grecian antiquities and mythology are ingenious, and no less pleasing than useful. On some points we have doubted the correctness of his decisions ; but we uniformly admire the acuteness, the learning, and the candour of his remarks. Some of his observations we lay before the reader.

L. 3. *πρωτοκλει*. In our first extract, the classical scholar will missed the word *prematurely*. Dr. W. supposes that the

compound is here used for the simple verb; so Virgil, *Multos Danaum demittimus Orco*. Beside which, a premature death is contradictory to the notion of fate, which the Greeks, or at least Homer, invariably maintained. See E. 190, and Z. 487.

L. 29. 'Τὴν δ' ἰγὼ ἐ λίσσω, πρὶν μιν καὶ γῆρας ἔπεισιν. The Commentators in general mistake the import of the particle πρὶν in this line. They commonly translate it in Latin: *Hanc non liberabo, antequam eam et senectus invadat*. Heyné well observes: *Peccant in Grammaticam. Ita enim dicendum fuisset πρὶν—ΕΠΙΓΕΝΑΙ—Est adeo πρὶν hoc loco fere quod, Quin potius*. All the English interpreters follow the Latin, and understand the line thus: *I will not liberate thy daughter, TILL old Age come upon her*: as if he meant then to dismiss her with equal haste and cruelty. Dryden goes still wider of the meaning, and represents Agamemnon fonder of her in her old Age, than in the bloom of youth. What Pope indeed condemns, but does not much improve. A phrase exactly similar occurs below, Ω. 551, where Achilles tells Priam that at that time all further sorrow for Hector would avail him nothing, and adds: *Οὐδὲ μιν ἀνέσεις, ΠΙΠΙΝ καὶ κακὸν ἄλλο πάθησθα*. Where a Scholiast says: *Πρότερον κακὸν πείσῃ, ἢ ἀνάσεις αὐτόν*. *You'll SOONER suffer some further calamity yourself, than be able to raise him to life again*. So here: *Even SOONER shall old Age come upon her, than I set her at liberty*. Μᾶλλον γέραςσι παρ' ἡμοί, ἢ λυθούσας. See Scholiast, and Damm, p. 2095—2098.

L. 39. χαρύντα. This word is supposed to be a neuter plural; used adverbially. So Damm, pp. 1562, &c.

L. 63. τ' οὐρα. *That sort of divination*; το οὐρα, not TE.

L. 98. Εὐκνωπίδα. Dr. W. follows Damm; not, *blackeyed*, but *spectabilis*, attractive or charming.

L. 105. κακ' ὀσσομανός. *Boding ill*, according to Heyné; it is properly observed, that *looking sternly* is always expressed by υποδρα ἰδων.

-165—167. *If the Greeks—if they don't*] Εἰ μὴ—εἰ δὲ μή. *If they do, well—καλῶς ἔχει*. The Apodosis, or application of the first part of the sentence, is elegantly suppressed. There is a beautiful instance of this figure in Xenophon, where Cyrus, on his death-bed, is taking his last leave of his sons. viii. Εἰ μὴ ἐν ἰγὼ ὑμᾶς ἱκανῶς διδάσκω οἷος ἔσθ' ἑπὶ ἀλλήλους εἶναι· εἰ δὲ μή, καὶ παρὰ τὸν προγεννημένον μαρτυρεῖσθαι γὰρ εἰσὶν διδασκαλία. So in St. Luke xiii. 9. Καὶ μὴν ποίησον καρπὸν εἰ δὲ μήτι, εἰς τὸ μᾶλλον ἰκνούμενος αὐτοῦ, i. e. σὺν αὐτῷ.

We are sorry to omit the note on the word ΘΕΟΣ. l. 178.

L. 207. Γλαυκῶπις. This epithet is translated *keen-eyed*, instead of *blue-eyed*, or *owl-eyed*, in pursuance of Mr. R. P. Knight's etymology from γλαυ, *fruur*. So also Hesychius.

L. 351. χεῖρας ὀρεγνυς. Dr. W. translates this redundantly, '*extending wide his hands, towards the deep*;' but not without reason.

'In praying, the ancient Heathen directed his hands towards the object of his worship. If he prayed to the *celestial* gods, it was *χῆρας ἀναχθῆναι*, with palms lifted up, as if to receive a blessing; if to the *infernal*, *ἔκτενον τὴν γῆν*, beating the earth; and to those of the Sea, *χῆρας ὁρῶντες*, with hands stretched out before him. See A. 450, and I. 564. See also Horace Od. iii. 14. 5. So Virgil with peculiar elegance:

Ni, palmas ponto tendens utrasque, Cloanthus  
Fudissetque preces, Divosque in vota vocasset :  
Di, quibus imperium est pelagi, quorum æquora curro!

The same custom was also prevalent among the Jews, and prevails to this day among the Mahometans and Oriental Nations. See Psal. xxviii. 2. xlv. 20, Pitts on the Religion and Manners of the Mahometans, p. 18 and 148, and Harmer's Obs. on Scripture-Passages, iii. p. 350.

L. 436. *Ἐξ ὧν τῶν αἰχμῶν*. Anchors, it is properly observed, were unknown at this early period; and certainly *τῶν* never could mean anchor. Dr. W. translates it *stays*. "The *τῶν* seem to have been flat boards, on which the ships, when drawn up high on the strand, were wont to rest." So indeed, as Dr. W. might have added, the word implies; and the very curious and valuable bas reliefs of the Iliad materially corroborate this opinion.

L. 465. *ὀδῶν*. "These," says our author, "were probably like our *gridirons*; for below, I. 213, Patroclus extends them over a clear fire to broil the meat." We think this no proof; *forks* might be used in the same manner, and the words *σπίραι*, and *πρῶται*, confirm that interpretation; besides, *ποῖντε* is an idea essentially implied in *ὀδῶν*.

L. 584. *Δοκὰς ἀμφικυπλλῶν*. This is described as *similar at both ends*, like an hour glass. Dr. W.'s opinion seems to us correct, in opposition to the common interpretations *rotundum*, or *utrinque ansatum*. The wood-cut annexed to this note is about ten times larger than necessary, and occupies a whole page very improperly.

Far from censuring these notes as too copious, we think Dr. W. would confer an immense benefit on students in general; if he would publish a set of annotations in the same manner on the whole Iliad, adopting more of Clarke's and Heyne's best criticisms.

His translation we understand is finished, as well as his notes; he has sent the first book into the world, to take the sense of the public on its merits. Of the translation we have spoken freely; we certainly do not wish to see any more of it; nor do we wish that a work so useful and generally acceptable as we have recommended, should be swelled by such an incumbrance. But the superior accuracy of many interpretations which Dr. W. has adopted in the course of the first book, strongly induces us to wish for a continuation of his notes. We see no need



of accompanying them, as he first intended, with the Greek text; that would be unnecessary, after Heyné's, and Wolfius' late edition, especially as Mr. Kidd's promised edition is shortly expected. Perhaps there might be reason to wish that Dr. Williams would undertake a prose version; but on this subject we express no opinion. We shall certainly be very glad to see his notes completed; and we think that an octavo volume on the plan we have presumed to suggest, would be the most advisable both for his interest and his reputation, and would be received with eagerness and gratitude by the public. The extracts we have made authorize this expectation, and will most likely induce the reader to adopt an opinion, which we cheerfully avow, that, although Dr. Williams' talents as a *poet* cannot be extolled, he has proved himself a judicious critic, and an elegant scholar.

An ingenious Essay is annexed to this volume, entitled, "Conjectures concerning the Origin of the Poetic Fiction, that the Summit of (Mount) Olympus was the Place where the Gods assembled in Council." Dr. W. supposes that this fiction arose from the appearance of the Aurora Borealis over the summit of this mountain, or range of mountains. So Diodorus relates the appearance; and Aristotle assures us, that Olympus implies luminous; Homer very commonly applies to this word the epithet brilliant, *αυγανος*, &c. This Dissertation appeared in the *Gent. Mag.* June, 1760.

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Art. IX. *The Temple of Truth*; or, the Best System of Reason, Philosophy, Virtue and Morals, analytically arranged. 8vo. pp. 566. Price 8s. boards. Mawman. 1806.

**T**HERE is a notion prevalent in the world, which is found so convenient to various individuals, that it has passed into a maxim;—'that it is of very little consequence what is the nature of any man's religious sentiments, provided he be a good man, and lead a good life,' a maxim which has been arrayed in the attractions of poetry, and recommended from the lips, not only of Moralists, but of many who have claimed a high rank in the catalogue of Divines. It would be folly to urge the truths of the Bible, or the creed of their church, against such divines; but considering them only as moralists, it is strange that, in this instance, they should have renounced the exercise of their reason, or suppressed its dictates. That men of letters should ever have adopted such an idea is truly surprizing; and it is only to be explained by the consideration, that they are usually more ignorant on the most important subjects, than they would choose to be thought on the most trivial. Such an opinion can have derived no support from the analogy of any pursuit with which they have been conversant,

Poison will not answer the purpose of wholesome food; a wrong road will not lead a man right; erroneous data in philosophy cannot conduct us to true conclusions. Why, then, should there be such a difference in matters of religion? May it not, on the contrary, be presumed, that error here will be peculiarly dangerous, and truth inconceivably important?

By these views, the anonymous writer of this volume appears to have been powerfully actuated; and as the result of assiduous and successful labours on the subject, his Temple of Truth has been reared and displayed to the public eye. A book with a title of some resemblance, was published more than a century ago by one of the greatest men that England ever produced. Howe's *Living Temple*, 2 vols. 8vo., in which he illustrates the declaration of sacred Scripture, that a good man is the "temple of God," has always preserved a distinguished place in the libraries of Christian divines; and while the latter part of it abounds with valuable theological instruction, the former has been considered by the first metaphysicians, as a singular effort of mind. Our author treats the subject in a different manner, and adopts a form better suited to the taste and circumstances of the present day. The following is an outline of his plan:—

After an *introductory prospectus* of considerable length, and of a general nature, he produces a synopsis of principles which are laid as the foundation of the building—"God alone is the first cause, the chief good, and the last end of all things.—Revelation is the only mirror of moral truth, science, and goodness.—True excellence is the reflex image, however faint, of the divine nature, beauty, and glory, traced on the human soul by an almighty, though invisible agency.—There is neither piety nor virtue without divine grace.—Real happiness is the peculiar gift of Heaven.—A religious taste is the supreme wisdom of man.—Simplicity and integrity are essential to the christian character.—The spirit of Christianity is a spirit of humility, and an essential qualification for eternal bliss.—A false guide, like an ignis fatuus, may prove, in the issue, a most fatal light, while a true one is a lamp of life."—

These he denominates nine grand arches, on which he proposes to erect the Temple of Truth. Having thus laid the foundation, he brings forward a compendium of the primary doctrines exhibited in the temple, which may be considered as the materials of which it is composed. The insertion of them will make our readers acquainted with the plan of his work.

"The salvation of man is that which includes and constitutes all his religion, excellence and felicity, for both worlds.—Salvation is by grace.—Salvation is through faith.—The faith by which we are saved is the special gift of God.—Salvation is

not of works, lest any man should boast.—Real Christians are the workmanship of God in a very sublime and exclusive sense.—There is no true happiness but what is founded on the principles, and derived from the sources of Christianity.—The habitual practice of piety and virtue is the grand evidence of our being in a state of grace and salvation.—A supernatural agency is indispensably necessary to form the Christian character.—All the divine favours and blessings which relate to their supreme excellence and bliss, are communicated to the human race through the great Mediator and Redeemer. He is the central point of union between God and men.—It is a principal design of the Godhead in the economy of redemption, most illustriously to display the exceeding riches or the glory of his grace.—Christianity is altogether a religion of grace.”

—That his readers may see every object more distinctly, the author defines with accuracy the principal terms employed, viz. Truth—Reason—Philosophy—Virtue—Morality—Grace—Salvation—Faith—Good Works—Happiness. The doctrines just enumerated, are then introduced in the form of *assertions*, which are so many propositions to be illustrated and confirmed.

In this volume, all the most precious truths of divine revelation are presented and discussed. With their importance the mind of the writer appears to be very deeply impressed; his heart has most powerfully felt their influence; for their purity he is earnestly concerned; and for their propagation in the world, and their cordial reception by all men, he is most fervently zealous. This sincerity gains remarkably upon his readers, as the work advances. In the beginning they will not feel interested in his favour; for there is apparently something affected and magisterial, at which the heart revolts; but this impression gradually disappears. To the praise of our anonymous author, it is but justice to assert, that he defines with admirable skill; he states his propositions clearly and strongly; he illustrates with ability, and confirms with incontestable evidence from the sacred Scriptures. His representation of the doctrine of salvation by grace, is exceedingly luminous; and his proof of it is singularly cogent. In argument he does not excel, nor does he often attempt it; though, in several parts of the volume, it would have been both useful and appropriate.

But while with pleasure we mention his excellences, justice compels us to notice his faults. The worthy author appears not to be extensively acquainted with religious controversies. By some this may be considered as no great defect; but let it be remembered, that if a person chuses to give his judgment on topics connected with theological systems, while he is unacquainted with the arguments and explanations of contending parties, he is in danger of committing egregious blun-

ders. The remark is exemplified in the two following instances.

With all the severity which his pen could express, he inveighs against the *self-determining power of the will*, "as diametrically opposite to the whole tenor of Christianity, and a total rejection of the indisputably requisite influence of the Holy Ghost." He evidently referred to such as maintain that the will can exert its volitions to good, without the grace of the Spirit of God: yet he levels his shafts generally against those who hold the abstract idea of the will's self-determining power. But should he not have considered that Baxter, Watts, Doddridge, we believe, and many other divines, as well as philosophers, of acknowledged eminence, adopted and maintained the principle which he opposes, while, at the same time, they were as strenuous advocates as himself, for the necessity of grace?

All the fire of his fiercest indignation is poured forth against those who speak of terms or conditions of man's salvation, p. 167, &c. Yet, little more than a century ago, this was the current language of the most eminently pious and orthodox divines. When they called faith the condition of salvation, or when others added repentance, and some even obedience, they meant no other than modern writers mean, when they say, that unless a person believe on Christ, he cannot be saved; that, except he repent, he shall perish; and that, without holiness, no man shall see the Lord. The phrases in question were liable to abuse, and have since been laid aside by those who found their opinions on the Scriptures. When they are used now, we acknowledge it is commonly in an antichristian sense, and against this sense alone, we are persuaded, the worthy author intended his severe and most merited censures. We only complain that the charge is so general, as to include some of the best, with some of the worst, of theologians.

In the chapter on Good Works, which contains many excellent remarks, and just views of truth and duty, our author does not sufficiently illustrate or enforce their grand object, "that God may be glorified thereby," John xv. 8. The chapter too, would have been more complete, if he had urged more explicitly the necessity of good works, in order to qualify the Christian for the occupations and enjoyments of the heavenly world.

The proper functions of reason, with regard to religious opinions, are generally stated with great force and judgement; that faculty is properly represented as the medium of obtaining a knowledge of revealed truth, not as the judge of it; as competent to decide on the authenticity of a Divine Revelation, but not on the subjects of it, when clearly authenticated.

The vehemence, however, with which our author opposes the usurpations of human reason, has sometimes betrayed him into modes of expression, which are liable to exception, or at least to misinterpretation. Yet he certainly is not to be classed with those injudicious divines, who seem to imagine, that in degrading and vilifying the ratiocinative faculty, they are doing God and religion an acceptable service; for he has in different places defined his views very explicitly. It would indeed be a mark of singular humility or ingratitude, for the author to undervalue that intellectual power, which he possesses in so considerable a degree.

Untranslated Greek and Latin words, phrases, and sentences, abound in all parts of the volume; the merely English reader will, therefore, be frequently mortified and disappointed. The author pleads that his book is intended for a certain class of readers; and it is not unlikely that the mode which he has adopted, connection with the dignified and impressive style of the work, will answer his expectations of its utility. In things of this nature, we are advocates for a considerable degree of freedom. But the sense and connection should be carefully preserved, where it is practicable, without the formality of translation.

Perhaps a third part of the volume consists of notes; but as they are mostly altered, the author does not think it just to name the writers from whom they are taken. Many of them are so excellent, that we have been tempted to quarrel with him for this scrupulous concealment.

But we should wish the reader to be personally acquainted with our architect, and with pleasure introduce them into his presence, while rearing his venerable fabric, or addressing the spectator.

‘You are a man of title, of fortune, of fashion, of taste, of learning; and, you slight this study: you leave it altogether to the public teachers of our religion. And what is the result? That you are as much unacquainted with the constitution, as indifferent to the author, and as regardless of the means of your highest felicity, as the *profanum vulgus*! Could Solomon’s fool act a more contemptible part, when he was “scattering fire-brands, arrows, and death, and thought it sport?”

Were you better informed in that science, which is the brightest ornament, and adds the greatest dignity, to the human intellect, you would know, that nothing ought to be accounted the happiness of an immortal, but that, which is perfective of his nature; but that which accords with his reason, in its highest state of improvement; but that which is consonant with the purest virtue; but that which is superior to all sublunary enjoyments, but that which is as eternal, as his existence; which is therefore represented to us, in the sacred oracles, by a moral union with the inexhaustible fountain of all truth, excellence, and good; an union of mind,

will, and affection. Nor can I devise a more comprehensive definition of religion itself, in fewer words than these.' pp. 394—396.

'In another view of the same thing, truth, right reason, virtue, philosophy, faith, grace, when properly explained, are so many different denominations of happiness; for they are each and all of them essentially connected with the *summum bonum* of every human being; upon which account, by the way, they ought to be stated with such simplicity as to be comprehensible by every capacity. What for example is truth—but the representation of happiness, as it is. And what is right reason, but the clear perception or knowledge, of happiness, according to its real nature, and just proportions—what is philosophy, but the love of that wisdom, by which true happiness is understood and pursued. What is virtue, but that happiness, experienced and enjoyed. What is morality, but a character and conduct agreeable to such happiness? What indeed is religion itself? but the cheerful and habitual performance of the various obligations we are under to that Being, who is the great original and ultimate end of all this happiness?—and what is faith, but the adherence of the mind and heart to that object, through whom this happiness is communicated, “therefore styled, the faith of our Lord Jesus Christ?” in fine, what is grace, but that supernatural, unmerited, and efficacious influence, by which we are enabled to discern the truth of happiness, become possessed of it, are preserved and secured in the enjoyment of it, until we arrive at the full, perfect, and eternal consummation of it, in the mansions of celestial bliss.

'This, if I mistake not, is a sufficient, though but a faint sketch of all that warranted happiness, which will supply us with light in darkness; strength, in weakness; fortitude, in affliction; solace, in suffering; patience, in trial; amidst all the multiplied and varied sorrows of this mortal life; and inspire us with a peace, a hope, and a joy, which surpass all adequate description.' pp. 403—406.

From the account we have given of the views of the author, it will be apparent that his system is that which, “from the commencement of the Christian æra, down to the present period, has been injuriously charged with an extravagant ardour for *grace* and faith, and with betraying a cold indifference to the cause of *practical* religion.” To shew the absurdity of this charge, so incessantly repeated against the strenuous advocates for pure and uncorrupt Christianity, we subjoin the following extracts.

'We come now to the *practical* department of the Christian system: which, in our estimate of the subject, must be preceded by a right judgment of its doctrines, and an inward sense of its power. In other words, expressive of the same thing, there must be light in the understanding—life in the soul, “the life of God”—and love in the heart—*before* there can be any degree of that evangelical righteousness, and true holiness in the conduct, by which the Christian character is exemplified. We must be “the workmanship of God—created in Christ Jesus, unto good works.” To this our great prophet might refer, when he said, “A good man—out of the good treasure, that is in his heart—bringeth forth that which is good.”—This is the order: and it deserves the utmost attention.’ pp. 426, 427.

‘The *works* here implied, are all such, as stand in opposition to every thing, that is evil—whether vicious, immoral, or profane; whether prohibited by the first, or by the second table of the divine law; whether dishonourable to God, injurious to man, or prejudicial to our own excellence, and peace: such are all—“the works of the flesh,” and all the instigations of the devil; which are sufficiently manifest without any precise enumeration: and indeed, the most effectual method of suppressing them, is, to commend and establish their reverse: the very best mode, of avoiding that which is evil, is, to “cleave to that which is good.”

‘It may safely be inserted then, as among the irrevocable ordinances of Heaven, that those, who are “created in Christ Jesus unto good works, should *walk* in them.” And why so? For a variety of reasons—and all of them becoming the dignity, the wisdom, the benevolence, of that Being, who hath thus decreed,

‘That the grace of God, considered as a divine influence, operating effectually upon the human mind, and heart, as a principle of life, and action, is an inward, secret, and mysterious thing, will not be denied. Neither is it at all absurd, enthusiastic, or even unphilosophical, to argue, that the spirit of grace can and does act after this manner upon “the spirit of a man, which is in him.” For, why should it not be as natural for spirit to act upon spirit, as matter upon matter?

‘To ask—“but how are we to distinguish, *in* those inward, secret, and mysterious operations, *between* (from) the illusions of an uncorrected fancy, the reveries of mysticism, and the vagaries of a fanatic,” is a very fair enquiry—and ought to be seriously regarded. The answer is, “by their fruits ye shall know them.” For, while the former never fail to inspire the soul with penitential humility, and self-abasement, before God; with a lively faith in the person, mediatorial character, and offices, of the Redeemer; and with that adoring love, “which is shed abroad upon the heart by the Holy Ghost;” they excite, at the same time, to those works of faith, and to those labours of love, which are said to “accompany salvation,” pp. 466, 469.

Such a volume must necessarily obtain our warm approbation; and could our recommendation so far avail, it should be found in the study of every minister of the gospel, as an able and interesting summary of those truths which it is his duty to inculcate, “in season and out of season.”

The dedication of this book to the author of the Pursuits of Literature, did not appear to us altogether appropriate. It is not clear to us that the person in question ever passed the threshold of the Temple of Truth; nor is it certain that he was always actuated by the noblest of all motives, in levelling his shafts, from behind the shield of concealment, at those who differed from him in matters of politics or theology. It appears to us that a mark of ‘unfeigned estimation,’ which any person might value, would have been conferred with more propriety on a writer, whose moral and religious excellence had been as clearly discoverable, as his political creed, and his literary talents.

Before we conclude, we beg leave to notice, that in a variety of places our respectable author utters the most pointed Philippics against *the present day*. There is more ignorance of religion, more error, and more wickedness now, than there ever was before. In short, we are run down without mercy; and if he is to be credited, we are fallen into the "fag end of time." With all submission, we feel compelled to declare, that in our sober judgement, and without any undue partiality for the times in which we live, there have not been for four-score years past, so many ministers who preached the religion of Christ in its purity, nor so many people who heard from the pulpit the sacred truth which it reveals, nor so many who acknowledged their value, and habitually felt their influence, as at the present hour. The correctness of this assertion, our author might with a little examination, and a few inquiries, satisfactorily ascertain. Perhaps a sufficient apology for his ignorance of the state of the world may be found in the account which he gives of himself, p. 559. "Totally detached from all sects and parties, a more isolated being, who is not cast on a desert island, can scarcely exist. In such a peculiarity of situation, these thoughts have been penned; in the direct view of that eventful moment, when his judges and his critics will appear together with him at an eternally decisive bar: and if he has not given the most accurate statement of *the religion of the bible*, with all the assistance he could derive from close investigation, undisturbed solitude, and persevering application to "the Father of lights," he is utterly incapable of discerning *what it is, or what it means*."

To this solitude which has a tendency to generate moroseness and severity in the best, as well as in the strongest minds, we ascribe a want of the meekness and gentleness of Christ, which is sometimes chargeable on this production, and a positiveness and indignation of censure, which savour not of the wisdom which is from above; and which we notice the more particularly, because the author appears to think them justifiable, or even meritorious.

But, we would ask, why is the author such a recluse? Did God make him a man, that he should make himself a monk? As he thinks the age so bad, ought he not to come forward and be active for the glory of the Redeemer, and the reclaiming of perishing sinners? So solitary a course is neither honourable to God, nor useful to man: it is injurious to a life which we desire to be greatly prolonged, and hurtful to an intellect which we shall rejoice to find often employed in promoting the noblest objects by the most expedient means.



Art. X. *A History of Ireland, from the earliest Account, to the accomplishment of the Union with Great Britain in 1801.* By the Rev. James Gordon, Rector of Killeghny, in the diocese of Ferns, and of Cannaway in the diocese of Cork. 2 vols. 8vo. pp. 1080. Price 1l. 4s. Longman and Co. 1806.

A COMPLETE and well executed History of Ireland, has been much wanted for a considerable time. Leland's valuable work has, we believe, been long out of print; and there is certainly no other which is capable of supplying its place. A new edition of Leland, with notes and a continuation to the Union, would be an acceptable, but a voluminous work; and its price must exceed the means of many, to whom the present will be accessible.

We shall let Mr. Gordon himself explain his object in the compilation of these volumes.

‘ Since IRELAND, now politically consolidated into one potent kingdom with BRITAIN, her great sister Ireland, forms an integral part of the British Empire, a compendium of her particular history from the earliest accounts to the *amalgamation* of her legislature with the British, may not be useless nor unacceptable; a compendium embracing whatever is found authentic and important, rejecting whatever appears fabulous or nugatory—This narrative extends to the commencement of the nineteenth century, a luminous period in comparison of ages past, yet marked with some strokes of deepest barbarism.’

Mr. G. very judiciously commences his work, with a geographical description of Ireland, extracted from his *Terraquea*, a work to which he frequently and rather sily sends the reader for more copious information.

The pretensions of the Irish to high antiquity, have been carried by their historians to a ridiculous excess. Of these, some account is given in the second chapter, which the author has chiefly copied from Mr. Pinkerton's Inquiry into the history of Scotland. We cannot approve, or pass without censure, the prevailing disposition of historians to adopt implicitly the whole of that learned writer's hypotheses, which, if they took the pains to examine for themselves, would frequently prove uncertain, if not false. We have often found the authors whom he cites in support of his argument, bear testimony directly against it.

The history of Ireland, as far as it is known, previous to the invasion of Henry the 2nd, is a melancholy tale of barbarism; treachery, and feud; and the country, from its distracted and divided state, offered an easy prey to the arms of different bodies of invaders. The Danes, under the name of Ostmen, succeeded in making a permanent settlement on the sea coasts,

and abandoning the profession of piracy, for commercial enterprise, they must have essentially contributed to the civilization of the regions more immediately within the sphere of their influence.

At the instigation of Dermot Mac Murchad, Prince of Leinster, who had been deprived of his principality by Roderic O'Connor, the most powerful of the Irish chieftains, Henry 2nd. formed the resolution of undertaking the conquest of Ireland, and appears to have found no difficulty in making out as fair a title to the sovereignty of that country, as usurpers and invaders have usually exhibited. The document is curious; we shall therefore extract it from the *Hibernia Anglicana* of Sir Richard Cox.

‘ There were not wanting some learned men, who affirmed, the King had very fair pretences, (if not good title) to that Island; for, besides the conquests which the kings Arthur and Edgar had formerly made there, they alledged, that it was by leave of the British king Gurguntius, and under stipulations of tribute, that the Irish were first permitted to settle themselves in that kingdom. Besides, the first inhabitants of Ireland were Britains, and those people which the Irish historians call Fir-bolg and Tuah de Dánan, were no other than the Belgæ and Dannonii, ancient inhabitants of England. To which might be added, that Bayon, from whence the Irish pretend to come, was part of the king's dominion; so that either way his Majesty was their natural prince and sovereign.’

Henry “ was unable at that time, being engaged in wars and negotiations, to avail himself of so fair an opportunity to put into execution the scheme of a conquest which he had long before conceived,” and contented himself with giving Dermot “ a letter of credence,” permitting his subjects to engage in the service of the exiled prince.

Richard, Earl of Chepstow, better known by the name of Strongbow, tempted by the promise of Dermot's daughter Eva, led a considerable army to his assistance, and after various success established Dermot in nominal power. The progress of Strongbow, however, alarmed the suspicious temper of his sovereign, and he was recalled from his career of conquest, to the presence of Henry; the anger of the monarch, real or assumed, he succeeded in mitigating, and obtained permission to accompany him in his Hibernian expedition. While in Ireland Henry received the homage and submission of all the Irish Chieftains, with the exception of Roderic O'Connor, the Prince of Connaught, and O'Nial, the Dynast of Ulster. Summoned to Normandy, by the Papal Legate, to answer for the murder of Becket, Henry was obliged to quit his newly acquired possessions, without, as Sir John Davies accurately observes, “ leaving behind him one true subject more than he had found in it at his first arrival.”

From the distracted sway of the weak and perfidious John, little improvement resulted, although the vigorous administration of Meyler Fitzhenry afforded a favourable opportunity for the effective interposition of the English king.

‘Through the reigns of Henry the 3d. and his son and successor, Edward the 1st, to the Scottish invasion in the time of Edward the 2nd, a period of 96 years, the Annals of Ireland are a confused mass of desultory wars, and other petty transactions of Irish Chieftains and English Barons—A state so unprosperous of Irish affairs, was permitted in the reigns of Henry and his immediate successor; the former weak and worthless—The latter politic, warlike, and ambitious, but engaged in concerns remote from Ireland.’

The invasion of Ireland by Edward, brother of the celebrated Robert Bruce, was marked by wanton barbarity and desolation, and was terminated by the battle of Dundalk, in which more than 3000 Scots, headed by Edward, who fell, were defeated by less than half that number of English, commanded by Sir John Bermingham.

“In the reign of Edward the 3rd, we find a continuation of weakness in the English government in this country, frequent repetitions of baronial feuds, and desultory wars of Irish clans, now and then checked by the extraordinary exertions of a chief governor.”

Richard the 2nd twice led formidable armies into Ireland, but in the first instance, he wasted the time of his stay in “frivolous parade,” and in the second, 30,000 English warriors commanded by their imbecile king, were compelled to retreat before 3000 Irish, led by the “politic and enterprizing Art. Mac Murchad.”

“From the time when Richard lost his kingdom and life, Ireland was little regarded by its English monarchs, during a long period, a period including the reigns of three successive Henrys, the 4th, 5th, and 6th.”

In the bloody and protracted conflict of the white and red roses, the Geraldines, a powerful Irish race, sided with the House of York, and the Butlers, or Ormond family, with the Lancastrians. Lambert Simnel, the pretended Earl of Warwick, made his first appearance in Ireland, and such was the general attachment to the line of York, that the Irish almost universally declared in his favour, and he was proclaimed by the title of Edward 6th. The battle of Stoke stripped the impostor of the insignia of royalty, and fixed the crown firmly on the head of Henry VII, who treated his conquered subjects with politic forbearance.

The sanguinary disposition of Henry the 8th, was little calculated to leave even the most remote of his subjects in re-

pose ; the nearly total extermination of the Gerakline Chiefs, the execution of the Lord deputy Grey, who had served the remorseless despot with zeal unrestrained by conscience, and other acts of cruelty and tyranny, appear to have intimidated the turbulent Irish to a considerable degree ; but the extension of the English Pale was the only result.

The introduction of the reformation into Ireland was vigorously resisted.

\* Many incumbents within the Pale, particularly in the diocese of Dublin, resigned their benefices ; and the Irish Lords of Ulster, under the conduct of O'Nial, rose in arms as the champions of the Holy Faith. But the victory of Grey at Bellahoe, broke the spirits of the Northerners, and the operations of Brereton, completed the despondency of the papal warriors.

\* The death of the amiable Edward the 6th, and the accession of Mary, a stupid, and sanguinary bigot in favour of Popery, annihilated in Ireland whatever had been effected for the reformation of religion. Bale and other obnoxious churchmen fled ; those who had married were ejected, and their children declared bastards ; and a parliament, convened in 1556, confirmed the restoration of the church to its former state, except that the lands, which had been alienated to laymen, were withheld. No further severities were authorised here against heretics in the short reign of Mary, so that, while England was afflicted by the persecutions of that female demon... Ireland proved an asylum, to such as fled hither from the rage of bigotry.\*

The illustrious reign of our "magnanimous" Elizabeth, was troubled by perpetual contests with the Desmonds and O'Nials, aided by Spanish officers and troops ; but she was enabled by the talents of her governors, and the skill and gallantry of her commanders, among whom were Perrott, Raleigh, Bingham, and others, to complete the conquest of Ireland.

\* The reduction of this unfortunate Island cost Elizabeth 600,000*l.* in six months, in 1599, and almost three millions and a half in the last 10 years, sums altogether enormous in that age, and in the then existing state of the English finances, when the ordinary revenue of the crown fell short of half a million yearly ; and cost the country, which was the scene of war, perhaps the greater part of its population by sword, famine, and pestilence ; the accounts of whose ravages, transmitted by writers of undoubted veracity, are horrible and appalling to human feelings : nor was this war unattended with rueful waste of English blood, in a country then unfriendly from the dampness of its air, its woods, and scanty culture, to English constitutions.\*

In the early part of the reign of James the 1st, various partial attempts were made, with temporary success, to excite the people to rebellion, but they were almost immediately defeated by the abilities and energy of Mountjoy.

When he appeared before Waterford with his army, he

‘ was refused admittance by the citizens, who alledged, that by a charter from king John, they were exempt from the quartering of soldiers; and they also declared, by the mouths of two ecclesiastics in the habits of their order, that they could not in conscience obey any sovereign who should persecute catholics. Mountjoy, having condescended to expose the falsehood of a quotation of these churchmen from St. Austin, in support of their doctrine, threatened to *cut in pieces the charter of John, with the sword of James*, to demolish the city, and strew it with salt. Terrified by the well-known spirit and abilities of this leader, the citizens immediately yielded and swore allegiance.’

In this reign the first *national* parliament was held; in which the religious differences were so fierce, that after the recusants or catholics had placed a speaker of their own sentiments in the chair, the opposite side actually seated another “ by force, in the lap of the former, whom they had endeavoured in vain to pull from the chair.”

The religious dissensions which had distracted Ireland during the reign of James, prevailed with increasing virulence at the accession of his son. The unpopular and disingenuous conduct of Charles, and the imperious violence of Lord Wentworth, afterwards Earl of Strafford, had excited a general spirit of dissatisfaction, and the rebellion of 1641, the plan of which was digested by Roger Moore, was the fatal result of the weakness of government. The excesses of the rebels were most horrible.

‘ Sometimes the insurgents inclosed their prisoners, according to the words of Leland, in some house or castle, which they set on fire, with a brutal indifference to their cries, and a hellish triumph over their expiring agonies. Sometimes the captive English were plunged into the first river to which they had been driven by their tormentors. A hundred and ninety were at once precipitated from the bridge of Portadown. Irish ecclesiastics were seen encouraging the carnage. The women forgot the tenderness of their sex; pursued the English with execrations, and imbrued their hands in blood. Even children, in their feeble malice, lifted the dagger against the helpless prisoners.’

The progress of the insurrection was favoured by the manœuvres of the party who wished for the subversion of the regal power, and by the “ misconduct of government.” Moore was joined by the catholics of the Pale, under the command of the Lords Gormanston and Fingal. The operations of war were, in general, unfavourable to the rebels, and if the military skill of Coote, Tichburne, and especially of the Earl of Ormond, had not been fettered, either by the weakness or the treachery of administration, they would have been speedily and effectually reduced. The battles of Kibrush and Liscarrol, gained the first by Ormond, and the latter by Lord Inchiquin, over far superior forces, were not improved; and

the war was thus miserably protracted, in order to answer the purposes of men who affected to have the interests of humanity constantly and closely at heart.

The efforts of the loyal, the chivalric Ormond, to whom might be justly applied what was said of La Trimouille, that he was *sans peur et sans reproche*, were constantly paralysed, during the contentions between Charles and his subjects; in vain did he gain victories against the most fearful odds, he was not permitted to pursue his advantages; still did he persevere under every discouragement, and we are at a loss whether most to admire his gallant and heroic spirit, or his cool and resolute patience. Restricted by the inadequacy of his means, from making any vigorous exertions, opposed by the bigotry of the Romish, and the factions of every persuasion, he was compelled to relinquish his trust, and to yield the sovereignty of Ireland to Cromwell and his victorious generals.

It was the proud distinction of the noble Ormond, that he, with three others, was specially excluded from the terms of pardon proclaimed by the Republicans.

After the death of Cromwell, the influence of Lord Broghill and Sir Charles Coote was successfully exerted in the cause of Charles the 2nd; Ormond was "constituted Lord Lieutenant, a present of thirty thousand pounds was voted (him) by the Irish Parliament, and his son, Lord Ossory, was called by writ to the house of Peers." Ormond executed his trust with distinguished skill, amidst intrigues, misrepresentations, and difficulties of every kind, till the CABAL at last prevailed, and he was dismissed, but was soon re-appointed by the reluctant Charles. On the accession of the last of the Stuarts, he was again displaced, and the most violent and even sanguinary measures were put in execution against the Irish protestants, under the auspices of Tyrconnel. The furious and precipitate bigotry of James, at length drove his English subjects to despair, and William of Nassau was hailed as the sovereign of a liberated people.

The intelligence of this event was received in Ireland with very different sensations, the Papists awoke from their dreams of triumph and supremacy; and the Protestants, alarmed by reports of an intended massacre, sought security either in flight, or in hostile preparation.

The caution of Schomberg, who led the first English army into Ireland, rendered the presence of William necessary; immediately on landing, he advanced in search of James and his troops, whom he found strongly intrenched on the banks of the Boyne. The result of the glorious battle that ensued, is too deeply impressed on the hearts of Englishmen, to need any description.

Of this action, Mr. G. observes, that it "most probably decided the fate of the British Islands, whether they were to be involved in a gloom of superstition and ignorance, and depopulated by tyranny and poverty, like the great and fertile kingdom of Spain, or shine forth, to the admiration of the world, the grand asylum of civil and religious freedom, the nursery of genius and industry, the centre of knowledge, wealth, and naval power."

The war was conducted on the return of William, by Ginkel, afterwards Earl of Athlone, with vigour and success; the storming of Athlone, the victory of Aghrim, and finally, the surrender of Limerick, completed the conquest of Ireland.

The principal events since the revolution, are nearer to our own times, and have been more frequently the subjects of description and discussion; we shall therefore refer the reader to the work itself, for accounts of the internal affairs of Ireland, the conduct of the volunteers, the rebellion, and the union.

The work before us obviously consists of two parts, very distinct in character. The former is an abridgement of Leland's history, so far as that valuable performance extends: the latter is a compilation from the best records which Mr. G. could procure, of more recent events. We do not hesitate to prefer the first of these divisions, as we think the abridgement remarkably well executed. A bias in favour of the miserable insurgents, which, however pure the writer's intention might be, evidently affected his history of the rebellion, is discernible, though less prominent, in the original part of his present work. On the whole, however, we have been gratified with Mr. Gordon's performance; the story flows with ease and spirit, and though awkward and inelegant sentences very frequently occur, the general style of the composition may be termed manly and correct. The attention shewn to method and chronology, by frequent marginal references, deserves praise; but the total omission of all authorities, even in the latter part of the work, is, in our opinion, a considerable defect.

Yet we have a few complaints to make against Mr. Gordon.—He seems to be one of those who are not deficient in a due sense of their own importance. Throughout the work are scattered various passages in italics, which appear to have been designed as profound political apophthegms, some of which, it may be admitted, are very true, but that they are either very new, or very ably stated, is somewhat less obvious. One of these original passages we transcribe.

*' Thus are, in all ages, men of superior knowledge, benevolence, and candour, envied by the ungenerous, traduced by sycophants, persecuted by men*

contemptible in understanding, but formidable in power, and after their deaths, revered and followed in opinion, by the judicious and well informed.'

The tenor of Mr. Gordon's remarks on other occasions, gives the reader some reason to suspect that the historian himself is hinted at, in this abstruse reflection.

Whatever might be the prejudices or the aberrations of that eminent statesman and orator, Edmund Burke, no dispassionate man, we conceive, will call in question the purity of his intentions; what then will be thought of the impartiality and modesty of that historian, who stigmatises him as *intent solely on his own private interest, and regardless of the public welfare*; and accuses him of *seizing the opportunity of emolument, by the violence of acts and expressions in favour of the prejudices of the commanding faction*. Yet of this very man, did Charles Fox with the most amiable candour assert, long after his defection from the ranks of opposition, that "he loved mankind, and set no bounds to his benevolence."

Mr. G. appears to give himself credit for considerable improvement of our language; having found out, that *annexation* should be *annexion*, and that *monarchical* should be *monarchal*. he inquires, if *annexation* be right, why not *connexation*; the answer is obvious, because the verb is not *connex*, but *connect*. Whence *this* difference arose, we do not examine; it is sufficient that it exists. "By writing *monarchal*," says Mr. G., "the derivation is closely observed!" This is really unaccountable; he must surely know that *μοναρχικος* is the only genuine and regular Greek adjective.

We have endeavoured, without success, to ascertain what language has the honour of furnishing the words which are marked in the following sentence. "The expulsion of this *Kinglet*, ascribed by Giraldus Cambrensis to the *abreption* of Dervorghal," Vol. I. p. 69. There are many other words, which set the reader and his dictionary at defiance; such, for instance, as *inveterably*. The affectation of naming living general officers, without, as is usual, adding their titles, must not be passed without notice; we should only allow this practice very rarely for the sake of avoiding tautology.

Art. XI. *Thornton Abbey: a Series of Letters on Religious Subjects*. 3 vols. 12mo. pp. 740. Price 12s. extra bds. Burditt, 1806.

IT is difficult to conceive the design with which this title was prefixed to the volumes before us. If "*Thornton Abbey*" was intended to attract the gay and the volatile, nothing could neutralise its effect more completely, than the addition of "*Letters on Religious Subjects*." We can, however, assure our juvenile.

Vol. II.

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nile readers, that this performance is *bonâ fide* a *Novel*; and that it possesses more interest than nine out of ten among the productions of our numerous circulating libraries. This form, indeed, was evidently adopted by the deceased author, for the purposes of diffusing and impressing what he regarded as religious truth. He has unfortunately paid at least equal attention to polemical, as to practical divinity: yet there is so much of sound doctrine and undefiled religion, naturally and pathetically interwoven with his narrative, that we sincerely regret our inability to give it unqualified approbation.

To a very apposite paragraph of Mr. Bates, judiciously inserted in the title page, we refer those readers who may be disposed to condemn, indiscriminately, every attempt at propagating religion by means of fictitious composition. But, on the other hand, we should consider it as a serious calamity, if the success of the present work should let loose a pack of religious novels upon the public. Regarding such efforts, in a *literary* view, we must confess that they have scarcely ever succeeded. Henry Brooke was not deficient in genius, nor (latterly) in piety: yet a more inconsistent farrago of beauties and absurdities is hardly to be met with, than his "*Fool of Quality*." Other performances of this kind, are, notwithstanding, scarcely to be mentioned with his. The present work is superior to many; and its chief failure is, that it

—"To party gives up, what was meant for mankind."

By harping, almost perpetually, on the topic of *religious dissent*, it must disgust those whom it does not convince; and will discourage those parents, from admitting it into their domestic libraries, who do not wish their children to detest the form of religion established by the laws of their country. Even a moderate and modest dissenter may be fearful, lest the uninformed and inexperienced, however well-disposed, should imbibe that spirit of positivity and infallibility, on subjects of which the best and wisest men in all ages have retained different opinions, that so amply pervades the discussions introduced into this work. This spirit, we regard as the very essence of popery, and the fundamental principle of religious persecution. It has also a fatal effect on persons who are inclined to scepticism. While they see votaries of every sect of Christians as confident and zealous respecting the things in which they differ from each other, as they are respecting those in which they all agree, what conclusion is more natural, than that, since they cannot all be *right* in the former, they may all be *wrong* in the latter? How, indeed, can a man who is unacquainted with genuine heart-felt piety, judge otherwise? The only matter of surprise is, that persons who are happily partakers of this blessing, should put such a stumbling block in

the way of the ignorant und unbelieving ! Able as they are, from *experience*, to judge of real Christianity ; and convinced, that multitudes who differ from them in inferior topics, possess at least an equal share of genuine piety with themselves ; they might surely derive, from the reflection, increasing confidence respecting the fundamental truths of the Gospel, and increasing diffidence respecting their peculiar views of less important matters. On the former, the Scriptures are full and explicit ; on the latter, they say very little : and that little has always been variously interpreted by the sincerest Christians, while they have cordially agreed on every thing that is considered by *any* of them as essential to the salvation of sinners.

Much, however, of the religious discussion interwoven with this narrative, is of general importance. Christian practice and experience are usually kept in view ; and many sound arguments against Deism, Judaism, and Popery, are occasionally interspersed. The latter is made the prominent subject ; apparently with the design of striking, through its sides, a fatal blow at all national religious establishments. These, indeed, the pious author (oddly enough) identifies with popery ! although they are obviously, not merely distinct from it, but necessarily hostile to it. Should we ever have heard of the churches of England, and of Scotland, if popery had not been excluded from our Island ! There is no church of Spain, or of Portugal ; *because* the inhabitants of those countries are papists. It is well known, that the title of *Gallican church*, arose merely from privileges claimed by the French prelates in *exemption* from papal authority.

The writer was evidently very ill-informed of ecclesiastical history. He represents (that is, he causes his principal *Dramatis personæ* to represent) all the corruptions of the Christian Church, as springing from the establishment of Christianity in the Roman empire by Constantine ! This is no unusual opinion : but if those who hold it ever read Eusebius, and the tripartite historians, we cannot imagine what sort of spectacles they put on for the perusal. We refer our readers to those authorities for our support, while we assert, that Constantine carefully avoided making any innovation in the Christian church ; or even interfering in its internal concerns, farther than by a friendly mediation to attempt at reconciling its jarring members. He left every thing to the decision of its ministers, merely using his temporal power for their support and countenance ; without which, in the state of the church at that time, there was apparent danger of a relapse into paganism : and with which, so far was the whole Roman empire from becoming nominally Christian, that a comparison of the *Notitiæ Imperii* leaves it doubtful, whether the number of bishoprics, on a general

average, increased, or decreased, subsequently to the accession of Constantine.

In like manner, the author asserts, that none but national churches ever persecuted. This is either a mere truism, or a gross mistake. If he meant, that none ever persecuted who were destitute of the power to persecute; who will dispute it? But who will give much credit to any sect for this negative virtue? If he is to be understood, that religionists who, though not belonging to any national church, had power to persecute, did not exercise it, let those who adopt the assertion, prove it in any instance; that of the Quakers solely (to their everlasting honour) being excepted.

It is true, that this superficiality of information, and the self-sufficiency naturally connected with it, are perfectly in character, as expressed by young ladies whose eyes are just opened on religious objects, before they have time to acquire knowledge, or to discover "what manner of spirit they are of" themselves: but no sign of increasing knowledge and humility in the letter writers, no intimation from the author of censure on these palpable defects, appears throughout the work. We have reason therefore to fear, that they attached to this good man himself; and that, as the present is a posthumous work, he never suspected the scantiness of his knowledge, or the fallibility of his judgement, till he entered the heavenly world!

What we have suggested, was due to the living. Were the pious author in this state of being, we should be disposed to enlarge, by way of friendly caution to him. But notwithstanding defects, which we fear will greatly circumscribe the utility of his work, it contains so much excellent matter, as greatly to outbalance its errors, both in extent and importance. We do not wish to damp the curiosity of his readers, or to lessen the interest of his story, by abridging it. It wants unity, like most modern novels, in consequence of having no one character sufficiently prominent to attract the principal attention. The language and dispositions of the letter-writers, are not sufficiently distinct to be characteristic, or to entertain by variety; although the narrative part is not exceptionable in this respect. The bigoted, though benevolent, Papist; the persecuting, though profane, Churchman; the sarcastic, though lukewarm, Sceptic; are well portrayed and supported.—Little does the author seem to have supposed, that he was exhibiting the narrow-mindedness and self-sufficiency of a half-informed dissenter, as obviously as any of the preceding! Among a few other defects of probability, is the striking similarity, some would say apparent inadequacy, of the means, by which a moral change is effected on so many of the characters.

Many of the discussions are also liable to objection, by their strong resemblance.

The author being an Anti-pædobaptist in sentiment, no one could reasonably expect him to dismiss his congregation, before he had brought them, at least, to the water's edge. This, however, he has done in the most natural manner, by first leading them to attend on the ministry of a poor good man of that denomination, and introducing them to his private acquaintance. Their consequent resolutions, in this respect, are described with a modesty that affords a pleasing contrast to the debates on church government in former parts of the work. We therefore do not hesitate to insert the closing letter, as a favourable specimen of the author's manner; adding only, that his name was Satchell, and that he was a neighbour and friend of the Rev. Andrew Fuller, of Kettering, whose 'approbation of its leading sentiments' is prefixed to the work.

"LETTER XCIX. *From Mrs. Neville to Mrs. Worthington.*

• Dear Madam,

• Your letter gave us great pleasure.

• I was already happy; but the consent of my dear aunt to reside either with us, or near us, is no small addition to my happiness. I pray that the divine blessing may accompany this event, and that many years of health and of increasing felicity may be granted to you by our heavenly Benefactor.

• My dear aunt may possibly feel some surprise when I inform her, that next Lord's day, Mr. Neville, the two Mr. Clifford's, Signor Albino, Maria and Eusebia, and my dear Mr. Neville and myself, are to be baptized, and added to the church under the care of Mr. Lowe. I am aware that in this particular we must act without your example, and probably without your full approbation. We hope, however, you will give us credit for having carefully examined the New Testament on the subject, and for acting according to our conviction.

• Being desirous of walking in communion with a Christian church, it occurred to me, I believe, first, as a previous question, *whether I had yet been baptized*; and consequently whether, according to the New Testament, I could be denominated a visible Christian, and entitled to partake of those ordinances which are peculiar to a visible church. For a while I kept my thoughts to myself; but being more and more convinced of the invalidity of infant baptism, I opened my mind to my dear Mr. N. He soon mentioned it to the rest of our friends, and so the subject became a matter of serious consideration and inquiry. Not one amongst us could bear to reason in the manner of some, that baptism was not essential to salvation, and was therefore of small importance. Neither durst we dismiss the subject, lest it should affect our fellowship with godly Pædobaptists. On this point I well remembered many of your conversations, in which you expressed your high esteem for many godly Episcopalians, from whom nevertheless you were obliged to stand aloof in the article of communion, lest you should countenance even a brother in what you considered to be

wrong. The result was, that after much prayer, and serious examination, we were all of one mind, that at present we were unbaptized, and that, as no church acting up to the apostolic example could receive us into communion in our present state, it was our duty to be baptized without delay, according to the order which we conceived to be plainly taught in the New Testament.

‘It is not for me to instruct one so much my superior in age, in wisdom, and in Christian experience: but my dear aunt will permit me to intreat her to reconsider the subject, and to examine whether it be not a necessary consequence arising from the general principle which runs through all her valuable letters, that positive institutions require to be authorized by positive precepts or example.

‘If we durst flatter ourselves with the hope of seeing her, whom we all so highly esteem, becoming one with us in the most intimate Christian fellowship, great would be the addition to our joy. If, however, my dear aunt cannot come into our views, there are three Pædobaptist churches within less than ten miles of Thornton, and every accommodation will be afforded her.

‘Mr. Neville’s health is fully restored; and he enjoys as much happiness, both in his own breast and in his family, as the present world, of which all the joys are mixed with trouble, will admit.

‘A union is likely to take place in a month or five weeks between Mr. C. Clifford and our beloved Eusebia. Can you bring your affairs at Islington so nearly to a close before that time as to be present at the wedding? It would very much add to the happiness of the day. If you will let us know a few days beforehand, Mr. Neville and myself will go to Islington to accompany you down. Perhaps Miss Levi will accompany us. She is a sweet-tempered girl, and fears God. You will be greatly delighted with her manners and her conversation.

‘All our friends unite in the kindest respects to you with,

My dear Aunt,

Your ever affectionate Niece,

MIRANDA NEVILLE.

Art. XII. *A Treatise on the Teeth of Wheels, Pinions, &c.*; demonstrating the best Forms which can be given them for the various Purposes of Machinery; such as Mill-work, Clock-work, &c.; and the Art of finding their Numbers. Translated from the French of M. Camus with Additions. Illustrated with fifteen Plates. 8vo. pp. 160. Price 10s. 6d. boards. Taylor. London. 1806.

**A** COUNTRY in which manufactures are extensively established, and conducted with spirit, as in Britain, becomes by degrees a country of machinery. For inventions to diminish the quantity of human labour employed, will be more ingenious in construction, more powerful in operation, and of more general use, in proportion to the necessity of furnishing a greater quantity of commodities at

moderate and equable prices. The bodily exertions of workmen, in whatever branch of labour, have their limits; and excessive efforts, if unduly prolonged, irremediably destroy the health and vigour of those who pursue them. But machines may be continued in activity day and night, week after week, and month after month; having in themselves no life, which suffers a sensible consumption, no principle of activity, whose energy requires a pause to effect its recovery or renovation.

We have seen the manufactures of our own country solicit the aid of every hand that could be spared from its agriculture; and seek in distant lands for labourers of every age, to supply the mill, or to throw the shuttle. We have seen ingenuity exerted to its utmost, to contrive and to construct those machines, which these labourers were to superintend, and assist. We remember the time when these constructions were the dread and the hatred of manufacturers: but we believe, the most ignorant workman of the present day acknowledges their utility, and would with difficulty be induced to relinquish that very implement, which his father or grandfather would have gladly committed to the flames.

Considering, then, the importance of machines to shorten labour, and the number of persons who are interested in them, as proprietors, as inventors, or as constructors, it is wonderful that so little has hitherto been communicated on this subject, by the medium of the press. Other nations, the Dutch for instance, have published folio after folio, on the construction of mills; and on almost every branch of the mill-wright's profession. Neither can this deficiency be always attributed to private interest; as many, and we suppose the most important, of our machines being patent, their principles are open to the inspection of all who think proper to investigate the enrolments of their specifications.

It is true that our countryman, the late Mr. Smeaton, had occasionally turned his attention this way; but his communications being addressed to the Royal Society, though they *did* reach the public in the Philosophical Transactions, were not published adequately to their merits; and being composed at various intervals, could be of but little value to the practical artist, till they were collected into one volume, by the publisher of the work before us. Had Mr. Smeaton investigated the present subject, and directed upon it his singular powers of thought and combination, we doubt not but the British public would have derived important services from his labours; and this nation might then have given instruction, instead of receiving it from a foreigner.

We are not, however, disposed to undervalue productions

of science in whatever quarter they originate; and we think the translator of this treatise has well employed his time, in preparing it for the British public. The process toward perfection, in complicated machinery, is perhaps too generally the reverse of what might be expected. When practice has shewn the importance of a machine, science takes it up, investigates its principles, analyses its movements, and corrects them, by the assistance of mathematical precision. Mathematicians are seldom inventors, and workmen are rarely men of science: yet the mutual assistance of study and practice, is necessary to perfect the subject which each is intent on improving.

This work is confined to the mathematical department, and proceeds in a scientific manner to explain the principles, to describe the effects, and to demonstrate what *should be* the results, of certain constructions of wheels, which it is the province of this science to investigate and determine. Our readers would derive but little information, and less amusement, from any extracts which we might transcribe. Neither could we easily render them intelligible without the plates. But we recommend the work as truly valuable to the practical man; who will here find many hints of which he may avail himself; and the causes of many effects by which he has been perplexed and embarrassed. We need not remind him, that the results in practice seldom correspond precisely with those which are assigned by theoretic calculation. Nevertheless, we have been informed, that wheels, on a large scale, constructed according to the principles laid down in this Dissertation, have lasted three or four times as long, without needing repairs, as those of ordinary workmanship; and that they performed their operations more effectually, with less interruption, and disappointment.

The contents of the volume are, a modest and sensible preface, including a notice of the character of M. Camus. This is succeeded by an extract from Imison's "*Elements of Science and Art*," describing the *Cycloid* and *Epicycloid*; the properties of which figures are intimately connected with the theory of the true shape for the teeth of wheels. This article is introduced, professedly to supply a pretended omission of M. Camus. Whatever ingenuity it may display, it is not very suitable here; for it diametrically opposes some parts of that author's reasonings, and inferences, which are capable of demonstration; it also professes to banish friction, by constructions and forms of teeth, which we do not consider as adequate to that purpose. If the writer had properly estimated the difference between the action of wheels in rubbing

against each other, *sliding* on each other, and *rolling* upon each other, he would have seen the fallacy of his theory; so far, at least, as the idea of wholly avoiding friction, and at the same time of ensuring an equable and constant motion, is concerned. Mr. Brewster, in his late edition of Ferguson's *Lectures*, animadverted on these principles, as they appeared in Imison: a *retort courteous*, if it be intended as *courteous*, is no more than might have been expected; but why obtrude it here?

The proper subject of the work itself, is a dissertation by M. Camus, on the best form which can be given to the teeth of the wheels of a machine; with calculations of the proper number of teeth for various purposes, their due lengths, curves, shapes, relative positions, proportionate number of revolutions, &c. The plates of the teeth of wheels, are said (p. 70.) to be drawn with sufficient accuracy for clock and watch makers to imitate by the eye, in finishing wheels too small to be set out here. The true form of crown wheels, and pinions, is ascertained on principles which are also applicable to bevel wheels; though wheels of this last description are not mentioned by the author; being probably not in use in his time, or neighbourhood. The last chapter comprises calculations intended to adjust the trains of clocks, Orreries, and other instruments containing a number of wheels. We may notice, particularly, that of the train proper for a clock to beat seconds, and carry wheels, on the arbors of which three hands may be placed, for shewing seconds, minutes, and hours, without any unnecessary wheels: also that intended for an astronomical clock, the great wheel of which shall perform one revolution in a mean year, within  $1'' 14'''$  of precision: that of another, intended to shew a synodical revolution of the moon, with no greater error than  $15'''$ , worked from the minute wheel of a clock. The application of algebraical processes to questions of this intricate nature is explained with perspicuity.

On the whole, we cordially recommend, to all mechanists, this translation of M. Camus's Dissertation; which originally formed part of a *Cours de Mathématique*, published by the author, and is here detached from its connection in that work. If this specimen should meet with the sanction of the public, it is understood that the proprietors have some design of publishing the whole course. The plates are well executed; and shew their subjects distinctly, which in such representations is a matter of primary importance.



**Art. XIII.** *Gleanings from Zimmerman's Solitude*; to which are added, *Occasional Observations*, and an *Ode on Retirement*. By Mrs. Bayfield, Author of *Fugitive Poems*. foolscap 8vo. pp. 214. Price 5s. bds. Lindsell. 1806.

**A**MONG those who fail the most in their endeavours to meliorate the condition of man, we may reckon the writer, who represents the depraved heart, in its natural state, as the seat of virtuous principle, who proposes inadequate remedies to cure its diseases, and leaves his reader a stranger to the doctrines and consolations of unadulterated Christianity. *Zimmerman on Solitude* is, in this view, a book of dangerous tendency. Who, that reads the production now under review, which is compiled from his first volume, would imagine that there was any authorized guide in the way of life; that there existed in the world such a book as the New Testament, and that Zimmerman and his fair admirer were acquainted with it? A work which professes to lead man to a knowledge of himself, which aims at the perfection of his character, which would lay the foundation for his present and future felicity, can only be excellent as it proceeds upon the principles, and enforces the instructions of the Gospel. The misery of the present state should be traced to its only source—the depravity of our fallen nature. Its genuine features, forbidding as they are, should be faithfully delineated. We should be taught, that all the sorrows which embitter the cup of life originate in ourselves. The holy and happy tendency of the Christian religion, its suitableness to our condition, the change which it effects upon the character, and the peace and joy which it produces in the heart, should be affectingly represented, where human happiness is the subject of investigation. To omit these particulars, is to betray palpable ignorance, or something worse. Yet Zimmerman, while he has recommended employment for the solitary hour, while he has suggested themes of meditation, has completely thrown Christianity into the shade; the Redeemer is forgotten; his name occurs but once, and then accidentally.

The volume before us is as destitute of sound philosophy as of religion; its principles are superficial, and the virtue which it inculcates, is wild and romantic. Those who read it with approbation, and adopt it as a favourite, will soon imbibe a sickly delicacy of mind, equally unfriendly to intellectual pursuits, and to active virtues. Solitude is only desirable, as it is employed in fitting us to discharge the important obligations of social life, and as it tends to the formation of our religious character: and this beneficial solitude may be enjoyed not only in the “wide waste,” but in the “city full.” He, however, who follows Zimmerman, will soon become a visionary and a

recluse. An extravagant imagination will usurp over his debilitated understanding, and impose upon it a whining sensibility as a substitute for piety and virtue. Our readers will certainly melt into tears, or burst into a laugh, in whining out the following most pathetically nonsensical sentence :—

‘How good, how affectionate does the heart become, on the border of a clear spring, or under the shade of a branching pine!’—Page 134.

The *Gleanings* of Mrs. Bayfield from “her favourite Zimmerman” was not a difficult undertaking; the execution therefore merits little praise. A story of the most useful tendency in the whole volume, she has indeed omitted; while many paragraphs are injudiciously retained. In one instance, she has altered a sentence for the worse, which, in its original form, conveyed a sentiment of dangerous import; this was certainly very proper, if she saw any strong objection against suppressing it entirely.

The *Ode* on Retirement contains some good remarks; it is very like a large quantity of poetry that we have had the ill luck to peruse, both in manuscript and print: we could suggest some improvements in point of grammar. The Dedication is fulsome; the Preface fashionably pretty. The Notes at the end are of a piece with the book: the reader will enjoy the following specimen. Zimmerman, having mentioned, in praise of solitude, that it renews the fire of love, thus expatiates :—

“The whole course of youthful feeling again beams forth; and the mind—precious recollection!—fondly retracing the first affection of the heart, fills the bosom with an indelible sense of those high ecstasies, which a connoisseur has said, proclaim for the first time, that happy discovery, that fortunate moment, when two lovers first perceive their mutual fondness (q).” p. 157.

One fool, says the proverb, makes many.—Here follows Mrs. E. G. Bayfield with her note :

(q) ‘Ah happy, thrice happy moments! why fleet ye so fast? Why not continue that dear illusive charm, which delights, exalts, and harmonizes the soul! &c. &c.’ p. 193.

This we take to be a public advertisement, that Mrs. E. G. Bayfield has been in love, and would like to be again. Indeed Mrs. E. G. Bayfield is the most prominent object in this book. The Notes, the Preface, the Dedication, the Poem, the Title-page, and the Cover, are all decorated with that delightful name, in capital letters. It stares pertinaciously in our faces, throw the book away how we will.

Art. XIV. *Memorabilia of the City of Perth*: with the Rev. Alexander Duff's (late of Tibbermuir) traditional Account, in the town of Perth, of the death of John Earl of Gowrie, and his Brother, Mr. Alexander Ruthven, in 1600. 8vo. pp. 386. Price 10s. Morrison, Perth; Manners and Miller, Edinburgh; Ostell, London, 1806.

**P**ERTH was formerly the capital of the Scottish kingdom, and still asserts its dignity as the second city in North Britain, notwithstanding the claims of Glasgow to that distinction in the convention of Burghs. It also boasts of considerable antiquity, of a favourable situation, of the polished manners of its inhabitants; and, if in commerce it does not equal its rival, the interesting events of which it has been the scene, entitle it to attention, and justify the curiosity of the inquisitive concerning it.

We are rather surprized that a topographical account of a city so respectable, should not have appeared before. The notes added by Mr. Cant, to *The Muse's Threnodie* of Adamson, the last edition of which was published in 1770, could not, with propriety, be considered as a History of Perth; nevertheless, they were distinguished by that appellation, because no other work could more justly claim it. Those notes, in fact, have furnished the most interesting part of the volume before us.

After describing the city and suburbs of Perth in a distinct and satisfactory manner, the author directs the visitor to some remarkable scenes in the vicinity: such as the Lin of Campsie, where the river Tay rushes through an aperture only ten feet in width; and Birnam hill, where Birnam wood was.

The second division of this work comprizes the historical *Memorabilia*; and traces the origin of the town, and of its name, furnishes a list of Councils held here, of the Provosts, Bailies, and Deans of Guild, since 1465, and notices of various local events. The extract from an old register, recording the reception Charles I. at Perth, is curious and amusing. Much to the credit of his politeness, we are assured, that being welcomed, "he delivery of an speache mounting to his praise, &c. his Majestie stayit upon horsebacke and heard the sameyn patientlie." p. 162.

In p. 171, is recorded a narrow escape of Cromwell, who after the capitulation of Perth, accepted an invitation to dine in the house of John Davidson, a bold and enterprising gentleman, who by an imposing appearance, had induced the English general to offer honourable terms to the town. "Immediately after Cromwell's departure from this house, the side wall fell down, where he had sat during dinner."

The events of later times are treated with a tender hand; and as we wish that all feuds and animosities, whether national or personal, civil or religious, should be "buried deep under the roots of the great tree of peace," we shall not censure this conciliatory disposition, when it does not severely affect historical veracity.

As to the traditional account of the death of Earl Gowrie, which occupies twenty eight pages, we incline to think, that great obscurity continues to envelope that affair. That King James was capable of such a murder, we are perfectly satisfied; and that he *might*, in this instance, have plotted against a nobleman, whose power and wealth he beheld with a jealous eye, we can easily believe: but, the evidence certainly is not so clear and complete as to justify an unqualified verdict; and happily we are not a jury, bound to deliver it before we dine. We are gratified, however, with the preservation of this curious piece of history; and wish that even tradition should not be neglected, in cases of extreme obscurity, on which information of every kind may be useful.

The work concludes with the charters which secure the privileges of Perth, a list of the subscribers to the erection of the seminaries, another of the rectors of the grammar schools, and an account of the academy, &c.

It will appear from our report, that this volume may afford both information and amusement to those whom it concerns; nevertheless a pocket size would have suited it much better, as well from the amount of its real importance, as from its design to accompany the traveller.

A neat plan of the town is prefixed; but the compass which should denote the cardinal points is omitted. A view of the bridge, and another of St. John's church, are well enough. The vignette of Gowrie house is injudiciously broken.

Art. XV. *The continual superintending Agency of God, a Source of Consolation in Times of public and private Calamity.* A Discourse delivered to the united Congregations of Protestant Dissenters in Exeter, Nov. 2. 1806. By Lant Carpenter. pp. 21. Price 1s. Longman and Co. 1806.

THE character of this discourse is singularly placid and gentle; it is evidently the production of an elegant and cultivated mind, and it manifests a sweetness and tranquillity of disposition in the author, which are highly amiable. It would be unreasonable to expect, in the same person, an extraordinary reach of thought, a brilliancy of imagination, or a vigorous and energetic style of composition. But the diction is select and graceful, and the periods smooth, though too often smart and ela-

borate. Some incorrect or inelegant expressions, it is probable the author would have altered, 'if he had possessed the requisite leisure.' The following phrase is certainly among the number; "the prospect, if not *gloomy*, is at least obscured by the *thickest darkness*." This oversight, we imagine, arose from using the first of these similar expressions in a *metaphorical*, and the second in a *literal* sense; as the author's meaning is evidently, that the future, if not discouraging, is at least uncertain. We consider the practice of omitting conjunctive particles, and other inconsiderable words, in favour of a sententious neatness, as a failing against which Mr. C. should be vigilant; "where (is) the proof," p. 11, is a specimen of this nature.

It would be well if Mr. C.'s discourses were chargeable with no other than literary faults. But the very principle which it aims to establish must appear questionable to most readers, and to many utterly groundless. The sovereign superintendence of God may well be a source of consolation to those for whose benefit it is exerted, but certainly to none besides. That happiness, with regard to the universal system of animated being, will eventually preponderate, to an inconceivable degree, neither scripture nor reason warrant us to doubt. That happiness, also, with regard to a class of individuals, will eventually preponderate, we have every reason to admit; the Scriptures expressly define this class to be those "who love the Lord Jesus Christ, and are called according to his purpose." Now if an individual has any reason to believe that he is the universe at large, or that he is included among those individuals, who will enjoy ultimate blessedness, the continual superintending agency of God may indeed be a source of the most sublime and unfailing consolation. But that every individual will be ultimately happy, is a notion entirely at variance with the tenor and declarations of Divine Revelation, subversive of moral distinctions and motives, and among the most feeble, as well as the most false, foundations of hope and tranquillity. Yet this is what Mr. C. must mean, if any thing is meant, in his vague and superficial reflections.

It must now be needless to inform the reader that Mr. Carpenter's discourse is a lecture on philosophical optimism; he never could intend it as a sermon to Christians on the revealed truths of the Gospel. The name of 'the Lord of Glory, the Prince of Peace, the First and the Last, by whom, and for whom are all things,' occurs but once within these pages; and then in a manner the most negligent and incidental; while any reference to his mission, 'even as a teacher sent from God,' is studiously avoided. We perceive scarcely one sentiment, which might not have been uttered, and which, in substance, has not been uttered, by philosophers and moralists, without any assistance

from the Christian dispensation. This dispensation, indeed, seems to be considered as the basis of a metaphysical theory, and a moral code, the most agreeable to truth and reason; but by no means as a message of reconciliation to perishing sinners, or a declaration of the important fact that 'Christ is exalted to be a Prince and a Saviour, to bestow repentance and remission of sins,' having 'died, the just for the unjust, to bring us to God.' If nothing more than a philosophical system was necessary for the human race, why was not a philosophical system more clearly revealed, and why was a divine mission indispensably requisite to establish it? and if a divine mission was not indispensable, how surprising is the immense waste of that miraculous agency, which no person can reasonably dispute, who admits the authenticity of one sentence in the New Testament? In fact, what does the Divine legation of the Redeemer avail for Mr. Carpenter, and those who imbibe the system which apparently he has adopted? They will not admit its *authority* over their *faith*; all they will admit is, that it shall suggest, or confirm, the inferences of reason; that is, shall render us such assistance as scientific theorists are accustomed to furnish. Yet surely, it did not require such operose and magnificent preparations, to instruct us in the same manner as Sir Isaac Newton or Adam Smith has instructed us.

That these objections should appear formidable to Mr. Carpenter, we have little hope. We know too well how powerful a principle is the love of system; and that, when not only the vanity of man is concerned in the defence of a *human* system, but his pride is deeply interested in its truth, a far greater power is requisite, than we can expect from common means, to accomplish its demolition.

The typographical appearance of this publication demands particular praise; it is very creditable to a provincial press.

Art. XVI. *The History of Scotland, related in familiar Conversations, by a Father to his Children*; interspersed with Moral and Instructive Remarks, and Observations on the most Leading and Interesting Subjects. Designed for the Perusal of Youth, by Elizabeth Helme, Author of *Instructive Rambles*, &c. 2 Volumes, 12mo. pp. 550. Price 8s. bound. Longman and Co. Ostell. 1806.

MRS. Helme, in her brief but comprehensive History of Scotland, has taken upon herself the task of preceptor to the rising generation, in a very useful department of study; and has been in no inconsiderable degree successful. She has with great impartiality traced the history of the Scottish people to the earliest records, and conducted her readers

through scenes of devastation, to the period when the Scottish monarchy became united to the English, in the person of James the First. The work will certainly prove a suitable present to youth; for though it ought not to supersede books of more importance on the same subject, it is an excellent epitome of facts; and the reflections, which are tolerably well introduced in the form of conversations, are creditable to the understanding and the heart of the fair author. A sentence uttered by our Saviour, is quoted from the Gospel of Luke, and ascribed to the evangelist, who is called an apostle; and more than once, in reference to the acceptance of individuals with God, Mrs. H. represents their sufferings as atoning for their crimes; a notion which is inconsistent with common sense, as well as Revelation, and which we are sure a little reflection would have corrected.

Art. XVII. *Reflections on the recent Extension of the Power of their Lordships the Bishops*, &c. 8vo. pp. 44. Price 1s. 6d. Longman and Co. 1806.

SOME sensible clergyman, we may suppose, viewing the subject in a serious light, has here undertaken to plead against robbing Peter to pay Paul, by taking power out of the hands of the rectors to give it to the bishops. We shall not venture to obtrude the *profanum vulgus* as arbitrators between men in holy orders, or incur the charge of presumption by deciding where doctors disagree. But we must seriously declare that the anonymous writer has stated a strong case, and made a forcible appeal to the judgement and feelings of his countrymen. He conceives that the recent acts, which have given to the bishops so much power with regard to the curates and the residence of the beneficed clergy, are incompatible with the principles of the British constitution; a violation, both of the act of union with Scotland, and of the coronation oath; an infringement on the liberty of the subject, and a concealed mine under the church as established by the law. The reader will readily perceive, with us, that the writer has weakened his cause by the common error of contending for too much. His arguments would almost prove the illegality of any alteration in the church. The summary and arbitrary mode of procedure which the Bishop is empowered to adopt, appears to us capable of bearing hard on the clergy; but at the same time it arises out of the nature of episcopal authority, and accords with the system of ecclesiastical courts, which we by no means suspect the author of any disposition to undermine.

The hardships complained of are, that bishops are

powered to license any curate who shall be employed at the time by the incumbent, though neither nominated nor intended to fill the place permanently; that the ordinary may revoke, 'summarily and without process,' any licence granted to any curate, and remove him from his curacy, subject to an appeal to the Archbishop, to be determined in a summary way: and lastly, that the Bishop may allow to any curate any stipend, not exceeding 75*l.* over and above the use of the parsonage house, or 15*l.* per ann. in lieu of it; even where the living itself may not be worth 50*l.* or even 10*l.* per ann.

Such are the powers of which this writer complains. We advise him, and the many who think with him, to continue their appeal to the public in a way of temperate argument; as preliminary to a more solemn appeal to the legislature; and we doubt not but there is sufficient equity and good sense in the country, to procure the abrogation of such laws as can be proved oppressive and uncongenial with the constitution.

Art. XVIII. *More Miseries!! addressed to the Morbid, the Melancholy, and the Irritable.* By Sir Fretful Murrur, Knt. 12mo. pp. 190. Price 5*s.* bds. Mathews, 1806.

IF Sir Fretful Murrur cannot be extolled for his original genius, he has at least an admirable talent for copying another man's plan, and for cribbing a jest from one part of his own book to enrich another part. It is true, he has not given us any Latin criticism to construe; but this he considered altogether superfluous, rightly judging how difficult we should sometimes find it to understand his English. Few readers, it must be confessed, will be hardy enough to assert that his jokes are often humorous or brilliant, but then none will deny that they are often licentious and indelicate. In short, *Mr. M—*, we beg pardon, Sir F. M. has devoured and digested the 'Miseries of Human Life;' those persons who chuse, may accept his invitation to a *second hand feast!*

Art. XIX. *Italian Extracts; or a Supplement to Galignani's Lectures: consisting of an extensive Selection from the best Classic and Modern Italian Authors, preceded by a copious Vocabulary, with familiar Phrases and Dialogues,* by the Editor, Antonio Montucci, Sanese, L.L.D. 8vo. pp. 386. Price 7*s.* bds. Boosey. 1806.

IN compiling this little volume, Dr. Montucci has rendered a considerable service to the Italian student. It contains an extensive vocabulary taken from Facciolati's *Ortografia Italiana*, with an English translation; a collection of familiar

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phrases, chiefly taken from Baretti and Vergani; and a set of easy dialogues translated from Goudar's French Grammar. After these are introduced anecdotes, letters, and sonnets, which are arranged in two divisions respectively, the *Stil classico*, and the *Stil moderno*; the same order is preserved in the extracts from Italian poets, in which the young reader will find some of the finest passages in Tasso, Ariosto, and Dante, contrasted with the writings of Metastasio, Goldoni, and the late Count Alfieri. The Dithyrambic poem of Redi, intitled *Bacco in Toscana*, is inserted entire. The volume concludes with selections from the prose of Boccaccio, as our Author prefers calling him, Segneri, and Algarotti. We may, without much limitation, pronounce it a respectable and useful work.

But if the young reader peruses it with attention, he may derive a prudential lesson, far more valuable than any assistance it can afford in the prosecution of his studies: he will perceive that when a learned and ingenious man is chargeable with vanity, pedantry, and affectation, his talents will not protect him from public animadversion; that the more he is elevated as a scholar, the more he will excite notice and ridicule as an egotist; and that in proportion as he claims too much respect, he will obtain too little.

Art. XX. *The Swiss Exile*, a Poem. By Shirley Palmer (Litchfield) with an engraving in *aqua tinta*. 4to. pp. 20. Price 3s. 6d. Longman and Co.

THE subject of this little poem will doubtless procure it readers; a subject, which time can never deprive of its preeminent interest, though dullness may. The moral tenor of the sentiments appears to be unexceptionable. The expression "yon God," is not respectful; but this we believe is a provincialism.

Art. XXI. *Four Sermons, preached in London, at the Twelfth General Meeting of the Missionary Society, May 10, 11, 12, 1806.* By the Rev. T. Charles, A. B. Bala; S. Bradley, Manchester; D. Bogue, A. M. Gosport; R. Whittingham, Everton; also the Report of the Directors, and a List of the Subscribers. *Published for the Benefit of the Society.* 8vo. pp. 150. Price 3s. Williams. 1806.

THIS annual volume contains, as usual, the Report of the Directors of the Missionary Society, and four Sermons, preached before that Society, previous to collections for the support of its funds. The Report describes the state of the missions in Otaheite, North America, South Africa, Asia, and

Ceylon; the steps which have been taken in preparing for a mission in China; and the plans in contemplation for attempting the conversion of the Jews. To this report are annexed a list of Missionaries, and the stations in which they are employed, and a statement of contributions and expenditure.

The length and diversified contents of this interesting article will not admit of its appearing in any form on our pages; we therefore feel it the more our duty to recommend the work itself, to the attention of our readers.

Of the sermons it may be sufficient to say, they possess considerable, though very different merit, and may be read by every serious Christian with pleasure and edification. The subjects, are The yoke of bondage destroyed by Christ, Isa. x. 27. God's covenant the believers' plea in favour of the dark corners of the earth, Ps. lxxiv. 20. The duty of Christians to seek the salvation of the Jews, Rom. x. 1. Messiah lifted up as an ensign to the people, Isa. xi. 10.

The institution itself needs no praise of ours. The laborious and expensive exertions of such societies, formed solely to advance the kingdom of the Redeemer, and the happiness of mankind, cannot fail to obtain the admiration of all who cordially admit the authority of Divine Revelation, or even recognize the excellence of disinterested philanthropy.

## FRENCH LITERATURE.

Art. XXII. *Travels in the Southern Governments of the Russian Empire, in the Years 1793, and 1794.* By Professor Pallas, translated from the German into French, by M. M. *de la Boulaye*, M. D. of Goettingen; and *Tonnelier*, Member of the Societies of Natural History, and Philomathique, at Paris, Conservator of the Cabinet of Mineralogy, belonging to the School of Mines. 2 vols. 4to. with 28 Vignettes, and an Atlas of 55 Plates, oblong. Paris. 3l. 3s.

IT is known to most of our readers, that the late Professor Pallas was a man of an enlarged mind, and of extensive science; he enjoyed the patronage of the late Empress, Catharine II. of Russia, and was employed by that sovereign for the purpose of exploring those districts of her vast empire, which compose the *Caucasian* governments. Previous to this appointment, they were seldom visited by any other than military officers, whose studies rarely deviated from the line of their profession; so that, for the most part, their capabilities of improvement were little understood, even by the supreme Government. The Empress, therefore, commissioned several distinct companies of learned men to explore these remote provinces. Their reports abound with information; and are valuable, not merely to the naturalist, the geographer, and the politician, but also to the serious investigator of the human heart, understanding, and manners.

Among the most eminent of these travellers was Dr. Pallas; whose relation of his progress and remarks, on a former journey, has been read with avidity throughout Europe. The present volumes may be considered as a kind of second part, or appendix to that publication, and are valuable as enlarging our acquaintance with regions, concerning which our information was far from being satisfactory.

The contents of this performance, however, are researches and dissertations, interesting to mineralogists and geologists, but to few others. The art of heraldry as practised among the nations of Caucasus, or accounts of barrows and eminences erected in barbarous ages, cannot boast of much entertainment; and topographical descriptions, however accurate, will be thought rather dry, especially when attended by the unavoidable inconvenience of a crowd of barbarous names, perpetually repeated, which our organs of speech are not sufficiently flexible to pronounce.

Among the truly remarkable objects included in the first of these volumes, which comprehends particularly Southern Russia, the *Steppes* of the deserts, in the course of the river Volga, occupy a principal place. In these, the most beautiful meadows, bedecked with delightful verdure, are contrasted by arid wastes, whose surface presents no other diversity, than hillocks of barren sand.

The *Steppe* of Astrakan is the most remarkable, by its picturesque appearance, and by the fertile properties of its soil. The tulip, the gilly-flower, the astragalus, the ranunculus, and many other flowers, adorn it with their brilliant colours. The most excellent asparagus in the world, grows here spontaneously. Around Astrakan, this natural fertility is augmented by cultivation. Notwithstanding the severity of the winter and cold, which covers the wide Volga with ice, in lat. 46°, the heats of summer are excessive. Hence, the vine, and the mulberry-tree prosper; likewise fruits transplanted from southern climates. In many districts of this *Steppe*, the earth yields abundant harvests. The other *Steppes* comprise a multitude of sandy plains, of which it might be conjectured, that they were originally covered by the sea. Few sources of fresh water are here; but, wherever waters rise, they are attended by the most exuberant vegetation.

The shallows of the Volga, harbour few reptiles of dangerous, or fatal powers; but innumerable swarms of insects are the torment of the place. In these extensive marshes, countless tufts of reeds afford cover to pheasants, coquils, bustards, and many other aquatic birds, whose flesh is wholesome and nutritive.

The city and neighbourhood of Astrakan, is peopled by tribes extremely different in origin, manners, and religion. Christians, Mahometans, and Pagans, with their different languages, are confusedly intermingled. In this *Steppe* are lately settled, colonies of Armenians, Georgians, and Persians; who quietly engage in useful arts, especially in the management of silk worms. A great number of manufactories are established in Astrakan; which city is the centre of a very flourishing and extensive commerce. The peace of the district is never troubled, but by the *Kirgises*, a nation, whose marauding incursions, alarm even the banks of the Volga, and oblige the Russian government to check them by a chain of military posts.

One of the most abundant sources of riches, in these countries, is the

fishery on the Volga, and in the Caspian sea, adjacent to where the Volga discharges itself : but on this the author has not enlarged.

Dr. P. describes in an interesting manner, the Russian possessions adjacent to Caucasus ; which contain many baths of sulphureous waters, and many salt-springs. The mountain itself, whose heights are scarcely accessible even to its inhabitants, is surrounded by exquisitely beautiful meadows, and most charming forests. After expatiating on the superb picture, composed by the different heights of Caucasus, as seen from the fort of *Georgiesk*, the Professor communicates a variety of valuable observations, on the nations which inhabit them ; and on the different colonies resident among them. Not far from Caucasus is the Circassian nation, whose women are so celebrated for their beauty, that their annual *exportation* forms a considerable branch of traffic, year after year.

The second volume comprises the Crimea. The climate of this peninsula is extremely variable. Sometimes spring appears early in February : sometimes winter, which begins at the close of October, prolongs its reign to the month of April. The severest cold commonly occurs in February. The Tatars affirm that since the Russians have occupied this country, the winters are longer and more rigorous than they were before. Dr. Pallas accounts for this, by supposing, that the extensive falling of the forests, and the orchards which bordered the valleys, whether by the Russians, or by the Tatars themselves, may have laid the country open to the severity of the Easterly and Northerly winds : to this may be added the injuries suffered by the cultivated lands, and the decrease in the number of villages, occasioned by the emigration of many Tatars from under the Russian government. Hence arises a curious geological enquiry ; how far the labours of man, affect the temperature of the country in which he resides ? Our author is of opinion, founded on numerous observations, that a country destitute of inhabitants, and of agriculture, is sensibly colder than another under the same degree of latitude, wherein the villages are numerous, and the earth is diligently cultivated. The summers are as variable as the winters. The difference of temperature is sometimes, twelve to twenty degrees of Reaumur, in the same day. And sometimes the summers of several consecutive years are so extremely dry, that the springs no longer flow, and the streams of the rivulets are exhausted. To prevent the consequences which might ensue from this deficiency, the waters of the rivers are distributed over the country by means of well constructed canals. The thermometer of Reaumur in such seasons stands, in the shade, at 29°, 30, or 31°, but a gentle sea breeze during the day, and a cooling wind from the mountains during the night, moderate the effects of this excessive heat.

The soil of Taurida is generally marshy. In the plains it presents a bottom of sandy clay, in some places ; in others, it is light, and dry. It is extremely fertile wherever water can be obtained. With this advantage, the vine, and wheat, succeed perfectly, in the most stony districts. The prodigious quantity of snails, which cover the ground in some places is very remarkable, and though these vermin are considered as a plague, yet they furnish these lands with a kind of fattening manure, which greatly augments their fertility.

The professor has treated largely on the culture of the vine. It grows abundantly in the mountains ; and almost in a wild state. It was introduced

by the Greeks; and perfected by the Genoese. He enumerates the different species of grape, cultivated by the inhabitants, and points out obstacles which impede the prosperity of the trade in wines.

All kinds of grain succeed in the Crimea, flax, also, and tobacco. This peninsula exports grain, salt, skins, and wool. The quantity of soda, and of butter, is capable of being increased. The whole value exported, does not exceed four or five thousand rubles. The principal articles of import are cotton, raw and manufactured, silk, wine from the Archipelago, brandy, leaf tobacco, from Turkey, and fruits of all kinds, fresh and dry.

The domestic animals are oxen, large-tailed sheep, goats, buffaloes, and camels. Many horses are bred in the plains; the mares are excellent, but the stallions are inferior. The Tatar horses, bred in the mountains, are small, but strong and surefooted; qualities which greatly enhance their value; they sell from thirty rubles up to sixty. A peculiar race of dogs for coursing, mostly with hanging ears, and tails, is highly valued: many rich Tatars have several kennels of them.

Wild animals are not abundant in the Crimea, except the grey hare, which is very numerous, and of whose skins 20,000 are annually exported. The stag is uncommonly numerous. Rats and mice are numerous; but not a squirrel is found in the country; nuts and walnuts are plentiful. Birds of prey are not in any great number, nor of many different species: but domestic poultry are prolific. Few dangerous reptiles. The lizard and frog are common. The rivers do not abound in fish: but the black sea, and the sea of Asof, would with due diligence, afford excellent fisheries.

The inhabitants of the Crimea, formerly more than half a million, are reduced to 120,000, including all ages. These may be divided, says Dr. Pallas, into three classes.

1. The *Noguais*, with those Tatars of the Cuban, who were taken in the Turkish fortress of *Amapha*, in number 450; first committed to the care of the nobility, but at present, subjects of the crown. These occupy distinct villages, and are enriched by agriculture, and breeding of cattle. Their features, and the shape of their heads, prove their descent from the Mongol Tatars.

2. The Tatars which inhabit the plains, or *Steppes* of the Crimea, to the Northern districts of the mountains. Less intermixed than the former, they preserve much resemblance to the Mongols. Those who reside near the mountains, and appear to have been more intermixed with the Turks, retain but slight traces of the Mongol features. Like the others, they breed cattle, and cultivate the earth; but they do not engage in horticulture.

3. Tatars resident in the Southern vallies of the mountains; a race greatly mixed, and thought to be derived from the various remnants of people, which at the epoch of the Mongol conquests, sought refuge in the Crimea. This class has its peculiar physiognomy; a stronger beard, and lighter hair, than the other Tatars, who do not consider them as genuine descendants from their national stock, but give them the scornful name of *Tai*, meaning, renegado. This race inhabits valleys so delightful, that the professor does not scruple to call them the *Eden* of the Crimea. It furnishes expert gardeners, and if they would surmount their natural indolence, they would make excellent vine dressers. They might also breed silk

worms, with great success. At present, they, and their goats, do little more than commit depredations on the forests, which cover the mountains.

The physiognomy of the true Tatars approaches nearly to that of the Turks and Europeans. Active and well-proportioned, though slender men, are found among them. Few are inclined to fatness. Most of the children and youths, are well featured and delicate. The most disgraceful practices are deplorably prevalent among them. The women are not without attractions, though few graceful figures are found among them.

There are still vestiges of a wall built by the Greeks, and of the towers, round and square, with which it was flanked, extending almost all round the Chersonesus. Many other ancient edifices are described by our author; who has given plates of the most remarkable.

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Art. XXIII. *Poetique Anglaise*; par M. Hennet, 9 vols. 8vo. 18 fr. Paris. 1806.

**T**HESE three volumes form together a respectable introduction to English poetry; they are arranged in the following manner.

The first explains the general rules, which are peculiar, or at least of especial importance to English poetry. The author discusses the structure of the verse, the force of the idiomatic forms, and the spirit and prosody of the language in general. He reviews, in a judicious and entertaining manner, the various species of poetry, and exemplifies his remarks by well chosen extracts from our best authors, literally translated into French.

The second volume is, in fact, a collection of essays on the lives and writings of various English poets. Rejecting the dry detail of the biographer, the author assumes the rank of a critic, and enlivens his remarks on their respective talents, and most successful efforts, with a number of anecdotes. It was not to be expected that M. Hennet should so far differ from his countrymen, as to form such an estimate of poetical merit in this country as we could fully approve.

The third volume consists of a selection from the English poets, accompanied with a translation by the editor. As a general character, we may pronounce them tolerably executed.

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Art. XXIV. *Itineraire de l' Empire Français*; Itinerary of the French Empire, or indispensable Guide to Travellers, Strangers, &c. &c.; adorned with a large and handsome Map of the Roads. 8vo. Price 4 fr. 50c. Paris. 1806.

**T**HIS publication must necessarily be of considerable utility to foreigners, and travellers in general; but the demand for it is of course much smaller in France, than in a country where commerce flourishes, and consequently where travelling is general and frequent.

It contains, under different heads, directions for travelling in the 106 departments, and a comparison of foreign coins and measures with the French; a list of public carriages, with the hours of their departure and arrival, and the time employed on the journey; an account of the fares, and

the principal inns ; statement of the posts and relays on the different post roads ; and a description of views, cities, towns, and situations, remarkable for natural productions, curiosities of nature or art, commercial and literary establishments.

## GERMAN LITERATURE.

Art. XXV. *Deutsche Finanzgeschichte des mittel alters, &c.* History of Finance in Germany during the middle Ages, by C. D. Huellemann, Professor of History at Frankfort on the Oder. xii. and 354 p. 8vo. Berlin. Frochlich. 1805.

THE discussion of the subject treated in this work, divides itself into three parts ; as the revenue of kings arose partly from their own possessions, partly from their royalties, and partly from the contributions of their subjects. At the same time the author shews how the original patrimony of the kings, was in course of time transferred to the inferior land proprietors. The mines and salt-works, as also the mint, are cited as royalties. The contributions of the people are divided into those in kind, and those in money ; the former considered according as the court, the defence of the state, or the establishment and support of public institutions, required them ; the latter, as they were furnished from lands, goods, or by capitation ; as ordinary and extraordinary contributions, for the support of the tribunals of justice, or for the carrying on of war, or from the return of commerce.

In noticing the last, the origin, routes and progress of German commerce are mentioned, and the subject of imposts considered. The most ancient routes of German commerce are stated to have been from Lorch (near Ens) to Bardenwyck, from Venice here down the Rhine to Wyck da Duurstede, from thence by way of Frankfort to the Saale and Elbe, finally from Silesia to Sluys and the mouths of the Seine.

Art. XXVI. *Ueber den Einfluss des Handels und der Handels—Systeme auf National Glueck und Unglueck.* On the Influence of Commerce and Commercial Systems upon National Prosperity. By G. F. Niemeyer. 8vo. pp. viii. and 260. Bremen. Seyffert, 1805.

“ THE history of the present time, says M. Niemeyer, “ is pregnant with important occasion for reflection upon the effects which commerce and the different commercial systems produce upon the fate of nations. I have taken a survey of the nations of the earth, from the New Zealander to the Batavian, who now laments over the ruins of his subverted commerce ; and have considered in what degree commerce, and the systems according to which it is conducted, may influence their prosperity.”

The first chapter contains a sensible introduction. Chap. 2. First period of commerce, when its first rudiments begin to be developed in the rudest state of mankind. Chap. 3. Second period of commerce, when a right of property is introduced. Chap. 4. Third period of commerce, when a traffic by barter with foreign nations commences. Chap. 5.

Fourth period, when metals are introduced into circulation. Digression on the value of money. Chap. 6. Fifth period, when society still exchanges its raw products for foreign commodities, without establishing any manufactures of its own. Chap. 7. Sixth period, when society begins to be sensible of the want of manufactures. Chap. 8. Seventh period, when a commencement is made towards remedying this deficiency. Chap. 9. Eighth period, when the commercial system endeavours to obtain, and actually obtains, advantages from all nations of the earth. Chap. 10. Ninth period, when other nations endeavour to set bounds to the endeavours of the commercial nation, to appropriate to itself the wealth of other nations.

Such is briefly the plan of this work, which well deserves to be recommended to the attention of political economists; though it is obvious that the periods above stated must be very indefinite.

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**Art. XXVII.** *Anfangsgruende des philosophischer criminal rechts, &c.* Philosophical Elements of Criminal Jurisprudence. With an Appendix on the Art of Juridical defence. By Charles Solomon Zachariae. Professor at the University of Wittemberg. 8vo. Leipzic. Sommer. 1805.

**I**N the introduction, the author treats of the nature of crimes, and punishments in general. Under Sections 1. and 2, he treats of immoral actions, and ethic punishments; under 3. of juridical trespasses, which he defines to be actions which are in opposition to a law of right. After having treated particularly in 4., of punishments and their subdivisions, he proceeds, in 5., to consider the right of inflicting punishment, and exhibits the deduction of this right. The author endeavours chiefly to rest his system upon this principle: That whoever transgresses a practical, moral, or juridical law, deserves, by reason of the relation which ought to subsist between happiness and well-doing, to suffer punishment. Every legislator, therefore, is both bound and authorised to punish the transgressor of his laws.—The author gives this system the preference, because it deduces the right of inflicting punishment from a duty of right, and against the system, which deduces it from the principle of deterring and preventing, he makes the usual objection, that it is founded merely on political expediency. The friends of that system would say, there is no proper relation between well doing and happiness, except on the ground of expediency.

In 6., the author treats of the justice of juridical punishments. According to the principles which he follows, juridical punishments can consist only in depriving the party of his liberty in relation to others. For he considers all kinds of crimes merely as infringements upon liberty. Punishments in life, limb, or property, he declares to be contrary to justice. Police, and other civil punishments he admits, because they are, strictly speaking, not punishments, but a previously determined compensation for damage done.—After having, in the theoretical part of criminal jurisprudence, treated of public and private crimes, he proceeds, in the practical part, to the criminal process, and treats here merely of the essential component parts of the accusatory process; but the inquisitorial is not considered at all, because, in his opinion, the accusatory process alone is consistent with justice, on the notion, that no one can be judge in his own cause.



## DANISH LITERATURE.

Art. XXVIII. *Naturhistorie for hver Mand, &c.* Natural History for every Man, in which are described the internal Construction and the external Shape of lactivorous Animals, their Abodes and Manner of Living, their Utility and Injury to Man. By C. G. Rafn, of the Royal College of Economy and Commerce. Part 1st. in 2 Vols. Copenhagen, 1802, and 1805.

THE author of this work is one of the first naturalists and economists of Denmark. In the latter capacity, especially, his writings are numerous and highly useful. It was this gentleman, who, in conjunction with Mr. Herholt, Doct. and Prof. Medicinæ, gained the prize in 1805, which the National Institute had proposed in 1799, and afterwards repeated, for the best answer to a question concerning the torpid state of the hibernating animals.

The literature of Denmark already possessed *Fleischer's Naturhistorie*, an original, voluminous, and well executed work; yet the present undertaking of Mr. Rafn is far from being superfluous. The work to which we have alluded embraces the whole of that extensive science, and consequently cannot enter so much into detail on the separate divisions; a great part of it, also, being of a much older date, it could not have the advantage of recent observations. Both these wants Mr. Rafn has endeavoured to supply, and at the same time has carefully adapted the whole to the instruction and entertainment of general readers.

The first 80 pages of the 1st volume contain the physiology of man and animals, explained in a lucid, popular, and interesting manner, without presupposing in the reader any knowledge of anatomy and chemistry.

The species described in these two volumes are the monkey, the badger, the sloth, the ant-eater, the shell-animals, the armadillo, the elephant, the rhinoceros, the camel, the stag, the camelopard, the bison, the goat, the sheep, the antelope, the ox, the horse, and the swine.

The author has bestowed the most attention and labour on the domestic animals, their qualities, uses, treatment, &c. The manner in which this task has been performed, we shall exemplify in the instance of the ox. The different races, and their qualities, are first described; the wild ox, the African, Indian, Abyssinian races, and that of Madagascar; the chief European races, such as the Swiss; the different Danish, the Norwegian, the Icelandic, the most remarkable of the English, the Hungarian, Moldavian, Franconian, Bohemian, Thyringian, and Sicilian races. The author then discusses the means of improving cattle; and treats on stables, fodders and drink, stall-feeding, feeding with succulent roots, on the choice of cattle intended for stock, on the breeding of calves, on dairy cattle, draught oxen, and fat cattle; afterwards on the animal products, milk, butter and cheese. The modes by which the Swiss, the English, the Dutch, the Parmesan, the Thybocheeses are made, are particularly described. Next are stated the methods of using the flesh, the tallow, the bones, the hide, the horns, the hair, and the manure, &c. Lastly, the diseases incident to horned cattle, are enumerated. For this section the author has carefully consulted, of economical writers, Parmentier, Marshall, and Thær; and of naturalists, Forster, Pennant, Pallas, Vaillant, Hearne and others.

A book which thus conveys the most extensive, and generally correct information, in a very plain and popular manner, must be particularly valuable to a large class of readers.

A great number of copies, we understand, have been bought by private gentlemen, and distributed among the peasantry; a plan which is greatly promoted by the generosity of the publisher, who sells the work at half price, when it is purchased for this patriotic purpose.

## Art. XXIX. SWEDISH LITERATURE.

**I**N addition to the publications, noticed p. 862, which have recently issued from the Swedish press, we subjoin the following:—

A Systematic Introduction to the Science of Commerce; Stockholm.

A History and Description of the Province of West Gothland. Part I.

An Introductory Lecture on the Study of Geography; by M. M. Thunberg, *Rector Scholæ*.

A Treatise on the Manner of drawing Military Situation Maps, and distinguishing the Objects with Precision; by O. Gripenburg, Major in the Army.

Ingenieur Lexicon; or a Dictionary of Surveying; Part I. with Plates; by Major Sturtzenbecher.

Lectures on Fortification; three Vols. with Plates; by the same Author.

An amended Map of the Roads in the Southern Part of Sweden; by J. C. Linnerhjelm, *Geographus Regni*. This little map will be found very useful to all who travel over that principal part of Sweden, which extends from the Sound to the extremity of Dalecarlia. It distinguishes all the chief roads, and very properly marks the stages and distances.

Information concerning Copenhagen; collected and published by J. Angelin. To this work, which describes concisely the most remarkable objects in the Danish metropolis, a map is annexed, in which the fortifications, harbours, and channels, are delineated.

Collected Works of C. Lindegren; Part II. (Part I. 1805.) This gentleman, who is a poet of some merit, is also among the first dramatic writers of Sweden; the Reconciled Father is one of his most considerable productions. He was for some time Royal Secretary to the Opera, a post which he has since been compelled to relinquish, in consequence of the enmity he had excited by a satirical poem, intitled, the Burgomaster and the Oxen. Among a certain class of readers, this performance is highly valued on account of its Petro-Pindaric humour. His elegy on the tomb of his reverend father, however, is a far more beautiful and generally acceptable performance. This gentleman, we believe, is nearly related to a family of the same name, who reside at Portsmouth.

Quinnan, or Woman; a poem; by Wallerius. This poem is necessarily interesting; and, though not ill-written, derives perhaps, its greatest attraction from the nature of its subject. Mr. W. first rose into notice as a translator of French poems and plays. Some of the best dramas he adapted for the Swedish stage, where he performed various characters himself. He is now Secretary to the Opera. Among his original poems, his Ode to Patience, *Tålmodet*, is the best, and is, indeed, a very excellent production.

J. O. Wallin proceeds with his valuable translations from the Latin poets, which we noticed a short time since. (see p. 479). Another volume is expected to appear very speedily.

The friends of religion will hear with regret, of the death of the Right Rev. Dr. J. Möller, bishop of the island of Gottland. With his life has terminated a useful periodical work, commenced in 1801, intitled, 'Lectures on different religious Subjects;' a work of great utility, breathing the warmest zeal for the cause of Christianity and the real interest of mankind, and manifesting, at the same time, considerable talent and erudition. Seven volumes of this work are now before the public; and we shall be very glad to hear that some competent person has undertaken to continue it.

In the third vol. there is an Essay on Parish Schools, and the instruction of the children of the peasantry. By several wise regulations, every child within the whole kingdom of Sweden has an opportunity of learning, and is actually taught, the principles of the Christian religion. This is made so great an object, that no person from the royal palace to the cottage, is regarded as a member of society, till he is examined and approved at the confirmation. Till this regulation is complied with, no one can hold any office, or take an oath, or enter into a marriage contract.

## ART. XXX. SELECT LITERARY INFORMATION.

### GREAT BRITAIN.

The prospectus of a new periodical work has just been circulated, entitled, *Records of Literature*; it is intended to present a general statement of the progress of knowledge in all its departments.

1. Correct Information relative to the proposed Object, Size, and Price of all Works announced at home or abroad.

2. On their publication, a succinct account of their Contents will be offered in regular course, with Abstracts or Extracts.

3. The Prizes proposed and distributed by Learned Societies, more particularly when they relate to Literary Subjects, will be regularly recorded.

4. A brief Necrology will inform the Republic of Letters of its Losses, as sustained in the decease of its more illustrious Members.

It will in fact, form an Index to the Literature of the World.

The Second Volume of "*Oriental Customs*" by the Rev. S. Burder, of St. Alban's is now finished at the Press, and will be published immediately. A new Edition of the former volume will be ready for delivery in a few weeks. The work is now printed in royal and common octavo.

The Rev. J. Lawson, author of *Lectures on the History of Ruth*, is preparing for the press, *Lectures on the History of Joseph*.

William Holloway, Author of the *Scenes of Youth*, &c. is about to publish a New Edition, being the *Third*, of the "*PEASANT'S FATE*," with very considerable additions and improvements.

The late Bishop of St. Asaph, had just before his death prepared a volume of *Sermons* for publication, which will appear in the course of the winter.

A new Edition of *Brydone's Tour* through Sicily and Malta, will soon be published.

Vol. 5th and last of the *Whole Works* of Archbishop Leighton, (Ogle's enlarged Edition) is in the press, and will shortly be published.

In the press, a new Edition of *Solitude* sweetened, or *Miscellaneous Meditations* on Various Religious Subjects, written in distant parts of the world, by Dr. James Meikle.

We understand that the Rev. G. Brummick is adding to his *Swedish Grammar*, a vocabulary of words most useful to a traveller in a foreign country. This addition we considered as very desirable when reviewing his book. E. R. Vol. I.

The same gentleman is about putting

to press his translation of Dr. Odman's Essays on various subjects.

Mr. C. Wilkinson has in the press a Translation of Dr. Reinegg's Description of Caucasus, with Marshal Bieberstein's Account of the Countries on the Caspian, between the rivers Tarek and Kurr, including the Marshal's catalogue of scarce plants. In two Volumes, accompanied with a map and three plates.

Mr. Dunne, formerly surgeon of the auxiliary British cavalry in Portugal, proposes to publish in one volume, octavo, "the Chirurgical Candidate, or Reflections on the Education indispensable to complete the Military Surgeon, or Private Practitioner." This work will be particularly serviceable to young practitioners in hot climates, particularly the West-Indies.

Mr. Cracknell is printing his Sermon in favour of Academical Institutions.

In the press the second Edition of the Age of Frivolity.

Also the 2nd. edition of Mr. Buck's Treatise on Experience.

The following arrangement is made for the Lectures of the ensuing Season at the Royal Institution: they commenced on Wednesday, the 19th of November.

Mr. Davy, on *Chemistry*.

Mr. Allen, on *Natural Philosophy*.

Rev. T. F. Dibdin, on *English Literature*.

Rev. Mr. Crowe, on *Dramatic Poetry*.

Dr. Shaw, on *Zoology*.

Rev. Mr. Hewlett, on *Belles Lettres*.

Dr. Crotch, on *Music*.

Rev. Mr. Foster, on the *History of Commerce*.

Mr. Craig, on *Drawing in Water Colours*.

Dr. Smith, on *Botany*.

Mr. Wood, on *Perspective*.

Mr. Coleridge, on the *Principles common to the Fine Arts*.

The friends of Mrs. Chapone, are preparing a volume of letters and other writings of that lady, hitherto unpublished; with an account of her life and character, in contradiction to some injurious statements lately printed.

The Rev. James Hall, A. M. has in the press, *Travels in Scotland by an unusual Route*; with a trip to the Orkneys and Hebrides; containing, Hints for Commercial and Agricultural Improvements, Characters, and Anecdotes. It will be printed in royal octavo, and embellished by more than twenty plates.

The second Part of Dr. Motherby's Medical Dictionary, will appear in a few days.

The Rev. W. Hazlitt, A. M. has issued proposals for publishing by Subscription, Fifty-two Sermons for the use of Families; to form two volumes 8vo.

#### AMERICA.

Dr. West has published at Hartford, *Sketches of the Life of the Rev. Dr. Hopkins*; this work is accompanied by marginal notes, extracted from the author's private Diary.

Eliphat Pearson, LL.D. Hancock Professor of Hebrew, has pronounced and published a Public Lecture occasioned by the death of the Rev. J. Millard, S. T. D. LL.D. President of the University in Cambridge.

#### FRANCE.

M. Balthazar Solvyns intends shortly to publish, in 4 folio volumes, a description of the Hindoos, their manners, customs, and ceremonies, &c. represented on 252 plates, drawn from Nature in Hindostan, accompanied with a concise account in French, English, and German.

Memoirs and letters of Marshal de Jessé, containing anecdotes, and unknown historical facts relating to the reigns of Louis XIV. and XV., are expected to be shortly published at Paris, in two volumes octavo, 11 fr. 50 c, common paper. 20 p. 50 c. fine paper. (*Memoire et Lettres du Marechal de Jesse.*)

M. J. B. Buc'hoz has published a Memoir on Siberian Flax, which he states to be a species of the plant far superior to that ordinarily cultivated; the treatise also includes descriptions of several different vegetable productions adapted to various manufactures, and explains a mode of preparing hemp, by which it is said to be rendered equal in appearance to flax. It also treats of the manufacture of paper as practised in China, and Japan;—plants proper for tanning with;—on kali, and other marine productions from which soda may be extracted—of the propriety of cultivating them;—their uses in medicine, manufactures, dying, &c. (*Memoire sur le lin de Siberie*, 8vo, 2 fr. 90 c.)

Dr. Moore's Travels in France, Switzerland and Germany, have been translated into French by a Lady, and published by M. Perlet: it has experienced a favourable reception from the Critics. (*Voyage de John Moore en France, en Suisse, et en Allemagne*. 2 Vol. 8vo. 10 fr.)

M. Joseph Baader, Chief Engineer of Hydraulics, Mines and Salt-works of his Bavarian Majesty, has published a Project of a new Hydraulic Machine, in-

tended to supersede the former Machine at Marly, with an account of a method of supplying the town and gardens of Versailles, with water, without applying the moving force of the river. This Memoir was submitted to the class of National Science and Mathematics of the Institute, 18th May, 1806. MM. Monge, Coulomb and Prony, were deputed to report on it, who were of opinion, that it merited the commendation of the class, and that the author should be desired to publish his memoir and his designs. The report was confirmed by the class at its sitting of the 19th June 1806. (*Projet d'une nouvelle machine hydraulique pour remplacer l'ancienne machine de Marly*, &c. 4to 2 large plates, pr. 5 fr.)

M. Bedault has published a *Bibliothèque universelle des Dames*. 2 Vols. 18 francs: they contain; 1. A Grammar. 2. A Treatise on Orthography. 3. On Pronunciation. 4. On Versification.

## GERMANY.

M. J. J. Wagner has commenced, at Leipzig, a Journal of the Sciences and Arts; M M. Eschenmayer, Hüz, Hebel, and others, have promised their co-operation. (*Journal für Wissenschaft und Kunst*. No. 1. 8vo. 16 gr.)

M. M. J. Wolf, and B. Meyer, have published at Nuremberg, Nos. 1 to 9, of the Natural History of German Birds, described and designed from nature. The first two numbers of this work were published under the title of "The Birds of Franconia," but now the Editors, no longer confining themselves within the same geographical limits, take more extensive scope in their title. To each species is added the German, French, Latin, and English Synonymes; these are followed by the character of the species, and the description of the individual bird in particular; that is, its native Country, habits, food, propagation, nidification, its useful and noxious qualities; description of its varieties, and some anatomical observations. (*Naturgeschichte der Vögel Deutschlands*.)

M. F. Bouterwerk has published at Leipzig, a work entitled Essays on the Fine Arts: Vol. 1. contains an Essay on the Theory of the Beautiful in Nature, and in the Arts. Vol. 2. The Theory of the Fine Arts.

M. Halle has now published the following work on the state of the Jews and Jewish Literature in China.—Ignatii Kögleri, S. J. Pekini mathematici tribunalis præsidis manderini secundi ordinis, &c. Notitia, S. S. Bibliorum Judæorum in Imperio Sinesi. Editio altera auctior. Seriem chronologicam atque diatriben de Si-

nicis. S. S. Bibliorum versionibus addidit C. Th. de Murr. 8vo. pp. 83. with a plate. This is a reprint with several additions, of a Memoir inserted in the 7th and 9th Volumes of the Journal of History, of Arts and of Literature.

M. Th. Soemmerring has published at Frankfort, a Description of the Organs of Hearing; (*Abbildungen des menschlichen Hoer-Organen*: folio, 5 plates. 11 flor.

Dillwyn's Synopsis of British Conserve, has been translated and published by M. M. T. Weber, M. and H. Mohr, and published at Göttingen. (*Großbritanniens Conserveen*. 8vo. 20 grs.)

M. G. Londe has published a Systematic Catalogue of Plants, growing spontaneously in the Environs of Göttingen; it contains the phenogams, according to the first 23 classes of Linnaeus. (*Versicherung der wildwachsenden Pflanzen*. Göttingen, 8 gr.)

The first number of an Herbal, containing the plants themselves, properly prepared, and fixed on pasteboard, has been published at Salzbourg by R. Priers: it consists of a collection of the poisonous plants. (*Sammlung der Wurzeln*, &c. 4 rxd. 8 gr.)

A Selection of Pieces in Poetry and Prose, chiefly extracted from various periodical works, is published by M. A. E. Eschke, at Berlin. (*Kleine Schriften*) 8vo. 20 gr.)

A work intended for the amusement and information of its readers, has been commenced at Dantzig, intitled, Miscellanies relating to Man, and to the History of the World. The two volumes published contain accounts of, or Essays on, the following subjects;—Vol. I. 1. The Union of Calmar. 2. The Islands in the Gulf of Finland. 3. The Man in the Iron Mask—Vol. II. 1. Philip Augustus, king of France. 2. Charles 6 and 7, Kings of France. 3. The Hot-springs and Volcanoes of Iceland. 4. Ivan, and the troubles of Russia, in 1764.

A periodical publication has been commenced at Leipzig, by M. J. A. Bugh, intended to give an account of every particular worthy of notice, relating to India, it consists of extracts from voyages and other works of a similar description, from which this kind of information may be derived. Four numbers (making one volume 4to. 24 plates, pr. 6 rxd.) are to be published in a year. (*Magenz über Asien*, Vol. 1. No. 1. (rxd. 12 gr.)

Mr. Walther, Bookseller at Erlangen, has published Georgii Augusti Goldfuss, Doctoris Medicinæ et Chirurgiæ Enumeratio Insectorum Eleutherarum Capitis

*Boai Spei totiusque Africæ Descriptio iconibusque nonnullarum specierum novarum illustrata. Cum tabula aenea.* The Author was sent by his Majesty the King of Prussia, to collect Natural Productions, at the Cape of Good Hope, and hence we may reasonably expect many valuable additions to the Description of Nature.

M. L. Storr has published *Researches into the Nature and Treatment of Hypochondriasis. (Untersuchungen über den Begriff.* 8vo. Stutgard, 1 flor. 12 kr.)

M. H. T. Elsaesser has published at Stutgard, an Essay on Operating for the Cataract (*Ueber die operation des grauen Staars* etc. 24 kr.)

## HUNGARY.

Dr. Lübeck has commenced a work entitled *Ungrische Miscellen*, Hungarian Miscellanias. Three numbers are published.

M. Jos. Heggi has published at Pesth, a Hungarian translation of Cicero's letters—and also a Library for Youth.

## ITALY.

The censure of Literary Works is abolished at Milan; but authors are to be henceforth held to their responsibility, and an office for superintending the Liberty of the Press is set up to prevent all abuse of that privilege.

## RUSSIA.

A committee of the Academy of Sciences at Petersburg, has laid before that Body the project of a system of "Rules for writing Russian Words with foreign Characters, &c. foreign Words with Russian Characters." Two alphabets, the German, and French, are made use of to render the pronunciation of Russian words intelligible to strangers. The plan was approved by the Academy, and it will be of great utility with respect to Russian names which have been much disfigured by the various ways of writing them used by French, German, and English writers.

## SWEDEN.

At Carlskrona M. E. H. af Chapman, Vice Admiral of the Swedish Navy, Knight of the order of the Sword, &c. has published in quarto *Försök till en Theoretisk afhandling*, &c. An Essay towards a Theoretical Treatise to give to Line of Battle Ships their proper Dimensions and Form; likewise to Frigates and other armed Vessels: it contains upwards of 40 folio plates. It is dedicated to his Swedish Majesty.

## SWITZERLAND.

A Jewish newspaper, in the Hebrew language is about to make its appearance at Basle, principally on the subject of the deliberation which occupies the assembly at Paris.

## ART. XXXI. LIST OF WORKS RECENTLY PUBLISHED.

## AGRICULTURE.

An Address to the Commoners, and a Letter to Mr. Tunnard, the Solicitor, &c. on the Drainage of the East, West, and Wildmore Fens, by the Rev. E. Walls. 6d.

## BIOGRAPHY.

Memoirs of the Life of Col. Hutchinson, Governor of Nottingham Castle and Town, Member of the Long Parliament of Oliver Cromwell, written by his Widow, Lucy, 4to. 11. 11s. 6d. or large paper, 2l. 12s. 6d.

The life of Thomas Chatterton, the Poet, by J. Davis, 8vo. 4s.

## EDUCATION.

D. Junii Juvenalis et A. Persii Flacci Satiræ ad Lectiones Probatiores diligenter emendatæ et Interpunctione Nova Scæpius Illustratæ Cura, J. Hunter, LL.D. 9s. 6d.

The Primitives of the Greek Tongue, in five Languages, viz. Greek, Latin, English, Italian, and French; in verse, by J. F. A. Roullier, 3s. 6d.

An Essay on the Elements, Accents and Prosody of the English Language; intended to have been printed as an Intro-

duction to Mr. Boucher's Supplement to Dr. Johnson's Dictionary, by G. Odell, M. A.

The English and French Languages, compared in their Grammatical constructions. In two parts, by M. Duverger, 2 vols. 12mo. 8s. bound.

## MEDICINE.

Malvern Waters. Being a Republication of Cases, formerly collected by John Wall, M. D. of Worcester; and since illustrated with Notes, &c. by his Son, Martin Wall, M. D. 3s.

Observations on the Nature, Kinds, Causes, and Prevention of Insanity. By Thomas Arnold, 8vo. 16s. bds.

Sketch of the Revolutions of Medical Science; and Views relating to its Reform. By P. J. G. Cabanis, Member of the National Institute of France, &c. Translated from the French, with Notes, by A. Henderson, M. D. 8vo.

## MISCELLANIES.

The British Neptune, or a Naval History of Great Britain, from the time of Alfred, to the Victory of Trafalgar; containing a full and particular Narrative,

in regular Chronological Series, of the Rise, Progress, and Triumphs, of the British Navy, in one closely printed volume, illustrated with Views of great Victories, and a Chart of the World. 7s. 6d. bd. and lettered, and 9s. on fine paper, elegantly bound.

A new Method of brewing Malt Liquor, in small quantities, for domestic use, by G. Rawlinson, 1s.

The Independent Man, or an Essay on the Formation and Development of those Principles and Faculties which constitute Moral and Intellectual Excellence, 2 vols. 8vo. 18s.

No. 16. Missionary Transactions, 1s.

The Gentleman's Mathematical Companion, for the Year 1807, (to be continued annually), 1s. 6d.

The Bibliographical Miscellany, or Supplement to the Bibliographical Dictionary; containing an Alphabetical Account of all the English Translations of the Greek and Roman Classics; and of the Greek and Latin Fathers and others, from the first attempt by William Caxton, down to the present Year. By Adam Clarke, 2 vols. 18s. bds.

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1021. L. 12. for truth, read truths.

**VOL. II**

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